

missung 23 2 8 38  
WEEKLY ILLUSTRATED



# CENTURY PATH



Year \$4 | Point Loma, San Diego, California | Copy 10¢

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

NOVEMBER 10, 1907

No. 1

COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

#### MANUSCRIPTS

The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.

Copyright, 1907, by Katherine Tingley.

#### SUBSCRIPTIONS

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

#### REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 1

### CONTENTS

#### Pages 2, 3 — EDITORIAL

Memory and Recollection  
The Stir of Bohemia  
The Explorer's Fields  
Cometary Phenomena

#### Page 4 — TWENTIETH CENTURY PROBLEMS

The *Via Media* in Athletics  
The Golden Age  
The Human Trinity

#### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Birth and Death of Nations  
Carnac: Les Alignements de Kermario (*ill.*)  
Recent Maya Discoveries  
Belittling Rameses the Great

#### Page 6 — TWENTIETH CENTURY SCIENCE

Right and Left  
Direct Power  
Animal and Vegetable Bodies  
Dew Ponds

#### Page 7 — NATURE STUDIES

Draining the Ostia Marshes  
Chaparral and Cliffs, Lomaland: "The Atlantean's Face" (*illustration*)  
Soil Inoculation  
Bird-Life Annihilated by Cats  
Gem Production in the United States

#### Pages 8, 9 — WOMAN'S WORK

A Lomaland Revival of a Primitive Craft  
Sonnet on Shakespeare (*verse*)  
The Woman's View  
Raja Yoga Institute and European Headquarters of U. B. & T. S., London (*illustration*)  
The Tyranny of Fashion

#### Page 10 — OUR YOUNG FOLK

The Chevalier Bayard  
A Picnic on the Hillside at Point Loma (*ill.*)  
Carlyle and a Crust

#### Page 11 — CHILDREN'S HOUR

Mokwa's Learning  
"Brother and I are Learning Raja Yoga Together"  
Master Tree Toad

#### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Lomaland Students at Isis Theater

#### Page 13 — ART, MUSIC, LITERATURE & DRAMA

The Opinion of One Great Musician about Another  
Entrance To Raja Institute and European Headquarters of U. B. & T. S., London (*illustration*)  
King Oscar on the Music of his People

#### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Katherine Tingley in Europe

#### Pages 15, 16, 17 — STUDENTS' PATH, FORUM, ETC.

Karma (*verse*)  
"Seed-Time and Harvest"  
October Woods (*verse*)  
Theosophical Forum  
A Forgotten Creed  
Professor Lowell and the Planet Mars  
The Chakar, a Vanishing Bird Type  
Shakespeare in the Far East  
The First Tibetan Newspaper

#### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

#### Memory and Recollection

AN epigram which has gone the round of the papers runs as follows:

"Who am I?" asked an awakened soul.

"That is the only knowledge that is denied to you here," answered a smiling angel. "This is Heaven."

It comes from a collection of somewhat cynical epigrams, many of which are directed against memory, which the author seems to consider the chief source of misery. But it is a mistake to call this burden of oppressive recollections by the name of memory, thereby condemning along with them everything else that may come under the head of memory and making forgetfulness the greatest good. It is only a particular kind of memory that comes under the ban. And this particular kind of memory is virtually the same thing as is meant by Theosophists when they speak of *personality* as a source of misery to be overcome.

But what a reflection is the above epigram upon the ordinary theory of immortality! For it must be said that most people who think of heaven imagine it as a place in which the personality will be preserved.

#### Eternal Present-Self-ness Unendurable

This is really what renders the idea so intolerable to deep thinkers, who feel that the perpetuity of personality would indeed be intolerable. The waters of Lethe are no idle myth; for, together with their analogs in other mythologies, they stand for the purification at death, by which the Soul is cleansed from the mass of memories accumulated during its previous life on earth, that it may enter into its blissful abode, and, when the hour strikes for reincarnation, may enter a new earth-life free from those memories.

A reflection, too, is this on the talk about "memory of past incarnations." Which of us, so frail before the tyrant memories of our present incarnation, could stand the strain of such a recollection? Ere the human soul can recall those past experiences, it must have gained the power to stand unamazed amid the multitudinous tides and swirls of the thought-world, and to distinguish realities from fancies.

The cynic, feeling the burden of human consciousness, and not seeing anything beyond, talks about returning to animalism, and places happiness in ignorance. But

#### The Path to Self-Consciousness

ignorance is separated from knowledge by a door that swings only one way; having gained self-consciousness, we cannot discard it, but must master it. In his happier moments, the cynic dreams of a heaven wherefrom recollection of sorrow is banished; and realizes that such forgetful-

ness implies forgetfulness even of one's personal identity. Be it the part of Theosophy to convert that dream from a poetic fancy (designed, according to Macaulay's definition of poetry, to "produce an *illusion* upon the imagination") into a gospel of truth; and to declare that such a cleansing need not be postponed until a future state but can take place in our present life. It needs a strong and ever stronger conviction that the Soul is a present reality, not a mere future prospect, and that it stands for a condition of peace attainable in earth-life. The mind, with all its twistings and turnings, can be transcended, and the clash of personal memories, fears, and vanities yield to the bliss of forgetfulness.

#### The Lower Mind Transcended

But this can only be so in proportion as the Soul-life grows stronger and the personal life less intense. The trouble comes when the illusion begins to fade before the light has dawned, when we realize what we have lost but do not see clearly what we have gained. But it behooves a hero to push on through the darkness to the dawn.

The philosophy, science, and history of modern times encourage pessimism, for they paint an utterly false picture of human life. They represent the world as having always failed to solve the problem of life and as having consoled itself with mythologies, religions, and philosophies. Their view of human history comprises only the scanty annals of a few of the latest minor subdivisions of humanity that have appeared, and even these are not understood. But Theosophy opens up a vista of great races that flourished at epochs represented by geological time, and recognizes in the mythologies and symbolologies that have been preserved the fragments of an ancient knowledge that had transcended much that is now mysterious. To this ancient

#### The School of Initiation

knowledge the existence of the immortal Soul, permanent throughout incarnations and beyond the personal consciousness, was a fact. In schools of initiation disciples could be shown the mysteries of their own nature and learn to distinguish the various centers of consciousness and the different functions of that complex entity, Man. I knew how to bid the phantoms of the night vanish, and how to awake from dreamy sorrow to a serene daylight. They studied human nature and found out the cause of affliction and impotence, which they found lie in desire and fear — the twin forces by which man is ever yielding and which they keep him in bondage. So long as we hug our personal pleasures, our sorrows will cling to us; for these two states are complementary.



and inseparable. Ancient philosophy teaches that everything on the terrestrial plane is subject to this duality and that the ordinary human consciousness consists of a continual revolution of states of pleasure and pain, exaltation and dejection, pride and self-reproach, and so on. This was symbolized by the "Wheel of Life," and the way to master it was to find the center where there is no revolution. This was the meaning of the *Svastika*.

But we must not give too narrow a meaning to the word "memory." Some memories are undesirable and to be banished, but memory itself is a comprehensive faculty. There are memories *and* memories. The minute cells of our body have memory, which causes them to repeat their functions, producing "instinct" or "automatism." The animal soul of man has its memory, which preserves the record of sensory pleasures and pains. The *Lower Manas* has its memory, which stores up the recollections of personal life, projects, ambitions, loves and hates. But above all the Soul has its memory, which preserves records of its own blissful existence that cannot be reflected in the mirror of the mind until that is cleansed. Thus, in a sense, we have to bring back memory — the memory of a better state of existence, which the Soul knows.

**The Mystery of Reawakening** What a thought! Supposing that after all, we have not yet waked up! Suppose the solution of the mystery of life consists in waking up — in a recollection of our real identity! Then, instead of girding at God and destiny, we might look forward to the time of such an awakening. The idea of regarding enlightenment, not as a revelation but as a recollection, may be helpful. Where and what we shall be after death is one question; where and what we have been before birth is another, or perhaps the same. At all events the life of the Soul is eternal, having no special relation to the future; it is behind, before, within, without, beyond all the boundaries. It IS, WAS, and EVER SHALL BE — the Eternal Now.

STUDENT

### The Stir of Bohemia

THERE are two tendencies exhibited in national life almost all over the world today, superficially diverse yet deeply identical. Politically fused nations are accentuating their identity, separating themselves, realizing national self-consciousness, claiming the right of self-government, trying to get back to the best of their own past; and at the same time seeking natural unions, uncovering old lines of unity and racial affinity.

The "Sokol" Movement in Bohemia, of which comparatively few Anglo-Saxons or Latins have ever heard, embodies both tendencies. Primarily a national stirring among the Bohemians, it is spreading beyond the country of its origin to her Slav sisters, catching fire in Bulgaria, Moravia, Servia, Montenegro, Poland and Russia. It originated under the inspiration of two men, Tyrs and Fügner, somewhere about 1860, just when the Bohemian people had succeeded in getting their national speech re-established in State and municipal life after a silencing which had endured two hundred years. Its objects, declared or undeclared, were the physical and

moral development of the people, the prevention of the threatened denationalization, and the regainment of national independence. It has grown so thoroughly beyond the possibilities of suppression that the very attempts in that direction have ceased. Congresses are held every five years and are attended by delegates from every town and village in the country and by delegates and visitors from many other nations. A part of their program consists of gymnastic displays on a vast and almost unparalleled scale. At the most recent of these great gatherings there were no fewer than 23,000 participants in the athletic contests and exercises, a number which, considering the visitors and non-gymnastically inclined delegates, must have considerably strained the accommodations of the beautiful city of Prague. There were exhibitions of every variety of ancient and modern feats of warlike skill and strength. Judging by the description of an eyewitness, an English delegate who contributes his impressions to a London paper, the pageant would have been as interesting to the antiquarian as to the athlete, to the student of the old Olympic Games and the tournaments of Chivalry as to the Bohemian historian of his own country.

The new national life finding expression in the Sokol Movement will doubtless inspire a new literature and a new interest in the ancient literary monuments, some of which date back at least to the Ninth century. Much has been lost in the long periods of religious intolerance and obscurantism, but search in the libraries and vaults of the old castles may be rewarded by rich finds. The nation has had its epochs of high culture, producing poetry, mysticism, philosophy, and romance. Much of this literature is still practically unknown beyond the borders, never having been translated from the difficult Czech tongue into the languages of more western Aryan peoples. If the Sokol Movement turns the attention of scholars in that direction and thus opens for us a new storehouse of literary treasures, we shall have abundant reasons for gratitude.

STUDENT

### A Live Universe

A NOTED English seismologist, Mr. R. D. Oldham, writing in the *Quarterly Journal* of the Geological Society of London, on the rate of transmission of earthquake waves in connexion with the origin and nature of the great ocean beds, comes near to some ancient conceptions as to the real character of our planet. He says:

The origin of the great ocean basins has been the subject of many speculations, more or less plausible, but none convincing, for the reason that we have no knowledge whether these depressions are mere surface phenomena, or whether they are accompanied by and related to differences in the constitution of the interior of the earth beneath them.

Of the two great earthquakes in California and Colombia in 1906, which were accurately recorded at all the principal seismological stations in Europe, he notes the fact that the vibrations from these two centers took different routes in their journey eastwards. The wave-paths from San Francisco crossed the continent of North America, ran under the North Atlantic a little south of Iceland and approached the European stations from the north-west, their journey being thus continent-

al and through the shallow waters of the continental shelf. The waves from Colombia, on the other hand, came through the earth's crust through the deepest part of the North Atlantic.

We may conclude therefore, that there is good ground for supposing that the oceanic basins and continental elevations are not merely irregularities of surface-form, but are accompanied by and probably related to differences in the constitution of the substance beneath them, which extends inwards to a distance of about one-quarter of the radius. It is not possible to state the nature of this difference, beyond that it is such as to cause a slowing down of the rate of propagation of second phase waves under the oceans.

The ancients held that the earth was an organic body, the body, as they said, of a great goddess. After all, are we so sure that she is only one great mass of matter, without parts or organs? May there not be ducts, channels, a circulation? A heart perhaps, and currents of life, and chords sympathetic with the rise and fall of nations, and an imagination cognate and concurrent with history, and an intimate close connexion with man. We are in a live Universe, living on a live world, and whatever is around us is alive too.

STUDENT

### The Explorer's Field

FEW people realize how much of our planet's surface yet remains unexplored and unmapped. There are of course the two polar regions, the ends of the great magnet and themselves magnets for successive generations of explorers. Much of Africa is still unknown, even of parts already appropriated, to say nothing of the million square miles over which as yet floats no nation's flag. Even Mexico and Central America contain large unknown or almost unknown areas, and of South America there are still two million square miles altogether unpenetrated. Some of this great tract, the densely forested basin of the Amazon, might almost be called impenetrable. There is of course plenty of scope for the explorer in Asia; if he likes high ground he can try Tibet; if he is not particular about his life he may risk it with profit to geography and archaeology in Southern Arabia. But many other parts of Asia are beckoning. So also are Borneo, New Guinea, and an immense area of Australia. There is every reason to suppose that the islands of the Pacific are not yet all, or nearly all, mapped; and if they were, that ocean has shown a tendency of late to produce some new ones.

So the explorer need not sigh for fresh worlds for, say, a couple of centuries yet.

STUDENT

### Cometary Phenomena

PROFESSOR Bredechin's "mechanical" theory of cometary phenomena is that "the tails and emanations from the nuclei of comets are composed of ponderable matter in a state of molecular or even atomic attenuation, which is attracted or repelled by the sun, with varying degrees of force, according to its chemical nature." But mechanics takes no cognizance of repulsive forces! One recalls H. P. Blavatsky's witty comment on the dilemma of modern science. "Science . . . may be reminded that the 'apple' is a dangerous fruit. For the second time in the history of mankind, it may become the cause of the FALL — this time of 'exact' science. A comet whose tail defies the law of gravity right in the sun's face can hardly be accused of obeying that law." J.

# Some Views on XXth Century Problems

## The *Via Media* in Athletics

A MEDICAL contemporary raises a decided protest against college athletics as they are now practised. The protest is not, mainly, on the ground of waste of time but of health. Figures show that the great college athlete is likely to be a physiological bankrupt and to have a shorter life length than the quiet bookworm, objectionable and unbalanced as the latter's life may also be.

The whole subject of muscular development is thus opened. It is now generally recognized — except in colleges — that big muscles do not mean health and are very likely to be the causes of future ill health. A reaction is beginning and like all reactions will probably go too far. We are already hearing the argument that man is now a brain animal, needing to depend less and less upon his muscles. He has harnessed horses, steam, and electricity: let them be the muscles of the future: away with gymnastics. A correspondent writes to another medical paper, developing the difficulty. How shall he steer between those who tell him that muscular development is a variety of suicide, and those who prescribe gymnastics as the elixir of life?

There is a middle path. Muscles have several other functions besides contraction, and these others — very necessary to health — are but little dependent upon size and very much upon elasticity, resilience, mobility. The exercises should not develop muscles much beyond the point which is necessary for the ordinary day's duties. But every muscle should always be alert and ready for instant call; every joint should be ready to go through all its natural movements to their maximum. Enough time should therefore be given every day to gymnastic exercises to ensure that every joint is ready to flex and extend and rotate with the completest ease and freedom. No man should ever allow himself to be "set" anywhere where nature intended him to be bendable. There is the essence of all the books and rules. And they can be obeyed very well partly by ten minutes' work night and morning; and partly by doing every physical task that comes in one's way with the utmost spring and alertness. If we have to walk a hundred yards, why not walk them well and erect? If a room has to be swept, why not do it crisply? In the vast majority of cases old age need never mean crippleddom. STUDENT

## The Golden Age

SIR WILLIAM RAMSAY, the great English Chemist, has snatched some time from his science to consider the history of religions. He explains in the *Contemporary Review* how, starting with the ordinary belief that religions and the civilizations in which they arise are evolutions from simpler types, types which we think exemplified in present day savagery, he came gradually to an exactly opposite view. The modern method, he says,

Is based on the assumption that there takes place normally a continuous development in religion, in thought, and in civilization, since primitive times; . . . that the primitive in religion is barbarous, savage,

bloodthirsty, and low in the scale of civilization, and that the line of growth normally and usually is toward the milder, the more gracious, and the nobler forms of religion; that the primitive type of religion can be recovered by studying the savage of the present day, and that the lowest savage is the most primitive.

All this he calls in question, now holding the belief that religions and civilizations are degenerations from nobler types; that in fact the total history of man is so far mainly a history of degeneration.

Wherever evidence exists, with the rarest exceptions, the history of religion among men is a history of degeneration; and the development of a few Western nations in inventions and in civilizations during recent centuries should not blind us to the fact that among the vast majority of the nations the history of manners and civilization is a story of degeneration.

The Professor came by his view, partly from a study of the writings of Paul, partly from a survey of the long history of the great nations and civilizations that arose, flourished and decayed, around the basin of the Mediterranean. He finally adopts "the practically universal view in the ancient world" that decay and degeneration is the law of time:

that the Golden Age lay in the beginning, and every subsequent period was a step further down from the primitive period of goodness, happiness, and sympathy with the Divine nature. We are too apt to pooh-pooh this ancient doctrine as merely an old fashion, springing from the natural tendency of mankind to praise the former times and ways. But it was much more than this. It was the reasoned view of the philosophers. It colored almost all Greek and Roman literature. It lay deep in the heart of the pagan world. . . . A feeling like this cannot be safely set aside as false. It must be explained; and the only explanation is that it arose from the universal perception of the fact that the history of the Mediterranean world was a story of degeneration and decay.

This is very nearly the teaching of Theosophy, which however has a much longer view of history than the Mediterranean basin can afford. As civilization succeeded civilization, the line on the whole trending downward, something was being acquired, if much was being temporarily lost. The infinite pain and struggle and bloodshed of the successive epochs can only be thought to have counted for nothing by those who do not believe in Reincarnation, do not believe that it was the same humanity, the same individuals, who from age to age constituted the civilized world. According to Sir William Ramsay the degeneration was at root the separation from or increasing neglect of the Divine; it had also for its cause, and to the same extent — for they go together — the unbrotherhood of man to man, the origin of all evil and all pain.

So it is no eternal degeneration, but only until man has learned its cause through its pain; learned it not with mind only but with his whole consciousness, learned it until the knowing is instinctive. After that there are no heights which the Brotherhood of humanity may not climb. In the new ascent, even the very animal astuteness and cunning which man

has evolved but to best his fellows, will find some legitimate service. If, then, to the picture of degeneration we add the idea of Reincarnation, we find that because of its pain, degeneration must work out its own cure; the idea of brotherhood already in all men's mind may at any moment, and must soon, ripen into an eternal spiritual instinct. Then the Golden Age will have come back.

The history of mankind must look rather foolish and meaningless to those who do not believe in Reincarnation. Indeed the very word becomes somewhat abstract and metaphysical: the aeonic course of a stream whose constituent drops suddenly and involuntarily enter it, stay with it a swift moment, and then leave it forever.

"What," asks H. P. Blavatsky, "was the religion of the Third and Fourth Races?" — those Races which, preceding our Aryan, witnessed the duration and fall of the Golden Age.

In the common acceptance of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any; for they knew no dogma, nor had they to believe on faith. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present. . . . All, the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; the struggle for life between the spiritual and the psychic, the psychic and the physical.

The struggle goes on yet; but the awakening, "in a moment of time," cannot now be far away; and then all the difficulties will vanish from the path to real life, the life for which all has been preparation. STUDENT

## The Human Trinity

ONE of the best definitions of sin ever made appeared in the September *Nineteenth Century and After*, over the signature of a bishop. Sin is given as the deliberate identification of the self with its infinite capacities, with satisfactions that are finite. The "Fall" did not consist in the fact "that the man was infinite and has become finite, but in the fact that, being infinite, he has consciously identified himself with finite satisfactions."

The Bishop may now go further and see that there is a part of man's consciousness which never did descend from its high and proper estate, the Soul, without whose constant promptings and inspiration, man would have no way or possibility of re-ascending. It sent the laborer, the man, into the vineyard to cultivate it, — the vineyard of the world of matter and sensation. But he has forgotten his task.

Man, as Paul said, is triple, a trinity in consciousness. There is the sense consciousness of *body*, in which he has lost himself; there is *himself*, the "soul" of Paul, with the unused power to gain freedom; there is his overshadowing *Soul*, the "spirit" of Paul. And beyond is that state or Presence which is the support and the ultimate reason of all, to which he may ascend through the path and help and intermediation of the Soul-Christos. STUDENT



# Archaeology

# Palaeontology

# Ethnology

## Birth and Death of Nations

THE following question and answer appear in the columns of a newspaper:

Why should the greatness of Greece and Rome have passed away and they have fallen into their present decrepitude?

For the same reason that the oldest man you know has passed beyond the years of his greatest power and fallen into decrepitude. Nations are like individuals; they have their infancy, youth, manhood, old age and dissolution. Some die in infancy and others grow to the age of senility.

The answer must have been unsatisfactory to the questioner. It says, "for the same reason as men do," but does not give that reason. It is implied, however, that the mere statement of the general law of birth and death is sufficient. But the questioner had something more in his mind. He felt that the truth is incompletely stated when we simply say of the Greek civilization that it arose, culminated, and perished. He felt that there was a futility, a waste, in the idea of a great civilization being painfully evolved, only to perish and to be succeeded by another equally futile effort on the part of another nation. In short, the intuition contradicted the voice of conventional belief.

The case is of course the same with regard to individual man. If he is born, grows to maturity and dies, and that is all, there is the same purposelessness and sense of failure in his career. But it is only the more external parts of man's nature that are subject to this process of birth and death. Man has a body, which, together with various other components, makes up the temporal and impermanent part of him. This is born, grows up and dies. But the man himself, the dweller in the tabernacle, the user of the instruments, is not touched by death. As there is in man that which survives the changes in his atoms and is permanent throughout a lifetime, so also there is that which, lying still deeper yet, survives the changes in his personality — the Soul or real Man which incarnates again and again.

While for ordinary purposes of reasoning it may answer well enough to reason from the standpoint of terrestrial life, it should be remembered that questions like the one asked above take us into deeper water, and we have to bear in mind that the phenomenal world is only an outer seeming, compared with the real Life of which it is the reflection. The real Life of a nation, as of a man, is something that escapes the senses and finite understanding. The man's personality or the external history of the nation are only the outer manifestation of the real Life. And, as the successive incarnations of a man are but the successive outward phases of his real Life as a Soul, so there



Lomaland Photo. and Engraving Dept.

CARNAC: LES ALIGNEMENTS DE KERMARIO (See CENTURY PATH, x, 5)

is what might be called a Soul dwelling in the nation. If it is permissible to speak of men collectively as constituting a definite entity called a nation, then it is also permissible to do the same thing when speaking of Souls. The glory that was Greece and the grandeur that was Rome have not perished, but have passed on to other races, or are yet waiting to reappear in future races. Everything in the temporal world must obey the law of birth and death, for everything manifested has two ends and a middle. But there is no reason to bewail the fact.

Nevertheless there is something to bewail in the case of many of the races that have passed; for they did not live to a healthy old age and die a natural death. They died prematurely as the result of abuse of their powers and perished violently. Perhaps there are on earth races which did not die prematurely but have lived on into venerable old age. Our race has the chance of passing away prematurely and ingloriously or of passing the danger-point and living to old age. But it must die some time, like all mere forms.

All this is important as helping to counteract the cynicism and pessimism that colors our history books and so much of our thought. As long as we have our eyes fixed on external forms we see only the change and decay and lose sight of the continuous life and undying progress within. Theosophy has a continual war to wage against these cynical views which fill the world with despair and dampen down all hope and effort. It is verily a gospel of renewed Life for humanity. STUDENT

## Recent Maya Discoveries

IT would be well for science if, in the matter of archaeology, it could so far master the spirit of precipitancy and justify its boasted reputation for being "cold-blooded," as to postpone the erection of theories about the origin of humanity until more facts have been collected. When even in Asia and Europe, on sites that have been occupied for millenniums, discoveries are continually made of things

never before suspected, what must be the case as regards America, in places where white man has never set foot? Those localities where the great Maya ruins are found are covered with dense forest, infested by tropical heat and fever, and guarded by hostile tribes; and we have not yet seen all the surface, let alone what is underground. However, explorers are not wholly wanting; and in *Records of the Past* there is a brief account of some recent Maya discoveries by the Count de Périgny. He has discovered four groups of ruins in the southern part of Yucatan, some distance

from the Maya village of Ycaiché, not so well preserved as those of northern Yucatan, but still strong and effective despite their age. The details of these various discoveries are not yet published, but they include several pyramids, buildings with rooms and underground passages, hieroglyphics, chief among which is the serpent's head; and the remains of a city. The architecture had special characteristics, besides its affinities with other Maya architecture; doubtless there was variety of taste in those days as now. STUDENT

## Belittling Rameses the Great

MUCH that has previously been given out as history about Rameses II is now, we are told, discovered to be wrong. But some archaeologists, instead of taking the blame themselves seem inclined to shift it off upon Rameses!

Certain Egyptologists claim to have discovered that Rameses II was a much overrated man and say he was not entitled to the appellation of "great," with which historians have honored him. . . . The more we discover about Rameses, the more convinced we are he was a fraud.

How can Rameses be held responsible for the changing opinions of historians? It is necessary first to prove "intent to deceive." And what did he do that has led to this accusation? He simply did what was a common practice in antiquity, as other instances show — restored old temples that had been suffered to fall into decay. He beautified his country as much as possible by building and restoring. The assumption that in inscribing his own name on buildings originally erected by others, he meant to deceive, is simply guessing. The notice from which we quote goes on to say that "Rameses was not great in any way"; which is quite contrary to what is known about him. Posterity regarded him as one of the greatest kings of Egypt and it is too much to think that all historians were fooled by what is described as "colossal vanity" in writing his name on other people's work and not building anything on his own account. STUDENT



# The Trend of Twentieth Century Science

## Right and Left

DR. LIEPMANN a German physiologist, has taken us one very decided step further towards the solution of the problem of righthandedness. Most people know that we speak by means of a certain convolution in the left brain. With the left brain we also move the right arm and leg; and with the right brain the left arm and leg. But it now turns out that the right brain is considerably less intelligent than the left. If the left be injured or diseased, so that the right half of the body is more or less paralyzed, the unintelligence of the unaided right brain is then very likely to show up clearly. Its unintelligence shows itself in the imperfection of the movements of the left side of the body. In some cases the right brain, unguided by the left, appears almost idiotic.

Loss of the power of speech is commonly called aphasia; but there are several conditions included under that one term. The mechanism of speech may alone be paralyzed, all else being perfect. The mechanism may be perfect, but the memory of how to work it may be gone. The patient knows what word he wants to say, recognizes what is said to him, can read and write; but he cannot connect the word in his mind with the mechanism of speech. Or a misconnexion may be made and a wrong word uttered. And then he may or may not recognize it as the wrong word. There are various degrees up to complete inability to use any words either with lips or pen and to recognize any when he sees or hears them.

Somewhat the same state may come about through injury or disease with regard to objects and movements in general. There may of course be complete motor paralysis. The motor mechanism may be perfect and the patient know what movement he wants to make, yet may make another or an excessive one. Locomotor Ataxia is characterized by misjudged movements. The movement may be wholly wrong, as where the patient behaves with a toothbrush as if it were a cigar, putting it to his mouth, and in that case he may or may not know of the error. In extreme cases, corresponding with extreme cases of aphasia, objects may not be recognized for what they are at all and wholly and constantly irrelevant actions done with them. This of course is idiocy.

It has been found that the right brain, left without guidance from the left, often acts like an idiot, the mind remaining perfectly intelligent. Disease of the left brain sometimes puts it out of court, the right side of the body being consequently paralyzed. The right brain being unaffected, the left side of the body preserves perfect movement. But its movements are likely to be ill-judged, perhaps excessive, perhaps utterly irrelevant and idiotic. The state is called Apraxia. One such patient, says Dr. Liepmann, set his eyeglasses on his protruded tongue instead of his nose; another put a match between his lips as if it were a cigarette—and so on. But when the right brain is diseased and the left half of

the body paralyzed, we never find the healthy *left* brain permitting any such foolishness on *its* half of the body. The inference is therefore that the right brain requires the constant supervision of the left. Without that supervision it does not seem to remember what objects are nor what actions should be made with respect to them. It is therefore natural that the left brain should be alone concerned with speech, a complicated set of actions requiring the constant and swift work of memory and perception.

Why we are better related to the external world by the left brain than the right, remains of course still unsolved. Still, we have learned one more fact. STUDENT

## Direct Power

THERE is another claimant for the honor of delivering us from the necessity of burning coal in order to run our machinery. The medium in this latitude for running the motor, is, we are told, ether; but the inventor thinks that in the tropics water would do. The ether or water is contained in blackened pipes, curled in the bottom of a shallow box exposed to the sun and covered with two layers of glass.

All light rays are in some degree also heat rays. To these, glass is of course transparent. But not all heat rays are light rays; these, glass will not transmit. The glass over the box admits the light-heat rays, which heat the pipes and the ether within. But this heat, being no longer luminous, cannot get out of the box. The heat within, therefore, as long as the sun shines, steadily rises. The inner layer of glass becomes warm, hot; but its heat is additionally retained by the non-conducting layer of air between the two sheets of glass. The pipe is blackened in order to prevent the rays of light-heat from being reflected back whence they came.

If we could see the machine of a century hence, we should perhaps, with our present knowledge, entirely fail to understand its working. Our grand-children may use sun-forces, earth-magnetism and earth-electricity, earth-heat, and probably radiant energy from elements still unknown lying deep in the crust, in ways we cannot imagine. Machines may become much simpler, cleaner, less detrimental to health, and men will not have to sweat in the bowels of the ships. With the advent of real civilization they will still be used, perhaps more than now. But their very use may become one of the fine arts, and a workman may come to love an almost living machine as the violinist his instrument. STUDENT

## Animal and Vegetable Bodies

THE cutting of flowers is probably no more painful or disagreeable to a plant than is the cutting of his hair to a man. Nevertheless there is some evidence that the plant is not purely passive to the operation. Recent experiment has shown that for example an onion taken entire from the ground including its tops, and then cut, suffers a rise of temperature—a "fever" as a New York botanist calls it. But probably the bolometer

would show a minute rise of temperature in the human body after a cutting of the hair.

The body of an animal is more absolutely a unit than that of a plant. Each cell, and each organ of the latter, separated, can, under proper conditions, go on with its life and usually reproduce the whole from itself. But that is not true of any cell or organ of the animal, except very far down the scale. The botanist we have quoted describes a very instructive experiment showing the divisible life of the plant. If into six jars are put respectively, (1) a root, (2) stems, (3) leaves, (4) flowers, (5) germinating seeds, and (6) nothing: we shall find that at the end of twelve hours a lighted candle will burn in the last only. The contents of the other five, going on with their life, have as usual been consuming oxygen and giving out carbonic acid. This is independent of the other and opposite function, seen in growing plants, of *taking in* carbonic acid, fixing its carbon and returning the oxygen; and is much in excess of it. A sufficient number of growing plants, or even of cut flowers, in a room will spoil the air as much as a pair of human lungs. (Which is not to say that a bedroom may not have a pot of geraniums or a vase of cut flowers!)

Weight for weight, some plants use up more oxygen than a living animal body; some very much more. Because a plant, though an organism, is also much more a *set* of separable organisms than an animal, each part of it looks after itself in the task of oxygen getting. In the animal there is of course one general vehicle and apparatus for the supply of oxygen all round—the lungs and blood. But each part of the *plant* goes to the air direct for what it wants. The roots get oxygen from the constantly renewed supply in the soil, and the earth's soil is one huge breather breathing once a day. As the sun warms it, the contained air, charged with the products of the respiration of countless roots, escapes; as it cools by night, it draws in a new supply. So the roots are not neglected in the general scheme. All things work together for life. STUDENT

## Dew Ponds

DR. MARLOTH'S experiments on Table Mountain are interesting, but they hardly bear, so far as one can see, upon the dew-pond problem. Among others, he surrounded a rain-gauge of 5 inches diameter with reeds a foot high. This gauge collected sixteen times the quantity of water that was found in gauges not thus surrounded. It was evident that the reeds attracted and condensed the water not only immediately about their own stems but for some space around.

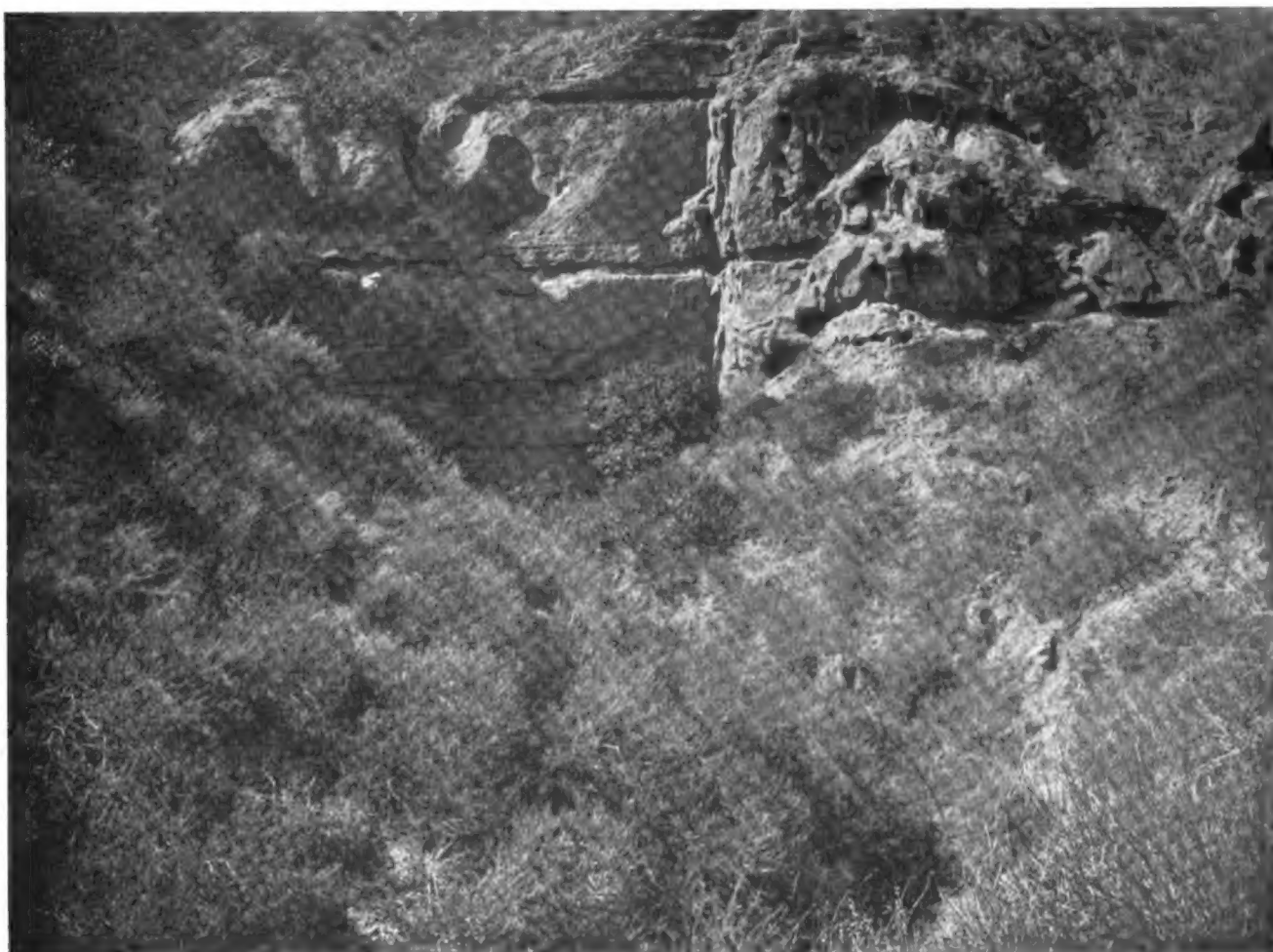
But most dew ponds, containing a perennial supply of crystal water, have no sort of vegetation in their neighborhood. Granting to plants the power of condensing water from the air—perhaps when or because they are of an electrically different sign—the dew pond difficulty is exactly where it was. Is this problem also, possibly electrical? Indeed the ordinary theory of the formation of dew is thought to need an alterative tonic. STUDENT

## Nature

## Studies

**Draining the Ostia Marshes**

THE draining of the Ostia Marshes near Rome is the subject of an article by Professor Rodolfo Lanciani in the *Youth's Companion*. He says that it is difficult to grasp that it has taken the Latin race thirty centuries to find out why thousands of its best sons were carried off by a mysterious scourge in the early fall of each year. In early days the Alban and Sabatine volcanoes were still in full activity and many geysers and hot springs filled the air with disinfecting vapors, so that these "Fields of Fire" were celebrated cure resorts in spite of the swamps in the valley. But even in the days of early Rome the lower levels seem to have been subject to fever, and towards the end of the Republic there were three temples of the *Dea Febris* left standing in Rome. After the fall of the Empire we hear of a chapel in honor of the Madonna della Febre and her image is still to be seen in the crypts of St. Peter's. But not until many centuries did these prayers take effect. In 1874, before the advent of the mosquito theory, was begun the campaign against the marshes, the object being to drain them along the coast from Civit  Vecchia to Porto d'Anzio. In 1882 there came into the neighborhood two powerful bands of workmen, each of six or seven hundred strong, who had obtained from the Government the concession for draining the two great marshes in the midst of which Ostia stands. These workmen were sturdy independent folk from Ravenna, a northern region which did not yet recognize the monarchy. They were organized under their own overseer, who alone was responsible to the Government. This little community worked in the mud for seven years, during which time they loyally persevered with their difficult and disagreeable task. Their rough aloofness was overcome by the courage of the King Umberto, who visited them personally and by his courage and tact succeeded in quite reconciling these ardent anti-monarchists to the person of their sovereign. At the completion of the work they asked his permission to settle on the lands they had reclaimed; and this was granted on payment of a nominal rental of a few francs. Hence the pestilential character of the neighborhood was entirely removed and a new and industrious community established where formerly were malarial swamps. For, even if the mosquito be the sole cause of the fever, at all events his breeding grounds have been taken away. STUDENT



Lomaland Photo. and Engraving Dept.

CHAPARRAL AND CLIFFS, LOMALAND: THE "ATLANTEAN'S FACE"

**Soil Inoculation**

THE process of feeding the soil with available nitrogen by introducing into it micro-organisms which gather nitrogen from the atmosphere was mentioned in an article on Kalkstickstoff in No. 25 of this volume. These organisms live in the roots of plants and can effect a combination between the nitrogen in the air and the salts in the soil. Clover, beans, peas, etc., have in their roots certain little nodosities which are colonies of nitrifying microbes.

An English Cambridge Professor pursued some practical investigations into this method in 1906, in 200 different fields throughout Great Britain and Ireland, and declared that the experiments were successful to the extent of 90%. In Scotland results were obtained with clover and vetch; near Sheffield with peas and beans; and in Ireland with flowers.

STUDENT

**Bird-Life Annihilated by Cats**

ON a small island called Mangare, near Pitt Island, New Zealand, some rabbits were introduced and they multiplied considerably; so that when the island was subsequently turned into a sheep run, cats were turned loose with a view to destroying the rabbits. But the result was the destruction of every native bird on the island and the sea-birds no longer visit it. Before this there

were many kinds of birds, but now the desolation of bird-life is total. The same thing has happened on Stephen's Island in Cook Strait, where the lighthouse keepers, who arrived in 1894 brought with them a cat, which escaped when it was about to produce a litter; and in a few years all the bird-life had disappeared.

STUDENT

**Gem Production in the United States**

IT is difficult to obtain an accurate account of the precious stone production in the United States, but from the statistics available a fairly accurate estimate may be made, and such an estimate for the year 1906 shows that the value of precious stones, excluding pearls, was only \$208,000. The kinds found were, in order of their total value, as follows: tourmaline, sapphire, chrysoprase, turquoise, spodumene (kunzite and hiddenite), and beryl; the balance being various gem minerals such as garnets and quartz gems, and a few amethysts and rubies.

The tourmalines come from California, Colorado, Maine and Connecticut; sapphires from Montana, North Carolina and Idaho; chrysoprase from California; turquoise from Arizona and New Mexico; spodumene from California; beryls from California, Colorado, North Carolina, Massachusetts, New Hampshire and Maine; and rubies from North Carolina and Idaho.

STUDENT





### A Lomaland Revival of an Ancient Craft

A RECENT number of a well-known art review published an article on the craft of batik-making, so-called, of especial interest to the students in the Lomaland Department of arts and crafts. The writer describes batik-making to be a method of dyeing practised by the native Javanese, and relates that the craft is a favorite pastime of the noble ladies of Java and that its interesting technique has been passed on from mother to daughter for generations. To see the batik-makers at work is one of the novel sights of the beautiful island of Java. The writer errs, however, when she considers this art-craft undeveloped in America.

Very shortly after Katherine Tingley came to Point Loma, now nearly eight years ago, she established the order of Craftsmen within the Student body which included, besides artists, mechanics and men and women skilled in the industrial processes of the day. From this developed the Lomaland Department of Arts and Crafts which has since done such notable work in all its branches. The objects of the Arts and Crafts Department, as established by Katherine Tingley, was to restore handicraft to its proper dignity in life that it might become an agent of moral regeneration and evolution; and to revive some of the beautiful ancient crafts whose traditions and fragmentary relics speak so eloquently and justly of the love of the beautiful and the joy of work among ancient peoples.

One of the first revivals was of the ancient craft of dyeing by hand, and in the early days—the pioneer times we love to call them—it was no uncommon sight to see women, who had previously taken it for granted that dyeing could be done only in large quantities by the aid of machinery, bending anxiously over a single dye-pot, and using the dye-stick with all the fervor of a witch brewing a magic potion. The first efforts were crude, but soon, very soon indeed, the Woman's Exchange and

### SONNET ON SHAKESPEARE

MATTHEW ARNOLD

OTHERS abide our question. Thou art free.  
We ask and ask—thou smilest and art still,  
Out-topping knowledge. For the loftiest hill,  
Who to the stars uncrowns his majesty,  
Planting his steadfast footsteps in the sea,  
Making the heaven of heavens his dwelling place,  
Spares but the cloudy border of his base  
To the foiled searching of mortality;  
And thou, who didst the stars and sunbeams know,  
Self-schooled, self-scanned, self-honored, self-secure,  
Didst tread on earth unguessed at. Better so!  
All pain the immortal spirit must endure,  
All weakness which impairs, all griefs which bow,  
Find their sole speech in that victorious brow.

Mart began to show, in examples of their handicraft, delicate tints and deep notes of color that visitors from far and near declared could not be found elsewhere. "Where do you get such colors?" was the frequent and even anxious query from artists and artisans as well as from the general public.

Soon the dyers were not satisfied with single-toned fabrics, beautiful as they were in the soft tints that matched the Lomaland sea, sky, and distant mountains, for they were artists as well as craftsmen. They longed to embellish their work with the beauty of line and form. But no machinery fitted with engraved rolls of copper was at hand; only the simple dye-bath and stove. So the artist began to invent means for the execution of design. The results showed the creative impulse. The most undreamed-of effects came to be produced. Window draperies were dyed which, when hung, admitted the sunshine with the luminous glow of stained glass, so that "luminous window draperies" seemed to be the only appropriate name for them; yet even this was but a beginning in the development of the craft. Working in the natural unhampered and self-reliant way, new methods of applying both basic color and design were evolved, original to the creators, since they

were working along strictly empirical lines. Unconsciously to themselves they were unravelling some of the perplexing secrets of ancient craftsmanship; human wit and ingenuity were teaching them to solve the old problems in the ancient way. Incidentally, they were getting close to the heart of the peoples of the past, by working, though all unconsciously, as they had worked.

Among the stages of development of the craft, or better, art, of dyeing, in Lomaland, was this very batik making. It was the result of an original creative impulse to satisfy the demand for larger and more dignified design. This, the process of batik-making, in an artist's hands, fulfils admirably.

The batik-making described in the review, however, stops far short of the Lomaland development of the craft. Ever new and quaint devices have been added for securing unusual and rich color effects and for applying both conventional and naturalistic design, for the impelling force has constantly been the art instinct. Not only have draperies, window hangings, upholstery materials, and floor coverings, in fact, all the manifold accessories of interior decoration, been artistically designed and successfully executed, but the brilliant success of the Woman's Exchange and Mart in their recent costuming of the splendid pageantry of *A Midsummer Night's Dream*, as presented by Katherine Tingley, was due in no small measure to the artistic skill and resource of its corps of artist-dyers. No mere machine-dyed fabrics could have so charmingly and fancifully succeeded in catching the elusive delicacy of the magical moonlight, nor the gorgeous shimmer of the stately robes worn at the ducal palace; and the costumes of that play were the wonder and admiration of press and people alike.

Nowhere else, it is safe to say, and in no other time, have such exquisite webs, exquisite in color and design, come from the dye-bath; for never in historic times have artists



and craftsmen of truer feeling for color devoted attention to the simple craft of applying it to textile fabrics by means of dye-stuffs.

The development of the craft has been of fascinating interest. It has included within it other and still more ancient and primitive methods than batik, indeed, in the Lomaland Department of Arts and Crafts, the whole history of dyeing has repeated itself, and some entirely new effects have been produced. The future promises wonderful things along this line. A LOMALAND CRAFTSWOMAN

### The Woman's View

ONE of England's foremost woman novelists has been bestirring herself recently anent the humiliating position so eagerly accepted by a certain class of titled men, i. e., the indolent and, so to speak, unmoral and impoverished few who marry solely for money. Women who marry for titles have long been berated. The subject, indeed, is well-nigh worn out. This novelist presents a telling picture of the other side of the shield in speaking of

the miserable position voluntarily held by certain noblemen, who, because they have placed themselves in the unnatural and unbecoming condition of owing everything to their wives' money, permit these wives to play fast and loose with their honor and good name and apparently shut their eyes to infidelities which make them a byword of contempt of all self-respecting commoners.

It would be a wholesome and refreshing stimulus to society if such blueblooded lackeys could awake to the fact that manhood is better than money and of their own free will and choice would go out to hard labor in the goldfields or elsewhere and earn their own livelihood bravely and independently instead of lounging and frittering away their days as silent, inactive spectators of their wives' degradation.

Further on she writes:

*It is certain that the true intention of woman's destiny has not yet been carried out. She is fighting towards it, but is using her weapons wildly and in various directions. It is not by opposing herself to man that she can be his real helpmeet, neither by supporting him on her money, whether such money be earned or inherited, and not by adopting his pastimes and aping his manners.*

*It is by cultivating to the utmost every sweet and sacred sentiment of womanhood, every grace of refinement and beauty; by taking her share of the world's intellectual work with force as well as with modesty; by showing a faultless example of gentle reserve and delicate chastity.*

*When man begins to understand that woman is not meant to be a toy or a drudge, but a comrade, the closest, best and truest God has given him, then the clouds will clear and marriage will be a blessing instead of a curse.*

(Italics mine)

STUDENT

### The Tyranny of Fashion

AN old Quaker's saying runs thus: "All the world is queer but thee and me, Priscilla, and even thou art a little queer." *O tempora! O mores!*

All idiosyncrasies seem queer to us excepting our own, the while we may be serving a fickle goddess and knowing it not, clinging to senseless and injurious customs and discarding sensible and comfortable ones as soon as the mandate goes forth that "Fashion says thus and so." How many women or girls have the courage to take a stand and set up an ideal of their own?

Think of how so many clothe themselves,

and, worse than all, their children. They put befeathered bonnets on tiny tots, furs around their necks, short skirts, short socks and low shoes! this in winter. But in summer it is just as ridiculous; stiffly starched piqués that must not be wrinkled or soiled and small caps that allow the hot sun to burn down upon and injure the eyes. Poor little children! If they had anything to say in the matter would they not rejoice in a gingham apron and a broad-brimmed hat for summer and, for winter, warm stockings and shoes and underwear, light and warm and covering the whole body, so that cumbersome wraps are not so necessary?

Many boys have sensible clothes, but the little girl is handicapped from the start. Low-necked and short-sleeved in baby clothes, later all dressed in white, furry and fuzzy in winter, lacey and starchy in summer; few are the



Lomaland Photo. and Engraving Dept.

RAJA YOGA INSTITUTE AND EUROPEAN HEADQUARTERS OF U. B. & T. S.  
91 AVENUE ROAD, LONDON, N. W.

minutes in which to relax and be "off parade," for at all costs the white clothes must not be soiled!

Thus it has come to be that to appeal to the outer eye, making everything conform to fashion's false standards, is the aim and object of nearly all young girls today. They cannot be blamed, for they have been given no other ideal. They have not been taught that their bodies are sacred, that they should fit themselves for the duties and responsibilities of womanhood by being so exquisitely pure and clean in person and in mind that an impure thought or word, or a senseless, harmful mode of dress, can find no dwelling place in their lives.

It is not the outward eye, for *that* any silly or erratic person may attract, but the inner eye that sees things as they are, that all women really desire to please. Therefore this subject of fashion is an important one from many standpoints. In viewing the styles and ruminating on their many changes one is forced to

acknowledge that very few, if any, seem to be designed with the idea that they are to clothe a form that has a spark of divinity within it, and is really a Temple of God.

A RĀJA YOGA STUDENT

### Jottings and Doings

EIGHT English girls have the distinction of being the first ladies' crew to pull a racing sculling eight. Sculling and the craft used for the sport are not the same as rowing and the ordinary racing boat pulled with oars, in which several ladies' crews have distinguished themselves. These English girls have been carefully trained by an enthusiastic oarsman who is justly proud of their success. H. H.

A BELGIAN truck gardener in Kansas City was recently arrested for working his wife and daughter at the plough. He had at the time well-kept horses. He said that "they must do something to earn their living as he could not support them for nothing," when the Humane agent threatened him with arrest, and he further added, "It is the custom in the old country to work the women, why not here? Isn't this country free?" He was informed that such ideals of the status of women were not in high esteem in this country. But what is the real status of women who will submit—as did these, it is stated—to such indignity *without protest*? That is the vital query. STUDENT

EACH year witnesses an increasing number of women from other lands who seek American institutions for training along different lines. While a few of these remain after completing their studies, the majority return to their own countries. Recently a young Syrian woman completed the course in nursing at the Woman's Hospital in connexion with the Philadelphia Training School for Nurses and was graduated with high honors. She had grown to womanhood in America, but knowing the great need for nurses in her native land she determined to return there to practise her profession and left soon after graduation for her ancestral home in Syria. STUDENT

THAT society women now and then use their talents for more worthy ends than slavish conformity to the decrees of the fashionable world, is evidenced by the case of a prominent New York woman who has recently published a hand-book of English parliamentary law. The very gratifying reception which this book received in England shows that it was not the work of a *dilettante*. The London County Council has gone so far as to pass a resolution endorsing it, a most unusual thing, and the book has received the commendation of authorities both in England and America. H. H.

PARIS, Oct. 26—Mme. Jeanne Girard and Professor Pinard of the Paris Academy of Medicine have founded a school for little mothers here which is developing with great success. For, after all, maternity does not of necessity bring knowledge with it, and not only the mothers of the babies of the poor, but often, too, their little sisters have solid need of teaching. We all know how many accidents occur daily to babies, owing to a carelessly adjusted pin, an ill-washed bottle, fruit given for a treat, draughts, dirty sponges, which cause 25 percent of infant blindness, and many other things which education in nursing will prevent. The school for little mothers has been started in the very thick of the working quarter of Paris. Little girls of 10 are taught the care of babies.—*Los Angeles (Cal.) Examiner.*

# OUR YOUNG FOLK

## The Chevalier Bayard

**B**AYARD, "*le chevalier sans peur et sans reproche*"—such was the title that he won in life, and such it has followed him down through centuries of history and romance. The words stir us today with the great things they imply.

In the "pleasant land of France," in the country of Dauphiny he was born, in 1476—Pierre Bayard de Terail. The old chronicles say that "as scarlet surpasses all other dyes, the Dauphinese are called by all who know them (without disparagement of other regions) the scarlet of the French nobility." The little Pierre was born of one of these families, a noble one, whose sons for generations had loved king and country and honor well enough to die for them. At the age of thirteen Pierre chose for himself the profession of arms. During his life, which was not a long one, he served three kings of France—Charles VIII, Louis XII and Francis I—served them with fidelity, courage and honor, and with never an iota of self-seeking.

He began his career as a page to the Duke of Savoy, in whose household he remained for six months, being trained in all knightly exercises and excelling all the other pages in prowess, and winning the love of great and small; for from the first he showed those qualities of courtesy, generosity and valor, which made him so beloved through life. About this time the Duke went to Lyons to pay a visit to King Charles. Here it was that Bayard won the nickname of "Piquet," a spur, the king being so pleased with his fine horsemanship and graceful manners that he asked the Duke of Savoy that Bayard might be transferred to the royal service. He was put in charge of the Count de Ligny for further training for knighthood. Three years Bayard passed thus and at the end of that time the Lord de Ligny dismissed him from pagehood, made him a knight and a gentleman of his household, and from this time he became "*le Chevalier Bayard*."

We love to read in the old French chronicle of Bayard's first feat of knighthood. He was then seventeen years of age, and a passage of arms having been proclaimed by Master Claude de Vaudray, a gentleman of Burgundy and one invincible in the science of arms, Bayard was seized by a desire to touch the shields which were suspended, that all who would display their skill at the tournament, might touch and have their names inscribed by the king-at-arms. When the report ran through Lyons that Bayard had touched Master Claude's shield, all were amazed at his daring, and we are told that the Lord of Ligny would not have taken ten thousand crowns for the news.



Lomaland Photo. and Engraving Dept.

## A PICNIC ON THE HILLSIDE AT POINT LOMA

### From "A POET'S HOPE"

William Ellery Channing

**I** AM not earth-born, though I here delay;  
Hope's child, I summon infiniter powers;  
And laugh to see the mild and sunny day  
Smile on the shrunk and thin autumnal hours;  
I laugh, for hope hath happy place with me—  
If my bark sinks, 'tis to another sea.

Bayard's reason for what he had done is characteristic: "Mountjoy, my friend," he said, "what I do is not from pride or overboldness, but only from a desire to learn the science of arms by degrees from those who can teach me."

The day of the tourney came and the Lord of Vaudray was encountered by many gallant gentlemen of the household of King Charles; but of all who came none did so well, either on horseback or on foot, as Bayard. By the laws of the tourney, as each one finished his bout he was led along the lists, his visor up, that all might know who he was, and Bayard, who was by far the youngest and who was pale and rather delicate looking, was acclaimed victor by all. Next day the Lord de Ligny made Bayard one of his company and sent him to the garrison that he might go in training for the stern service of war. On parting from him the king said, "Piquet, my friend, may God develop in thee that fearless manhood which thy noble youth so graciously promises." Several years he spent thus and we are told that he failed in nothing that was a duty.

I would we had space to tell of the many gallant jousts that he won, and the prizes that he often disclaimed and bestowed upon others, of his generosity and high-mindedness and chivalry, and of his brilliant military campaigns in Italy, France and Spain. Wherever he was in battle, there was courage and hope; his return after imprisonment is said to have been like a re-enforcement of ten thousand men to the army. "A greyhound in attack, a wild boar in defense, and a wolf in retreat," his very name was such a terror to the enemy that whole troops have fallen back before a detach-

ment of French soldiers headed by Bayard.

At the storming of Brescia, when the Venetian commander saw who was leading the assault, he cried to his men, "If this Bayard be but defeated, all the rest will be easy." But Bayard led the charge up to the cannons' mouths and the battle-cry of "France! France!" changed to "Bayard! Bayard!" as he leaped upon the ramparts.

In his dealings with his enemies he was always so honorable, courteous, just and merciful, that they respected and admired him as much as they feared him, and though taken prisoner several times, he always returned unharmed and unransomed because of his wit

and valor. To Pope Julian II, who offered to load him with riches and make him Captain-General of the Church if he would renounce the service of France for that of the Pope, Bayard replied: "I have but one master in heaven—God, and one upon earth—the King of France."

What France owes to him during those disastrous Italian campaigns, cannot be estimated. We like to think of the picture of the youthful king Francis I, kneeling before Bayard to be knighted by him after the battle of Marignano.

When Bayard received his mortal wound and was taken prisoner by the Spaniards, the lamentations among the Spanish soldiers were almost as great as among the French, for "they knew that by his death nobility itself was impaired, and all respect and tenderness were shown him as the whole Spanish army came to see him and honor him.

"He loved his neighbor as himself, and never possessed a crown but it was at the service of the first who needed it . . . graciously did he confer his gifts. He was a sorry flatterer; and never swerved from speaking truth were it to the greatest of princes. He looked with contempt upon this world's wealth, and was at his death no richer than at his birth."

STUDENT

## Carlyle and a Crust

ONE day Carlyle suddenly stopped at a street crossing and, stooping, picked up something out of the mud, even at the risk of being knocked down and run over by passing vehicles. With his bare hands he gently rubbed the mud from it. He then took it to the pavement and laid it down on a clean spot on the curbstone.

"That," said the old man in a tone of tenderness he rarely used, "is only a crust of bread. Yet I was taught by my mother never to waste anything, above all, bread, more precious than gold. I am sure that the little sparrows or a hungry dog will get nourishment from this bit of bread."—*Springfield Republican*

NOTHING great was ever achieved without enthusiasm.—*Emerson*

# THE CHILDREN'S HOUR

## Mokwa's Learning

THE sun shone down hot on the high mesa top. Little Mokwa crept into a shady spot behind a large rock where he could watch the trail which gleamed white between the miles and miles of sage brush of the desert far below him, until it was lost from the keen gaze of the child, miles and miles beyond. Motionless he watched, until the sun, rising higher and higher, stole the cool shadow from the rock and the bare brown body of the little Indian was again exposed to the burning rays. "Watch the trail," his father had commanded, "until I call you." More than an hour had passed and his eyes had not left the spot. He was alone on the bare point of rock and not a living thing had stirred, not a sound had reached him. Was he tired? Did he wonder why he was left to watch the trail? He asked himself no such questions. He was the son of a chief and this was his first command.

Presently a slight sound broke the silence and in the distance he saw his father beckon to him from the adobe house-top. Swift as a deer, he ran, jumping from rock to rock, his lithe little form gleaming in the sun as he sped onward over the mesa until he reached the spot where his father stood beside the door which led to the *kivas*, the sacred chamber underground where the religious ceremonies are performed and where children are taught the history of their people by word of mouth.

Now his time had come to be taught the great truths. Seven summers had passed over his head and the little mind was ready for the teachings. Did the little heart beat faster? Was there a thrill of delight that the wonderful time had come when he was to begin his education? The stolid little face showed no sign and in silence he waited his father's next command.

The old chief moved towards the door, the child following, and together they entered the *kivas* where sat the elders of the tribe. Now his lessons began, and word by word, sentence by sentence, he learned to repeat the history of his nation.

Then he was taught of the wonderful Spirit of the Sun with its great creative power; how it shone down upon the earth and made all things live; of Mother Earth who fed and nourished all things; of the Rain-God who sent the refreshing showers. He was taught the secrets of the life within the plants and flowers and their usefulness to man. He learned much in the strange language which belonged to the time when his tribe was a great nation of heroic men who did great deeds. He was taught that it was his duty to himself as well as others to be truthful and honest, helpful and clean, and grow to be strong and wise, for he was to be a priest when he grew up; it was his right by heredity.

For many hours a day the young boy sat in the sacred chamber, underneath the village, on the grim old mesa top, learning his



Lomaland Photo. and Engraving Dept.

"BROTHER AND I ARE LEARNING RĀJA YOGA TOGETHER."

lessons of life, and after they were over for the day, he would run to his place of watch on the high rock on the mesa and with his eyes fixed on the trail, think of his lessons, how he must learn them well so that when he grew up he might in turn teach his children, and the sacred history of his tribe might never be lost.

It was soon time for the great religious festival, the wonderful snake dance, significant of a prayer for rain to the great Rain-God. He had witnessed it many times but it had meant no more than a great sight; but this time he would understand what it all meant, besides he was to carry the sacred badge.

First, it was proclaimed from the housetops that the great celebration was about to begin. Underground in the sacred chamber the priests prepare the place for the secret snake washing and blessing, build the altar and make the sacred symbols on the floor with four colors of sand, and arrange the bowl and corn which symbolize Nature elements. In two days more the priests begin their snake hunt. Mokwa flies to his guard rock and watches the old priests march along single file over the white trail. A day or two more and they have returned bearing the captured snakes. And now begins the chanting of songs as the snakes are washed, sprinkled with the sacred corn-meal and carried up through the *kivas* just as the sun shines full into the chamber at noon.

The dance begins late in the afternoon. Little Mokwa watches the men in their gay regalia and his head grows dizzy with the rhythmic motion of the dancers and the sound of the chant. He watches his father with the writhing snake between his teeth, but he has no fear; the attendant with the feathered whip will charm and distract the snake so that no harm will come to him.

When the snakes are finally released, Mokwa knows they will carry the prayers of his people to the dead ancestors in the underworld who will deliver the prayers to the great Rain-God to send much rain the coming season. Next, Mokwa sees the priests after having released the snakes, remove their gay garments and drink the bowls of specially prepared

liquid which ensures them against all harm in case of poisoning. Then as they have fasted many days, there comes a great feast and there is a general rejoicing in the village on the mesa top.

Mokwa has run away as the feast ends, to his watch-tower rock. The grim old mountains in the distance are softened by the blue haze of fast coming night. The red glow of the setting sun still shines on the rocky mesa sides, while a chilly wind creeps over the great desert. The great festival is over and now the rains will come and they will have corn for the coming year. He feels himself an older and a wiser child. His tribe, his father, his home are once more sacred to him. Love and loyalty fill his little heart as he crosses the mesa back to his home. E. N.

## Master Tree Toad

DOWN in the calla lily hedge, in one of the tall blooms I found a little white toad.

This little toad knows how to change his color to suit his surroundings. When he is in the lily, he is all white; and when he climbs upon the green leaves, he turns green; and when he hops to the ground he turns his little coat brown. He cannot turn white, brown or green in an instant, but in a very few minutes the color to which he needs to turn, shimmers over him; and then he is very hard to find unless you have very sharp eyes.

He can hop quite a distance and on the ends of all of his toes are little suckers, so that he can cling to anything he hops on, even if it is upside down. He has a very nice musical instrument in his throat, which he makes swell out like a round marble—somewhat as you boys blow up a piece of thin rubber with your mouths—and this is the way he makes his funny little noise.

So you see Master Tree Toad is a fellow with several valuable accomplishments. E. N.

## Facts About Animals

It has been found that dogs can be trained to be of great help on the battlefield when wounded soldiers are lying about, and are often overlooked by the busy ambulance nurses. The dogs can be trained to search well until every suffering soldier has been found and cared for. On one occasion these clever dog scouts found twenty-three soldiers who had been given up for lost.

A TRAIN was wrecked not long ago and fire broke out. A queer fire brigade was soon formed. It consisted of nine elephants of a circus, who were on the train, and who went back and forth from a river near by, filling their trunks with water and at last putting out the fire. One of the elephants rescued the engineer by clearing away with her trunk the heap of wreckage that covered him.

This shows how training helps, especially in times of danger. The elephants had learned to obey orders when they were given them.



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Lecture by Mr. C. J. Ryan on "Theosophy the Vital Element in Christianity"

ISIS Theater was well filled last Sunday evening at the regular meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The address was delivered by Mr. C. J. Ryan, who selected for his subject, "Theosophy the Vital Element in Christianity."

The musical program was rendered by students of the Isis Conservatory and was much enjoyed by those present. From Mr. Ryan's address, which was listened to with marked interest, we make the following extracts:

"Theosophy includes Christianity in its scope as one of the brotherhood of religions, but there is a real difficulty nowadays, in attaching a definite meaning to the word Christianity, for the distance between the broadest teachings still called by the same name and, say the 'Westminster Confession,' is so great that the strain within the fold must be very severe. A few years ago the literal dogmas of the fall of Adam, the vicarious atonement, the eternity of punishment in hell, the notion that the Israelites were the chosen people, the sudden creation of the universe out of nothing six thousand years ago, the personality of the devil, and many other curious things were actually believed as articles necessary to salvation, for a doubt upon any of them meant a denial of the verbal inspiration of the Scriptures, and all other religions which knew not this system were called by opprobrious names and supposed to be 'abominations before the Lord.'

"Placing on one side the purely moral teachings of Christianity, which are common to all religions, whether they were always obeyed any better than they are today or not, we come to the profound allegories in Christianity, and ask, are not the new advanced thinkers in the churches throwing away, at the bidding of materialistic science, vital truths, which are compelled to take those peculiar allegorical forms from the very nature of the case? Theosophy says they are, for it knows the value of these quaint stories and strange symbols. Time will not permit more than a passing reference to the alleged historical accounts of other saviors in countries far distant from Palestine, and far earlier than the year A. D. 1.

"The science of Comparative Religion tells you that these stories which are sometimes identical with the story of the Cross, are pretty fancies of simple childhood relating to the seasons and the sun's journey through the year; the clergymen tell you very little about them. They are not popular with them, yet what are we to think when we find Krishna, the Hindú name for the Son of God in the early Vedic literature, being represented as the Savior of mankind, of royal descent, born of a virgin, on the 25th of December, at the time his mother and foster-father were on a journey to pay tribute, recognized by shepherds in a cave, being carried away as an infant from the wrath

of a king who sought his life and killed all the infants born the night of his birth, doing the same miracles as Christ, preaching similar doctrines, sometimes in the same words, being crucified, ascending into heaven in three days, and so on through nearly the whole details of the life of Christ?

"The same general account in more or less detail is found in the legends of Osiris of Egypt, Quetzalcoatl in Mexico, Gautama Buddha (who was not executed though), Mithras of Persia, Heracles of Greece, and many more Divine Incarnations of far distant countries.

"St. Augustine, who is surely a man of weight, says in the first volume of his *Opera*: 'That in our times is the Christian religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing which is now called the Christian religion really was known to the ancients, nor was it wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called Christian; and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name.' (*Opera Augustini*, vol. I, p. 42)

"Nothing could be plainer or more Theosophic, and I do not think any critic of Theosophy will have the hardihood to say that St. Augustine was not a good Christian!

"But to understand the spirit behind the form the truthseeker must give up some cherished personal egotism, must cease to affect contempt for the sages of antiquity and for other faiths which teach other races the same spiritual truths as his own in slightly different ways. Most certainly there is a grand opening for those who feel a great love for humanity to go out as missionaries to help in uplifting the nations; but let them teach the people who profess Christianity, Buddhism, and so forth, to live up to the noble ideals of their own faiths, and let them throw away sectarianism for good and all. This picture is hardly likely to be realized just yet, for such missionaries would have to be Theosophists, holding as sacred the religion they were taught at their mother's knee, but being broad-minded enough to see the real spiritual meaning in that of the people they were seeking to help. The great Bishop Colenso of Natal had this true spirit of sympathy and his dogmatism soon disappeared, but his treatment by the Church to which he belonged is a matter of history.

"Emil Burnouf, in his *Science of Religions*, says:

Every man, priest or layman, Jew or Christian, who desires to understand, without prejudice or passion, the facts which philology and comparative religion show, will recognize that all the Aryan religions, both of the past and the present, are identical in their basis, rest upon the same principles and practise the same forms. . . . Our rites, of which

for the most part we understand nothing, our symbols, which have nearly become a dead letter, our legends, even those which seem the most genuine and local, are found already put forth in the Vedas, almost in the very terms we employ today.

"But though the study of cold materialistic 'Comparative Religion' is not able to destroy true spirituality, the vitalizing breath of Theosophy is needed or the forms of today will disappear before the rising tide of negation, to be replaced perhaps by a creed less expressive of the eternal truths. How have the most advanced minds in the churches defended the early part of the Bible against the assaults of Geology and Biology? Or rather how have they not defended it?—we may ask. But Theosophy has a clear light to throw upon the obscurities of that magnificent epic, that inspired vision, for H. P. Blavatsky has given the key which we can use if we will. Theosophy scientifically explains the meaning of the enigmas and the apparent contradictions in the first and second chapters of Genesis, and is the only agency with power to rescue from contemptuous pity that Book which has rightly claimed the reverence of uncounted millions.

"The Atonement of the Christ is found in most of the ancient faiths, and the Fall of man, instead of being a mere poetical fancy with no basis in fact, is shown by Theosophy to be just a simplified account of the evolution of our complex human nature; yet is it not true that thousands, nay millions, of the brightest young minds of the day are quietly putting aside the old Bible stories as merely suitable, if useful at all, as pegs to hang moral lessons upon for children in Sunday School?

"Theology has not taught salvation from the possibility of temptation by a great reformation of character commencing within, under the Law of Karma or absolute Justice; it has dangled before us a gratuitous pardon for our own and our inherited sin of Adam, so called, made possible by the unmerited suffering of a divine Being in whose power the sinner has placed his trust. This in its nakedness has been denounced over and over again for its unfairness to the millions who never heard of the Savior Jesus, but there is a profound spiritual reality lying just beneath the surface. No man can be saved without faith, but it must be the faith in the still small voice of the Redeemer within, the warrior. The faith that saves is the obedience to the God within, whose voice becomes clearer, and distinct from the mere promptings of expediency as it is recognized and followed."

OBSERVER

## Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by students of Lomaland assisted by children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

# Art Music Literature and the Drama

## The Opinion of One Great Musician About Another

ANTICIPATING many of the deeper thoughts of music lovers, music critics and musicians themselves, Rubinstein, in his *Conversations on Music*, gave utterance to his love and reverence for Beethoven in a way too true and beautiful to be forgotten. Would that our modern writers and players refreshed themselves more often at fonts such as this and less often at the "music and art columns" of some (not all—for which let us be thankful) of our daily papers. Of the whole critique we quote but a part:

Mankind thirsts for a storm—it feels that it may become dry and parched in the eternal Haydn-Mozart sunshine; it wishes to express itself earnestly; it longs for action, it becomes dramatic, the French Revolution breaks forth—Beethoven appears. Not the guillotine, of course, but at all events of that great drama, in nowise history set to music, but tragedy echoing in music which is called "Liberty, Equality, Fraternity!" He is, however, the positive continuation of the Haydn and Mozart period, at least in the works of his first period.

The forms of his period are the forms then reigning, but the line of thought is even in the works of his youth a wholly different one. The last movement in his first Pianoforte Sonata (F minor), more especially in the second theme, is already a new world of emotion, expression, pianoforte effect, and even pianoforte technic. So, too, Adagio, in the second sonata (A major), the Adagio in the first string-quartet (F major), and so on. And already the treatment of the instruments in his first three trios is entirely different from that used until then. In the works of his first period altogether, as I have said, we recognize only the formula of the earlier composers; for although the garb still remains the same for a time, we hear, even in these works, that natural hair will soon take the place of powdered peruke and cue; that boots, instead of buckled shoes, will change the gait of the man (in music, too); that the coat instead of the broad frock with the steel buttons, will give him another bearing, and even these works resound with the loving tone (as in Haydn and Mozart), the soulful tone (not apparent in the former), and very soon after the aesthetic (as in them), the ethic (in them wanting), and we become aware that he supplants the minuet with the scherzo and so stamps his works with a more virile and earnest character, that through him instrumental music will be capable of expressing the dramatic even to the tragic, that humor may rise to irony, that music in general has acquired an entirely new art of expression.

His greatness in the Adagio is astounding, from the innermost lyric to the metaphysical; thus, he attains to the mystical in this art of expression.

But he is entirely unapproached in his scherzos (some of them I would compare with the jester in "King Lear"). Smiling, laughing, merry-making, not seldom bitterness, irony, effervescence, in short, a world of psychological expression is heard in them. Emanating, not from a human being, but as from an invisible Titan, who now rejoices over humanity, now is offended; now makes himself merry over them and again weeps—enough, wholly incommensurable.

And yet I entertain some difference of opinion in regard to him which I cannot refrain from expressing. Thus, for example, I consider "Fidelio" the greatest opera in existence today, because it is the true music-drama in every particular; because, with

all the reality of the musical characteristic, there is always the most beautiful melody; because, notwithstanding all interest in the orchestra, the latter does not speak for itself; because every tone of it comes from the deepest and truest of the soul and must reach the soul of the hearer—and still it is the generally accepted opinion that Beethoven could not be an opera composer. I do not regard his "Missa Solemnis" as one of his greatest creations, and it is generally regarded as such; because, aside from the purely musical in it, with which in many ways I do not sympathize, I hear in the whole composition a being who speaks with God, disputes with Him, but does not pray to Him nor adore Him



Lomaland Photo. and Engraving Dept.

ENTRANCE TO RAJA YOGA INSTITUTE  
AND EUROPEAN HEADQUARTERS OF THE  
UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY,  
91 AVENUE ROAD, LONDON, N. W.

as he has done so beautifully in his "Geistliche Lieder" (spiritual songs).

I do not, either, share the opinion that the use of the vocal in the last movement of the Ninth Symphony was a desire on his part for a culmination of the musical expression in a technical sense for the symphony in general, but on the conmovements he intended to have something utterable, hence the last movement, with the addition of the vocal—(with words). I do not believe that this last movement is intended as the "Ode to Joy," but the "Ode to Freedom." It is said that Schiller was moved by the censure he received to write *Freude*, instead of *Freiheit* (joy instead of freedom), and that Beethoven knew this. I believe it, most decidedly. Joy is not acquired, it comes, and it is there; but freedom must be won—hence the theme begins pianissimo in the bassi, goes through many variations, to ring out finally in a triumphant fortissimo—and Freedom, too, is a very serious thing, hence also the earnest character of the theme, "*Seid umschlungen millionen*" ("Be embraced ye millions") is also not reconcilable with joy, since joy is of a more individual character and cannot embrace all mankind—and in the same way, many other things.

So you do not share the opinion that Beethoven would have written many things differently and others not at all if he had not become deaf? Not in the slightest degree.

That which he calls his third period was the period of his deafness—and what would music be without his third period? The last pianoforte sonatas, the last string quartets, the Ninth Symphony and others were possible only because of his deafness.

This absolute concentration, this being transported into another world, this tone-full soul, this lament never heard before, this Prometheus, this soaring above everything earthly, this tragic not even approximately present in any other opera; all that could only find means to express itself because of his deafness. He had, indeed, written the most beautiful, yes, unrivaled, works before his deafness; for example, what is the "Höllenscene," of Gluck's "Orpheus" in comparison with the second movement of his G major piano concerto? What is any tragedy ("Hamlet" and "King Lear" possibly excepted) in comparison with the second movement of his D major Trio? What is the whole drama in comparison with the "Coriolanus Overture"?

But yet the most exalted, the most wondrous, the most inconceivable, was not written until after his deafness. As the seer may be imagined blind, that is blind to all his surroundings and seeing with the eyes of the soul, so the hearer may be imagined deaf, deaf to all surroundings and hearing with the soul. O deafness of Beethoven, what unspeakable sorrow for himself, and what unspeakable joy for art and for humanity!

(Italics mine)

STUDENT

## King Oscar on the Music of his People

KING OSCAR of Sweden, the leader of his people in a high and spiritual sense and who is in every nation honored also for his patronage of music and art, once said of the music of his own people:

Our folk tunes are characterized by changing rhythm and great richness of harmony, but before all things by the truth and clearness of the manner in which they mirror the peculiar mood of our people. Our folk lays are echoes from the deep forests, the high peaks, the wild fjords and the foaming, torrential cascades of our country. The melodies seem most at home on cold, long winter evenings, heard by the side of crackling fir log fires, or far from the houses of men, in the pale summer nights of the Far North. There is no warmth of the summer sun in this music, but there are deep emotion and unaffected feeling. They spring from the lap of a folk which wins its livelihood by endurance and exposure from the frozen earth; a folk whose large majority is compelled much more than in other lands to live a solitary life; and who, on that account, are predisposed to look on the world in a half melancholy, half mystical spirit.

The Scandinavians have hearts soft and true, but also of their seriousness of mind and noble courage they have given convincing proof. For that reason Norse folk tunes will never fail always and everywhere to make a deep impression.

The music of Scandinavian composers has always held a high place in the musical life of Lomaland. From the simple *O Vermland!* of our Lomaland choir, to the Svendsen Romance, Grieg's orchestra and chamber music, his Violin Sonata, his exquisite *Birdling*, or *Sunshine Song*, we love all Norse music for its earnestness, its purity, its mystical suggestiveness. H.

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West.

## Katherine Tingley in Europe Clippings from the Press

### Ten Minutes with Katherine Tingley Helsingborg is Lovely

(Translated from *Helsingborgs Dagblad*,  
September 8, 1907)

A GREAT crowd of people waited outside the doors of the "Folkets-hus." It was half past ten o'clock and they were trying to catch another glimpse of Katherine Tingley who had just spoken to them in such a wonderful way.

I met in the scramble Dr. Erik Bogren, one of her friends here in Helsingborg, and he introduced me with the words: "A journalist who asks for ten minutes." And with a beautiful smile she asked me to come up to the Hotel Continental. "We may talk there more undisturbed," she added.

A few minutes later I entered one of her rooms. She stood there in a long flowing white robe kindly bowing her head as a welcome. With a gracious movement of her hand she asked me to take a seat.

"Only ten minutes," I assured her, because I had been informed that she had arranged to attend a private conference. To my question how she had felt meeting the audience in Helsingborg, Mrs. Tingley replied warmly, that here, as in other places in Sweden, where she had previously given lectures, she found a "profound respect," which seemed to be a characteristic feature of the Swedish nation. The earnestness of the work of the Theosophists had certainly interested the people here. There was something of cultured refinement throughout the whole audience; "but," she added, with regretful voice, "so many were standing the whole time, which troubled me much and therefore I made my lecture a little shorter than I had planned."

I then asked her regarding the Râja Yoga School that she is planning for at Visingsö, and which will be a Swedish branch of the great International Theosophical Institute at Point Loma in America. She especially accentuated that it was not to be in any respect a colony but a school for the education and ennobling of youth, and for the study and propaganda of Theosophy.

Mrs. Tingley told me how on her visit to Sweden many years ago, she had jokingly said that she would like to see a Râja Yoga School in Sweden. Now that thought was near its realization and very soon, after she had examined the place and its possibilities, there will be more news on this matter, she added.

We talked a good deal on the objects and methods of Theosophy. But the ten minutes had passed, and I wanted to hear how the celebrated visitor liked Helsingborg.

"Delightful," was the answer. "I love Sweden and I love Helsingborg. This city caressed by the sea attracts me especially. I like to see the port, the steamers, the sailors. It is all beautiful!"

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Unfortunately I had to leave, the ten minutes were becoming eleven. Ten minutes pass very quickly with Katherine Tingley.

### Katherine Tingley in Stockholm Lecture on Theosophy

(Translated from *Svenska Dagbladet*, September 17, 1907)

MRS. TINGLEY'S lecture yesterday evening in the Labor Institute Hall was attended by an interested audience which long before the time announced filled every seat. The meeting was opened by music by one of the ladies who are accompanying Mrs. Tingley on her tour. Then appeared a young Swedish girl in white dress, one of the "Lotus Flowers," who read some of the maxims of Theosophy:—love to humanity, unselfishness, willingness to sacrifice one's self.

Major Cederschiöld announced that the purpose of the meeting was to explain the aims and objects of Theosophy. He introduced to the audience two young ladies who are accompanying Mrs. Tingley and who talked about the happy life which is lived in the Râja Yoga Schools at Point Loma. They declared that only they who had the good fortune of actually being educated there could fully realize it. The Râja Yoga education is practical, and the children are taught to learn by their own observation much that elsewhere is learned only from books. The education at Point Loma aims to give something to live for,—it is not enough to say to the children: "Do not do wrong!" One must say also: "Do right!" Each day there brings a new experience of beauty; the pupils are surrounded by beauty and joy and noble effort. The speakers expressed their joy that the Swedish people would soon have an opportunity at beautiful Visingsö to see what the teachings of Theosophy are when put into practice.

After this appeared Mrs. Tingley. She began her lecture by deploring in a charming way that she had not come earlier to Sweden, where the language was so attractive, she said, that she would try to learn it.

She passed then to a description of the life and work of Mme. Blavatsky and how this woman struggled with unconquerable energy for the object of her life. She was not always understood by the Americans, but her work has nevertheless left ineffaceable traces.

"What has she then given to mankind? A new religion? Certainly not. But she gave the essence of the teachings of all religions and showed how this was

to be put into practice. She stood alone in her contest and her activity was soon cut off. Her work was continued by William Q. Judge, a young lawyer. He gave up his profession in order to devote himself entirely to the propaganda of Theosophy. Then he was assailed by the untrue accusations of some so-called Theosophists, and at a congress in Boston the Theosophical Society eliminated these from their ranks."

The speaker held it as beyond doubt that there are many excellent people who have joined those who had been eliminated from the Society's ranks, yet she regarded it as her duty to accentuate how Theosophy had been misrepresented to them.

"Theosophy teaches the true spirit of Brotherhood—self-sacrifice and brotherly love. The teachings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY contain nothing illogical or unpractical. Theosophy if studied rightly helps men to find their true place and their duty in life. One is not ready to die before he has found that. It is the duty of every one to develop his spiritual possibilities.

"If we could free humanity from fear of death a great step would be gained. How many even of those who have lived the noblest, fear death! We must learn that death is life. Theosophy teaches that men will live their future life in just the same way as they will live their present life, for the future life is the outcome of this one. When experience has molded our characters then we are ready to begin a new life on this basis.

"The object of Theosophy is to form a brotherhood of all mankind and to arouse in all humanity true brotherly love."

The lecture, which lasted almost an hour, was listened to with the greatest interest.

### Mrs. Tingley's Tour

FURTHER information by newspaper clippings and private letters tells of Mrs. Tingley's visit to Upsala, Gefle, Falun and other Swedish cities, and also to Helsingfors in Finland. At each place she lectured either in the Theater or largest Hall, the meetings being crowded with hundreds turned away. Although the lectures were all given in English the most profound attention was paid to them by the audiences. It was as though they well understood the thought behind the words, the heart tones, the gestures, the inflections of the voice; and many were the requests for further lectures, to which Mrs. Tingley replied that she hoped to make a longer visit to Sweden next year when she expected to start her new Râja Yoga School on the Island of Visingsö. On her visit to Helsingfors Mrs. Tingley was accompanied by Mr. Torsten Hedlund, who throughout her lecture tour acted as interpreter, also by Dr. and Mrs. Erik Bogren. The latest information is that Mrs. Tingley is extending her tour and will be in Europe longer than she at first intended. RECORDER



Students'



Path

## KARMA

HO! ye who suffer! know

Ye suffer from yourselves. None else compels,  
None other holds ye that ye live and die,  
And whirl upon the wheel, and hug and kiss  
Its spokes of agony.

\* \* \* \* \*

The Books say well, my Brothers! each man's life  
The outcome of his former living is;  
The bygone wrongs bring forth sorrows and woes,  
The bygone right breeds bliss.

— *Light of Asia*, Book viii

## Seed-Time and Harvest

EACH day is a day of judgment. Each day is a time of harvest. We are sowing and reaping, reaping and sowing continually. What we are today is the result, or part of the result, of what we have done, and said, and thought, during our whole past. It has been said that "We are today the sum of all past yesterdays." In a general way this is true, though not wholly so; for there is always a portion of what we have sown which has not yet come to the time of harvest. There is a certain amount of Karma that has not been exhausted, and which is still latent. This is one reason why it is difficult, or impossible, to perfectly judge any person; for there are always latent springs of action, or latent Karma, which may at any time produce results impossible to foresee or calculate. The general results we may know, we may know in a general way from the kind of harvest which is being reaped what the nature of the sowing was; and we may estimate in a general way what will be the harvest when we see the nature of the seed sown; but beyond this the problem of each human life has questions of intricacy which are practically infinite. The general character of the harvest, however, we can know from the quality of the seed which was sown.

Nature is a great Teacher; and, while she does not intrude her teaching upon us, but presents it ceaselessly and silently, she nevertheless has a way of photographing her lessons on the mind of man which constitutes her the greatest of all teachers. The untutored savage soon learns the best time to sow the seed, and when to expect the harvest. He learns that Nature works with great regularity, and great impartiality. It is one of the earliest generalizations of the human mind that "Summer and winter, seed-time and harvest shall not cease"; or "Whatsoever a man soweth that shall he also reap." Not even the most stupid would expect to reap wheat if he planted potatoes. Man must have found it out early that seed-time and harvest have a fixed relation to each other.

But, strange to say, nations and individuals have not yet thoroughly learned this lesson as applied to the moral world. Mankind, as

a whole, has failed to translate into terms of the moral world, the natural lessons which the rudest savage well knew in the dateless past.

"Each thing after its kind: each thing *having its seed in itself*"; this was the ancient teaching, but men have not yet laid this to heart in their dealings with each other. We know that darkness follows the withdrawal of the sun, but we do not seem able to realize that the sun of truth and love, if withdrawn, must leave us cold, and dark, and loveless. We know that a cloud obscuring the sun produces gloom and chill; we do not transfer this lesson to the moral world and realize that hate, and anger, and insincerity, in like manner, chill our better energies, and enshroud our steps in gloom.

Men and nations are every year, and every day opposing their puny strength against the forces of the universe. They lie, and dissemble; they cheat and steal, and do not realize that these things must come back to them. In a word men have not yet attained a full belief in, and realization of natural law as applied to the moral or spiritual world.

"Whose seed is in itself," is a thing men know to be true in regard to things physical; but they believe that a crooked policy will, somehow, produce straight results; and that the seed of moral thorns and thistles will, somehow, spring up wheat and roses.

There would be no need for fleets and armies, nor even for the policemen, if men *thoroughly* accepted the teaching of nature. There would be no prisons, and very few hospitals. Clergymen could take a very long holiday, and doctors might retire on a pension. The Law of Nature written in the heart of man would be the law of conduct, and the teaching of Scripture, "in honor preferring one another," would be the common courtesy of life.

Why is it the case that men implicitly believe in the fact, "whatsoever a man soweth that shall he also reap," as applied to wheat, or oats, or barley, but do not believe it (*really*) as applied to the moral life? There must be some reason, some explanation for this strange fact. One reason, no doubt, is because the moral seed-sowing and harvest cannot always be so easily connected as we can connect the sowing and harvesting of ordinary grain. We sow an evil thought, or word, or deed, and cannot always connect the evil harvest with the evil seed; hence it is that our lower nature, or our lower mind, is able easily to persuade us that we may and shall escape the evil harvest of the seed we have sown. If we experienced a blow in the face, or a pain in the side every time we did wrong, we should very soon connect the suffering with its cause, and act accordingly. If every time we acted wrongly, or spoke falsely it were followed by a severe headache or the bursting of a vein, we would all very soon be on our good behavior — speaking the truth, and acting rightly.

As the Buddha taught the Law of Karma, "Times are as naught, tomorrow thou shalt reap, or after many days." It is this fact that we do not reap, in some cases, until "after many days," that makes us less ready to believe in the certainty of the law of harvest in the moral world than in the physical world. We have poor memories. But, if we could look back over our whole past, and trace the connexion between the moral harvest and the seed

sown, then, I feel sure, we would all be not simply theoretical but practical believers in the law of harvest, in the certainty of reaping the seed we sow.

There is another reason for the slowness of men to translate natural law into the moral or spiritual world, and that is, the false teaching of orthodoxy — that thing which is *not Christianity*, but its corruption — I had almost said its antithesis. For is not the Sermon on the Mount the very heart and soul of Christ's teaching, and any one can see that a great gulf is fixed between the simple practical teaching of Jesus, and that which is now known as orthodoxy. Jesus teaches that what you sow you reap; that you will not reap something else; and that *you* must reap it, and not someone else *instead* of you. Orthodoxy is just the opposite of this; and one result has been to make men ready to believe that somehow or other they will escape the harvest of the evil seed which they sow.

The wrong-doer is one who has no practical faith in the law of harvest. He thinks he can cheat divine justice and escape the all-seeing eye. It has always been so to some extent. Men have said in their hearts we can do wrong and not suffer; hence it is that the apostle uses the words, "*Be not deceived, God is not mocked*, for whatsoever a man soweth that shall he also reap."

The seed-time is ever now. The time of reaping may be tomorrow, or next year, or a thousand years hence, but it will *certainly* come. There are seasons when the seed we sow will have special help to grow; but no matter when we sow, the seed will always grow to some extent. The springtime of the year may be compared to some special time, such as the last quarter of each century; or it may be likened to the youth-time of life. If we miss the springtime we shall not have such a good harvest, but if we sow good seed at any time there will always be a harvest, though it may not be a very abundant one.

The great friend of humanity whom we know as H. P. Blavatsky, once said that a few grains of seed had been given her to sow, and that it was her duty to sow them on the best soil she could find. And though some of the seeds might only enrich the soil others would spring up and bear fifty-, sixty-, or a hundred-fold.

The old teaching is ever true that while men sleep the enemy comes and sows tares among the good seed. And from what we know of the state of the world today, the number of people sowing tares is very large. It therefore behoves those who love their fellow-men to work all the harder in sowing good seed, for this will help to "*clear the soil*," as we know some crops do. Jesus said it was not wise to try to uproot the tares lest much damage should be done to the wheat; but that when the time of harvest came the reapers would separate the tares from the wheat.

The epoch in which we live is a time of separation, a time of judgment, as well as a seed-time. History is being made very quickly. Nations, peoples, bodies of men are being awakened to what is just and right. Some have already begun to reap a bitter harvest — "and the end is not yet."

But of one thing we may be perfectly sure, the harvest is certain, it is only the date which is unknown to us. (REV.) S. J. NEILL

## OCTOBER WOODS

Ida Whipple Benham

THE frost has opened the chestnut burs,  
And the nuts fall lazily, two and three;  
The squirrel chatters, the partridge whirs,  
And the red-capped woodpecker bores his tree.  
Oh, lightly and lightly the birch leaves float,  
Like golden butterflies loosed in spring;  
And bright as the sails of a fairy boat  
The walnut leaves take wing.

Now come, now come, far down the lane  
The asters beckon, the robins call!  
The shrunken brook grows broad again,  
And leaps in a laughing waterfall.  
Over the style, and over the bridge,  
Adown the path where the meek cows stray,  
By glen and hollow and windy ridge  
Let us follow the woodland way.

See! how the marvelous cloth of gold—  
A Tyrian tapestry woven fine—  
Wide as we wander is still unrolled,  
Rustling under your feet and mine!  
The breath of the woodland is joy to breathe—  
The mingled odors of leaf and flower,  
And clustering fruit where the wild vines wreath  
The oak-tree's mossy tower.—Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What is really meant by Reincarnation in its fullest and deepest sense as employed in the teachings of Theosophy? Whence comes the soul in each and every child born, and why even in one family group is such a marked difference in qualities, soul attributes and powers possessed by the children; some of them being born with what we call old minds, mature minds, whilst others show simpler, less developed and less pronounced powers?

**Answer** An attempt was made in the last issue to give some idea of the teachings of Theosophy regarding the nature of the ego and its incarnation. It was there stated that in the average humanity that which man recognizes as himself in its higher aspect is a ray from the real Ego—this real higher Ego being as H. P. Blavatsky states, a divine entity, a god. Incarnation consists of this divine entity seeking to gain expression in physical life through a human body and sending down into that human body a ray of its own essence:

In a footnote (*Key to Theosophy*) H. P. Blavatsky says:

It is, according to our philosophy, the *Mānasa-putras*, or "Sons of the Universal Mind," who created, or rather produced, the thinking man, "*manu*," by incarnating in the third Race mankind in our Round. It is Manas, therefore, which is the real incarnating and permanent *Spiritual Ego*, the INDIVIDUALITY and our various and numberless personalities only its external masks. . . . All our "Egos" are thinking and rational entities (*Mānasa-putras*) who had lived, whether under human or other forms, in the precedent life-cycle (*Manvantara*), and whose Karma it was to incarnate in the *man* of this one.

In the same work she also says:

This is the real Individuality, or the divine man. It is this Ego which—having originally incarnated in the senseless human form animated by, but unconscious of, the presence in itself of the dual monad, since it had no consciousness—made of that human-like form a real man. It is this Ego, this "Causal Body," which overshadows every personality into which Karma forces it to incarnate. It is this Ego which is held responsible for all the sins committed through and in every new body or

personality—the evanescent masks which hide the true Individual through the long series of rebirths.

At death all that has been best and highest in human life,

the undying qualities of the personality—such as love, goodness, charity, etc.—attach themselves to the immortal Ego, photographing on it, so to speak, a permanent image of the divine aspect of the man who was. . . . Your spiritual "I" is immortal; but from your present self it can carry away into Eternity that only which has become worthy of immortality—namely, the aroma alone of the flower that has been mown by death. . . .

I have given you once already a familiar illustration by comparing the *Ego*, or the *individuality*, to an actor, and its numerous and various incarnations to the parts it plays. . . . Like that actor, the Ego is forced during the cycle of necessity, up to the very threshold of *paranirvāna*, to play many parts which may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it *sūtrātma* or Ego. Collecting from every terrestrial personality into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole, and emerges from its chrysalis as the glorified Dhyān Chohan.

At the close of earth life comes a period of rest and then the higher immortal Ego sends forth another ray into earth life through which it reaps new experiences, gathering again the aroma of the flower of terrestrial existence.

Now what does Reincarnation mean? Turning again to the *Key to Theosophy*, H. P. Blavatsky says:

Reincarnation means that the Ego will be furnished with a new body, a new brain and a new memory. . . . To get convinced of the fact of Reincarnation and past lives, one must put oneself *en rapport* with one's real permanent Ego, not with one's evanescent memory.

It is clear then that as the soul or Ego seeks incarnation in the first place for the sake of acquiring experience of earth life and also—it must not be forgotten—because it has a duty to all entities that are below it in evolution, to help to raise them to the same divine state as itself,—re-incarnation is for the furtherance of the same object, and because one earth life is not sufficient to attain this object, the number of earth lives is repeated until it is attained. We do not remember our past existences because we, the personal man, have not identified ourselves completely with the higher Ego, the real man, and the recollection of the past inheres in it.

Thus the soul "in each and every child born" is a ray from this divine Ego, and because this Ego, as was quoted above, is responsible for all acts of past existences there are shown differences of character and differences in the lot that awaits each one.

To explain how it is that there is such a marked difference in qualities, soul attributes, and powers possessed by children, it must be borne in mind that there is not only physical heredity but heredity on all planes, psychic, mental, and spiritual, and each of these to some extent according as environment and other conditions permit reveals itself in the character. Thus it may be that so far as external conditions are concerned they may provide the necessary environment for souls of totally different character. For the soul is attracted to that environment and those conditions

which will be most suitable for its further evolution and also for the reaping of the results of past sowing. But there is another factor that must be considered as regards the character of the egos which are attracted to any family and this in a degree helps us to realize how egos of very varying character may incarnate in the same family. Stop for a moment and consider how varying are the thoughts that pass through the minds even of those whose lives may not exhibit any marked changes. At one time a very different keynote may be struck from that which ordinarily governs the life, and the lives of most people show great variations in purpose and feeling. Thus at different times there might be attracted to a family egos of very different types. It is not a question that can be answered simply, and all that can be done is to state the matter in general terms. We must feel however that relying on the law it will bring to us all things that are just and will bring us into those conditions and circumstances which at that time provide the greatest opportunity because under the law they are the result of past thought and action.

Many people are in the habit of thinking about Reincarnation only in regard to the dark and troublous side of life and the reaping of the results of misdeeds, but it is equally true of the bright side of life and the blessings that come to us as the harvest of good seed sown and good deeds done. If we suffer in this life because of evil done in the past and in order that we may learn through that suffering some of the deeper lessons we need, it is equally true that our good fortune is ours under the same beneficent law. The old Hebrew scripture has it that children are punished for the misdeeds of their parents to the third and fourth generation, but that for good deeds the result is felt to the thousandth generation. This is an old teaching but its real meaning has been forgotten. We are our own children, the children of our own past, and must suffer for our own misdeeds. Our sons and daughters, those whom in this life we call our children suffer also, but not unjustly or solely because we have done wrong; they suffer not merely for that reason but also because in that suffering they are reaping seeds that they have sown and for which they have come into this relation with us. On the other hand the good seed that is sown bears a harvest whose results last to the thousandth generation because by doing good we are working on the side of the higher nature and with the tide of the world's life working with us, and the results are therefore so much the greater and more lasting.

It has been said that the two teachings of Karma and Reincarnation together with that of Brotherhood are those most needed in the world today. Each one supports the other two and not one can be fully understood without the other two. They come as a great light and hope into the confusion of the world's thought, giving man once more a secure anchorage of trust in the justice of unerring law, and holding out to him the certainty that he may build up a glorious future and atone for the past. They are not new teachings, they are to be found in every great religion of the world, but in this our Western world and in the Christian religion they have been forgotten. Reincarnation has been called "The lost chord of Christianity."

STUDENT

### A Forgotten Creed

MR. OLIVER BAINBRIDGE, writing in the *National Geographic Magazine* an interesting article on the Chinese Jews — of whom it appears there are about fifty — quotes a stone inscription describing the arrival of the ancestors of that fifty. But the monument deals with other equally interesting matters, so deals with them as to leave us entirely in the dark about them.

The ancient city of Kaifengfu was once, it appears, the center and capital of the Empire; and it contained a Jewish synagogue. The synagogue is there no more, but in its place is the stone bearing the inscription. The last paragraph of it runs thus:

During the beginning of the Sung dynasty (96 A. D.) there was a missionary named Li, who was accompanied by a crowd of Cenobites, and arrived in China with a lot of Western cloth which they presented to the Emperor of the Sung dynasty and became citizens of the country. Subsequently one of the grandsons of these people . . . was appointed to do the preaching, and another began to build a cenoby. It was destroyed after that and had to be rebuilt in the 16th year of the Yuen dynasty (1280 A. D.)

This "cenoby," the synagogue of the Jews who arrived from somewhere — the "north-west," says the tradition of the fifty descendants remaining — under Li, appears to have been destroyed pretty soon for the second time, for we learn that in 1403 it was rebuilt. It met its fate for the third time in 1642, being now represented by a pool of dirty water and the monument. The "strange inscription" — as Mr. Bainbridge justly calls it — thereon, was consequently cut no earlier than 1642. Reading the first paragraph one becomes very anxious to know more. It runs:

A monument in memory of the Great Ching Ching Cenoby. Oh Wu Lo Hau, the creator of this religion and grandson of the nineteenth generation of Punku, the principal ruler of the Mythical Era, was born in 146th year of the Chow dynasty (976 B. C.) He proved himself to be very wise, prudent and merciful. [What "this religion" was or is, is not stated.] He understood the mysteries of creation and the ideas of creation, and could trace the troubled source of religion. The religious elements were not to believe in any idolatrous representation and *not to flatter the ghost* [italics mine] and fairy, and so many people were at liberty to serve his religion as Cenobites in a manner that was as free as running water. The successor of Oh Wu Lo Hau was called La, and was born in the 613th year of the Chow dynasty. His conscience and benevolence were noted by everyone as he traveled to the Lah-na mountains for the purpose of informing them regarding the Scripture. He restricted himself to fruits and vegetables instead of meat, and bathed and fasted for *forty days and nights*. [italics mine; — this was 600 years B. C.] He attended to his duty with the utmost simplicity and sometimes even forgot to eat or sleep, but never ceased to pray with a sincere heart to his God, for he had obtained a book containing many sections. In this book there were strange things that could not be easily explained — in short, it indicated that the good was affected by those who become good, and the evil, by those who did not bear in mind the warning. The successor of La was called Lo Tze Loh, and received from his predecessor the proper doctrine and explained the four words *ching* (clear), *chew* (pure), *li* (ceremonial), and *pai* (to worship with a bow). The word *ching* means to direct your heart singly to one religion. The word *chew* means not to be confused by any other secular ideas. The word *li* means to stand on ceremony, and the word *pai* to worship

with a bow. With these instructions the Cenobites were to teach one another in future.

Here we have a succession of three Teachers; the first "creating" the religion, the second "obtaining" a profound book which appears to have elaborated the religion's teachings, and the third hinging the doctrine for the public upon four words. What was the doctrine and what the book? The man who cut the inscription about 24 centuries later may or may not have known. But why did he include an account of the coming of the company of Jews? The article throws no light on any of these questions. Must not China at various times in her immense history have received like other nations the Archaic Doctrine, Theosophy? There must be many lost records of these teachings and their Teachers, perhaps some time to come to light. The Chinese know how to keep a secret and hide a manuscript! We cannot suppose that we have more than a few fragments of the writings of Lao-Tse. When China permits herself to be explored as Egypt and Asia Minor and Rome and Greece are being explored, a good deal of history may need re-writing. STUDENT

### Professor Lowell and the Planet Mars

IT must be a source of considerable gratification to Professors Lowell and Landall of the Flagstaff Observatory, Arizona, to have succeeded in finally demonstrating, beyond the possibility of further criticism, the existence of the wonderful system of lines on the planet Mars, discovered by Schiaparelli thirty years ago. This year has been most favorable for the observation of the planet and every advantage has been taken of the opportunity by the above indefatigable astronomers. Their success has been beyond expectation because they have succeeded in photographing not only the general system of "canals" but actually in showing the double nature of one, a claim that has been strenuously resisted by critics. The gradual development of the "canal" system in the antarctic and south temperate zones has also been carefully watched as it spread from the pole towards the equator, to all appearance as if something was really melting under the solar beams as the summer advanced. On the best plates fifty-six "canals" have been counted, and even some of the oases were distinctly shown. The revolution in our ideas in the last few years has been great, since we were taught that the dark markings on Mars were seas and the light buff ones land, for no one formerly suspected that any system of regular and definite lines ran across the so-called seas as well as the land. We are now entirely "at sea" as to the nature of the darker shadings formerly supposed to be oceans, and the latest spectroscopic observations are considered to show that the planet possesses a very thin atmosphere, so thin that human life could not be sustained in bodies of the nature of ours.

Professor Lowell repeats his firm belief that there must be intelligent constructive life of some kind on Mars. In *The Secret Doctrine* H. P. Blavatsky quotes a passage from an ancient commentary upon the Book of Dzyan, to which she attributed great value, saying that Mars was "under obscurity." This does not mean that there is no life there, but that it is not in the blaze of activity. If the Martian

atmosphere is so rare, and the few inhabitants are having all they can do, as some astronomers suggest, to keep body and soul together by means of elaborate irrigation canals, they may well wish the period of obscurity to be over! STUDENT

### The Chakar, a Vanishing Bird Type

SOME particulars about a bird called the chakar or crested screamer are interesting. One has recently died in the United States Zoological Park; it is very rare, though there are a few in the London Zoo. It is from the South American pampas, where it was once abundant, but it is now succumbing to civilization. About the size of a swan, of a pale slaty-blue color, with two spurs on each wing, it is a beautiful bird. Its family is a matter of dispute among the authorities; it seems to have no pedigree, no prototypes, and to be the last survivor of a vanishing type. These birds are chiefly remarkable for their voice. A writer thus describes a concert given by them in their native home:

We were eating supper in a rancho when suddenly the entire multitude of birds, covering the marsh for miles, burst forth into a tremendous evening song. It is impossible to describe the effect of this mighty rush of sound, but let the reader try to imagine half a million voices, each far more powerful than that one which makes itself heard all over Regent's Park, bursting forth on the silent atmosphere of that dark and lonely plain. I was overcome with astonishment, while the air, and even the frail rancho, seemed to be trembling in that transport of sound. T.

### Shakespeare in the Far East

SHAKESPEARE has been shown to have belonged to several different nationalities and two or three religions; now also a Chinese claim is laid for him:

To-night! To-night!  
Dedicated in loving memory of our beloved  
Wm. Shakespeare.

The Opera Indra Permato Company of Selangor will stage the Sensational Tragedy Prince Hamlet, By the best actors and actresses procurable in Java. Our clowns are without rivals!

This is actually the best representation of a European Opera by a Native Company.  
Chow Chong. Proprietor

Such, according to the London *Daily Telegraph*, is an advertisement which recently appeared in a newspaper published in the Straits Settlements.

"Our beloved Wm. Shakespeare," says Chow Chong. Why not indeed? Here is a something, evidently, which Mongol and Saxon can both appreciate, a place where East and West can meet, albeit even in the world of music the two are or seem to be widely apart. This indicates in a way the position which real drama may take as an effective force in the molding of the new humanity. K. M.

### The First Tibetan Newspaper

THE first newspaper ever printed in the Tibetan language has been started at Lhasa. Its title in translation will mean the *Tibet Times*. Since the visit of the English expeditions, the grand lama has been busily engaged in reforms, some of which include lecture and reading rooms, where the people can be educated in the geography, history and industrial conditions of Tibet. The Tibetan government considers that the ignorance of the people constitutes a hindrance to carrying out the reorganization of the administration.—*Exchange*



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH PAPER - - - - - 50 CENTS  
25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)

TO BE FOLLOWED IMMEDIATELY BY

- No. 7. Teachers and Their Disciples
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

TO FOLLOW EARLY IN 1908

- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage: its Rounds and its Races
- No. 18. Sons of the firmist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL, R. A.

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents

Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
November the 3d, 1907

Total number of hours sunshine recorded during OCTOBER, 186.  
Possible sunshine, 352. Percentage, 53. Average number of hours per day, 6.00 (decimal notation). Observations taken at 8 a. m., Pacific Time.

OCT. NOV.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DAY	WET		DIR	VEL
28	29.710	69	58	61	60	0.06	NE	2
29	29.705	67	55	59	58	0.00	E	5
30	29.668	69	59	62	61	0.00	W	1
31	29.745	69	56	62	60	0.00	E	1
1	29.775	66	57	66	65	0.00	E	3
2	29.643	71	58	62	61	0.00	E	5
3	20.704	69	57	59	59	0.00	E	5



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS  
*The Theosophical*  
*book of the*  
**Twentieth century**

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY  
Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents  
**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

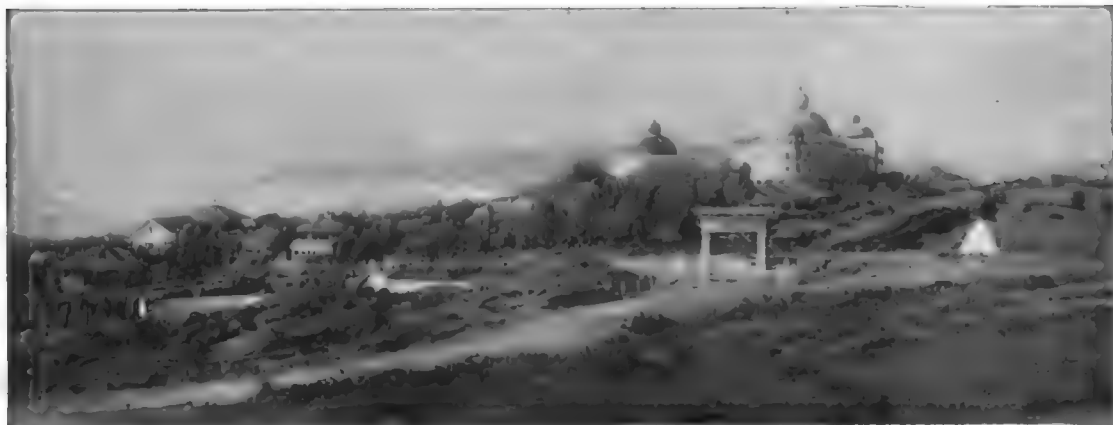
between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo and Eng. Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY. THE AUTOCRAT  
THE DRAMA

CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET  
The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127



WEEKLY ILLUSTRATED

1907  
Nov 17

# CENTURY PACE



Year 34 | Point Loma, San Diego, California | Copy 102

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

VOL. XI

NOVEMBER 17, 1907

No. 2

COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.

Copyright, 1907, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 2

## CONTENTS

### Pages 2, 3 — EDITORIAL

The Fundamental Principles of Morality  
The Mission of Japan  
Watching Forty Centuries

### Page 4 — TWENTIETH CENTURY PROBLEMS

Alcoholic Dust  
The Need of Translators  
A Myopic Civilization

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

The Giant Foot-Prints of Nevada  
Dolmen du Mané-Crock, et Chambre latérale:  
Erdeven, Morbihan (illustration)

### Page 6 — TWENTIETH CENTURY SCIENCE

Our Mental Blind-Spots  
The Mystery of Voice  
Professor See's Earthquakes

### Page 7 — NATURE STUDIES

How we Waste our Minerals  
The "Grizzly Giant." One of the Giant Sequoias  
of California (illustration)  
Underground Fish  
Diamonds in the United States

### Pages 8, 9 — WOMAN'S WORK

Visingsborg  
Visingsborg: Ar 1708 (illustration)  
The University Education of Women  
Jottings and Doings

### Page 10 — OUR YOUNG FOLK

Kettil the Runer  
A Myth (verse)  
Companionship of Books  
Facts Worth Knowing

### Page 11 — CHILDREN'S HOUR

A Fairy Tale of Science  
The Oak (verse)  
A Lotus Blossom (illustration)  
The Harvest  
A Faithful Puss

### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Lomaland Students at Isis Theater  
The World's Unrest and the Remedy

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

The Language of the Luisano Indians  
Visingsö: Interior of Brahekyrkan (illustration)

### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Katherine Tingley in Europe  
Clippings from the Press

### Pages 15, 16 — STUDENTS' PATH, ETC.

One's Chiefest Duty (verse)  
Theosophy to the Inquirer  
Fragment (verse)  
Theosophical Forum

### Page 17 — GENERAL

The Giant Foot-Prints of Nevada (concluded)  
The Imitation of Christ  
Afghanistan  
The Chislehurst Labyrinth  
New Zealand Experiments

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Fundamental Principles of Morality

"AMERICAN Sunday schools, the public schools, and the homes are failures," declared a school superintendent recently; "they don't inculcate truth, honesty and industry; but they turn out liars, thieves and loafers in astounding numbers. The Sunday school is the greatest disappointment of all. The trouble is that the fundamental principles of morality are neglected in teaching."

This utterance may be intemperate and sweeping, but there is a considerable basis of truth in it. But what are the fundamental principles of morality?

Evidently there is no religious system at the present time which proves effective as an inculcator of morality. The preachers of religion are in doubt as to the authenticity of their religions; and there are too many different sects. Then there is what is called unsectarian religious teaching; which, in practice, amounts to an impossibility. Finally there is the teaching of "morality," *la morale*, civic duty, and so forth.

## Morality the Foundation; Conduct its Result

But good citizenship, honesty, industry, brotherliness, etc., are the *consequences* of morality; and to give them as a definition of morality is to reduce morality to an abstraction. In other words morality is thereby identified with good conduct. But clearly there must be some sanction or reason or incentive for good conduct. This point is what the would-be "moral" teachers are dodging. In practice they find themselves compelled to postulate some such sanction, and sometimes this sanction is simply our old friend *expediency*. Sometimes, as in the case of a writer on *La Morale*, reviewed not long ago in the CENTURY PATH, the existence of some kind of *Être Suprême* and of a life beyond the grave is virtually admitted.

Morality can only be based on a recognition of spiritual Law. Otherwise the laws of man's selfish passionate nature will become paramount. If we deny spiritual Law as defined by the religions, we must simply formulate it over again without the aid of the churches. For

## The Self-existing Law of Right Living

man must have such Law, unless he is to degenerate into animalism and irresponsibility. Experience shows that man cannot remain long in a state of tranquil ignorance or indifference; for there is that in him which hankers after knowledge and higher attainments. This aspiration cannot be kept down or run on straight rails by powers that are inferior to it; it must be directed by powers that are superior to it.

The great questions of life and death, the origin and end of man, the why and wherefore of life, come up, pressing for solution; and what answer is to be given to them? Man finds himself the subject of strong forces that impel him to action, and the center of a maelstrom of desires that lead him nowhere and cannot be satiated. Thus he learns that the following of desire is not the final Law of his nature, and he seeks for a higher Law. He finds that science and all ordinary means of discovery have impassable limitations and open up wider reaches of the unknown with every fresh discovery. Therefore

## Self-Knowledge is alone the Key

he seeks for a knowledge that can solve the great questions that science leaves alone, and that can tell him who he is and whither he is tending. He is not satisfied to know that there are moral instincts in his nature, but he must know why and how they are there; he must have a sanction for his morality.

Thus man cannot get on without Religion — a common recognition of the higher Laws of life, which recognition imposes obligations of duty on those who entertain it.

So we have to learn the higher Laws of life, for these are the basis of morality — that morality which the schools are said to fail in inculcating. And what are these higher Laws? That God sent Jesus Christ into the world to be a sacrifice for sinners, that all believing in him might be washed from their sins and attain eternal bliss in heaven, without which they will suffer eternal torment in hell? That a single earth-life — a bubble in the ocean of time — is the prelude to an infinite life in realms of bliss or torture?

## Not Arbitrary but True Laws of Life

That man is a hopeless sinner but can be pardoned and utterly cleansed of all imperfections by a mere mental act on his death-bed? Shall we offer such puerilities as explanations of the higher laws of life? Shall we imagine that God observes marvelous order and harmony in his lower creations and yet behaves with such fatuity in his higher world? Or shall we imagine another God called "Nature," infinitely superior in capability and wisdom to the other God and yet subservient to him? No; we must be prepared to recognize the same marvelous wisdom and harmony in the higher Laws as in the lower.

There is a Higher Nature in man, a something superior to the mind, a Soul; but it is not what the churches represent to us under that name. The churches represent the Soul as something concerned with the future life alone; with them the Soul is virtually the

personality of man without his body — purified in some sense, perhaps, but still the personality. Whatever this Soul

**True Relation of the Real to the External** is, it is something so far removed from practical life as to be practically useless. The

Soul is in reality something that has to do with our life in the present; it is our real Self, the Master in us. The Soul is that which *knows* and *can*. It is the source of our moral instincts and our aspirations after perfection. It sheds its rays on our minds and illumines our thoughts, but our thoughts obscure its light; so that we get but an imperfect and partial light. Nevertheless the mind can be purified so that it may reflect that light more fully and more clearly.

Man is a spiritual being, a being able to transfer his consciousness from the plane of illusion to planes of true perception. He is not the slave of the laws that dominate the lower orders of life, but is able to dominate them by availing himself of higher Laws, also natural but pertaining to higher Nature. Until we recognize this fact, which the churches have perverted into meaningless dogmas, we shall have no basis for morality.

But let us not imagine that seeking the Higher Life means sitting in circles or trying to develop clairvoyance or dabbling in psychic research or speculating about auras and astral bodies. That is not going to help people to teach their children morality. That is not going to solve the great riddles of human life that have vexed philosophers and sociologists. That is not going to help us in our great trials and comfort us on our death-beds. That is mere child's play, as puerile as any other of the puerilities we are offered under the name of knowledge. The human race cannot stand for that; it will not be put off with such futilities. The very notion of getting something for oneself — powers or knowledge or amusement — which pervades these pursuits, is obnoxious to the man who is seeking a way to escape from the apparently endless chain of personal desires, who is longing to escape from self that he may find Self. The seeking of the Higher Life means that we will endeavor to discover what is the real motive or Law that governs our

life, overruling our petty plans and imagined interests. This we can never do by sitting in circles or indulging in any other practice that merely enhances the sense of personality and increases cupidity. We are tired of realizing the littleness of our personality; let us try to realize the greatness of our Soul. Let us endeavor by a life of disinterestedness and devotion to highest duty, to realize that Soul and make it a living factor in our lives. STUDENT

### The Mission of Japan

WHEN Japan first rose almost suddenly upon the Western horizon, there was a sort of silence of attention, expectancy, and wonderment. Most applauded; the jealous bided their time, the time of reaction. Of that reaction we are already entering the second phase. The orators of the first phase tried to change admiration into fear and shouted *Yellow Peril!* Europe and America were to be over-run by Asiatics. We were to make

a universal Western league against some reincarnate Genghiz Khan.

According to the spokesmen of the second phase, Japan is playing no great role after all. Her advent is only a temporary bonfire of a very limited mass of fuel. The new era of Japanese life will not long endure even at home; still less can it have any significance for us Westerners. The world's future on all lines remains for us.

Some of these people are sincere. Owing to defective eyesight they really do not see that Japan, emerging from the Feudal Period and the Middle Ages into the Twentieth century in fifty years, and even while we were in the Nineteenth, has done anything noteworthy, anything without precedent in recorded history.

The rest have to admit to themselves that facts are facts. It only remains to find causes for reasonably anticipating a collapse as rapid as the growth. How about finance? The war was expensive: may it not be that Japan will sink under the burden? Regardless of the fact that almost every nation after every great war is in similar temporary difficulty, it is predicted that she will, must, sink. Here and there, there are (*vocally*) discontented groups and parties. No other nation, of course, ever showed such a phenomenon: and so she will sink under that unparalleled calamity.

Others again foresee future failure because she has come at least to the level of the Christian nations without Christianity and without any apparent intention of adopting it. This base-line of forecast has been taken by an Englishman who writes two volumes on *The Future of Japan*. Says the writer:

Have we in the sudden and formidable forthcoming of Japan, the appearance of a new idea, of a new interpretation, representing a new beginning of history, the opening of a new adventure of humanity?

The wish fathers the answer — No. Every real new spurt or "beginning" of history, he argues, has been connected with a new religion, or at least a new propaganda of an old one. Japan will not only not accept the religion of the West, and not only enters upon no new period in the life of an old religion, but proposes to do without any. The ground upon which he charges her with having no religion is that her mind has no concept of, or relation with, the universal.

The mind of Europe, it appears, has. Perhaps that is why Europe is a universal armed camp. It appears that the universal is to be somehow conceived as a Personality, to-wit Jesus Christ. Japan therefore, refusing to conceive the universal as a Personality, is without conscious relationship to it, and must go. It seems a very roundabout way of saying that she must go because she will not listen very respectfully to the missionary. But as the *Nation* comments, there is Christianity and Christianity; there is the pulpit conception of Christ, and there is another the chief hindrance to whose spread is the missionary.

The popular agglomerate of dogmatic Christianity, with all the accretions from Greek philosophy masquerading under the name of Christian theology and from Roman Pragmatism and church imperialism, traditionally accepted among us, is not indeed making much progress in Japan, and organized Christianity in statistical expression shows no notable progress. . . . The dogmas that are steadily sinking below the horizon in Europe and America have little relish to the Japanese taste. But to intimate that Japan in-

tends to get along without a religion superior to any that she has thus far tried, is to misread the signs of the times.

The reviewer does not clearly say what will be that religion "superior to any she has thus far tried," but he seems to think it a sort of Christianity.

One may agree, but perhaps not quite as he does. First in the cultured, and then in the general Japanese mind, the figure of Christ will take birth, pure and with no dogmatic defilement, no pulpit atmosphere. The Asiatic mind is familiar with the ideal of great spiritual Teachers, manifestations in human consciousness of the one Divine, giving their labors and when necessary their lives to humanity. Among these it will be ready to include Jesus Christ. And in so doing it will gain a clearer, perhaps much clearer conception, of the universality of the one Truth and its adaptability of expression to every human need in every time and place. Asiatics who look on us as "outcasts," barbarians, will perceive that "even" to us the Light, the World Soul in its compassion, sent a messenger. And so they will not only add one more to their ideals but gain a larger compassion, a fuller toleration, a wider brotherhood.

The possible mission of Japan, though there may be only a few in that country who know it, and the warrant of the permanency and advance of her position, is to intermediate between East and West and be their first link of real acquaintance and brotherhood. She faces both alike, and if she proclaims no new doctrine it is because the forthcoming new one, a blend and synthesis of the old ones, with a vitality equal to the new and urgent needs of East and West, is even now slowly growing in her consciousness, spreading outward among the people from the nucleus in her midst.

STUDENT

### Watching Forty Centuries

THERE are probably a good many trees in the world, all told, that have witnessed the slow downfall of a civilization. But it has not been given to many to witness the origination and flowering of the successor. One of these few is a mighty cypress in a churchyard near the city of Oaxaca, Mexico. It was planted at least 2000 years before the Christian Era, and shows no sign of age. The Aztecs regarded it as sacred, and the Spanish invaders — presumably because it was worth nothing to them — left it untouched. But they mentioned it in their writings. Its forty centuries have conferred on it a diameter of 57 feet and a height of 150. We know that it was planted, partly because the Aztecs said so, and partly because self-planted cypresses grow near streams. The cypress, moreover, is sociable, and this one has not a solitary relative anywhere near with whom to gossip about little chattering man and his flickering civilizations.

What was the nature of the old Mexican civilization at which this tree gazed? As to its records, our wise men have agreed to neglect all that the people said of themselves 500 years ago; and have not agreed very well what to say in substitute for the legends.

Anyhow that civilization vanished; we might say ungrammatically that the Spaniards vanished it. And now there is another whose finish the tree will certainly *not* see. C.



# Some Views on XXth Century Problems

## Alcoholic Dust

LONDON *Science*, summing up the recent deliberations on alcohol of the British Association for the Advancement of Science, remarks that considering the multipolar diversities of opinion then expressed, we now know that we know nothing of the subject. In the dust of controversy we do not know whether alcohol is good or bad for us, whether it promotes civilization or degeneration. What is the average man to do?

Let him come out of the dust and use his commonsense. In an hour or two spent in observing a developing case of drunkenness he can know half what is known about alcohol. In half an hour spent in reading the experimentally ascertained facts, he can know the other half.

He can observe that as the doses of alcohol are repeated, the victim begins to be pared away layer by layer in the inverse order in which the layers have been put on during the ages of evolution. First the spiritual and moral go, the powers of higher ideation and the regard for others. Then the higher mental go, leaving little more than a brutal, half-thinking animal. Then the mental goes altogether, leaving nothing but the animal physiological functions. When these cease, the man is dead, leaving nothing but a mass of decaying vegetation.

Turning to the other side of the case, he learns that a set of young plants, watered with water containing varying proportions of alcohol, grow in the inverse ratio of the alcohol; and that the same turned out to be true in the case of a set of puppies upon whom someone tried the same experiment. He learns from another set of careful experiments that each of the five senses begins to be slightly impaired in accuracy within a minute or two of the taking of a minute dose of alcohol. He learns from the experiments of Parkes, who gave to three soldiers coffee, beef-tea, and alcohol respectively for three days so that each man had each of the three stimulants, that alcohol was unfailingly beaten by the other two as a supporter of walking and of working.

And finally he learns that each of the supposed stimulating effects of alcohol is only properly explicable on the opposite hypothesis. If the brake of a carriage snaps, the carriage will go faster; but not because the horse was stimulated. If alcohol makes the heart quicken, it is not that its force is stimulated, but that the slowing reins — the pneumogastric nerves — are paralysed. And so on.

But all this is no part of the problem presented to a senate or a whole people as such. Granted for the moment that to one man in four alcohol were harmless, and to one in ten beneficial. We have to think of the three and the nine. *Their* life at any rate will be shortened; their duty less well done; their work less efficient, occasionally even disastrous, as to a trainload of people. Among them will arise the quarrels and murders; among them will be the inebriates and moral wrecks. The sum in arithmetic is the balance between the immense and unquestionable evil and peril to

the many and the injury to the whole, and the pleasure to the few and the (questionable) benefit to the *very* few.

It is really a question of humanity and of patriotism. Some of the southern States in this country have been solving it on the right side; others are proposing to do so. Is England going to let herself be kept behind, her eyes be blinded, by the dust of the learned debates? How thick is that dust may be gathered from the contention of one learned advocate . . . . . that unlimited alcohol is good for a nation inasmuch as it eliminates both those who cannot stand it, leaving the physically strong; and those who cannot say no, leaving the morally strong! STUDENT

## The Need of Translators

IF in the centuries, say only of the Christian Era, in which men have sought the Light, they had but sought and won it *for the world*, not only would they have gained all that they did, and much more, but the earth would now be a heaven. Only a few are now beginning to understand this truth; some more, on quite another field, are laying the foundations for the understanding of it in their investigations into the phenomena and scope of thought communicability, called by them telepathy.

The Divine is always present, always enveloping us, always ready for entry. But this "Kingdom" or Light must be taken with effort, by some, ere the world at large can receive it. It is above, beyond, that plane of mind and feeling on which alone the vast majority live. Between it and that common plane is the gulf which necessitates the effort, the "violence." But if, using that effort, mind is raised until it enters and is illumined by the Light, it is forever after, in greater or less degree, an interpreter and transmitter to the world, to the great mass of men who have never learned what is their own birthright. The degree, and the amount of Light received, depend on the selfishness or unselfishness of the motive that accompanied the effort. Mind is open to the Light in proportion as it has *been opened* to the needs of men.

But in all the centuries, the majority of the few who have done this have done it for themselves, that they might have the "grace," the manna. The benediction was sought selfishly, if with a selfishness to which, because so transcendent, we do not give that name. Yet because it was sought at all, because some effort was made and the sensual nature, the animal, offered up in sacrifice, the light was reached. Yet the heart would have been filled far fuller had it been sought but to give, to radiate, if the mind had trained itself into tune with human needs, into perfect love of mankind. The interpretation, the translation downwards, would have been a thousand fold completer; the resulting secret benediction to humanity felt a thousand fold farther. The man who has made his effort in that spirit may have power to write, to speak — or not. It does not matter. His mind, on the plane as it is of the minds of other men, constantly receiving and

transmitting — as even science is now beginning to know that minds do — would have given night and day of the Light it had received. Its consciously and compassionately outsent currents of thought and feeling would have been charged with more than the common energy, and other, as a stream of water may also carry the thrill of an electric current. Such a man is a permanent translator and interpreter to others of the — to them almost unknown — divine tongue. His power to be that, his being as that, depends on the motive with which he sought the Light — for himself or for the rest. Active and perfect brotherhood of feeling is the condition of perfect manhood. STUDENT

## A Myopic Civilization

PROFESSOR SCOTT of the Northwestern University has been collecting some statistics about eyesight whose lessons will have to be learned. He makes a startling quotation from a circular issued by the United States Bureau of Information. Summing up some investigations, it says:

All, without a single exception, prove beyond a doubt that near-sightedness, beginning, perhaps, at nothing in the lower classes in the school and first year of school life, steadily increases from class to class in the school until in the highest grades or the last years of school attendance it has actually developed itself in as many as 60 or 70 per cent of all the pupils.

The researches of Dr. Cohn, who examined the eyes of ten thousand children in Breslau, Germany, tell the same story:

The number of short-sighted scholars rises steadily from the lowest to the highest classes in all institutions. The average degree of myopia increases from class to class, that is, the short-sighted become more so.

Owing to new school methods and the educational pressure brought to bear upon children, "the excessive destruction of the eyes," says Professor Scott, "begins several years earlier than was formerly the case in America, and earlier than is still the case in Germany and other foreign countries." In one room which he examined, where the pupils had been at school but one-and-one half years, 84 per cent had already acquired defective vision! They had also acquired the reading habit, for it turned out that the *average* number of books read at home for their own pleasure during the preceding year was 22 per pupil!

From 70 to 80 per cent of the children, then, leave school with defective sight. Most of the defects can be perfectly remedied with glasses, and so we are content. We forget that a system of education which ends in the half ruin of an important bodily organ is self-stamped as vicious; that the defective eye, thus acquired during years of growth, must be but an obvious manifestation of a permanently strained brain and nervous system; and that the conditions of a civilization which demands that kind of education must be much at fault. We are straining away from nature in every direction and must sometime pay for it. STUDENT

# Archaeology Palaeontology Ethnology

## The Giant Foot-Prints of Nevada

THE fossil footprints of Carson, Nevada, are described in *Sunset Magazine*, California, in connexion with the recent reported find of a new series of such tracks in the prison yard near Carson.

Carson is situated in the Eagle Valley, which is about five miles long and three wide, surrounded by mountains. A peculiar physiological feature is that the river, instead of going down the valley, crosses in front of it and cuts through the mountains; which indicates that the mountains have been recently upheaved, the river maintaining its original course which was determined by the previous conformation of the ground, and cutting gradually down through the mountains as the mountains gradually rose. The same thing occurs in other parts of the earth, as geologists know.

The prison is situated on a small hill of sandstone which has been quarried for building stone. Casts of shells, fragments of bones, and other animal remains have been found in this sandstone. On raising the blocks from their shaly floor, series of unmistakable footprints were found preserved in the shale; and in 1882 these were brought to the attention of scientific men.

Footprints are not among the most frequent fossils; to preserve them, it is necessary that they should have been made on a viscid, quickly drying mud, undisturbed by waves, and then covered with sand. All these conditions do not often occur.

The material in which are the Carson prints is a pale fine-grained silt, such as is brought down from the mountains by rivers; and over the surface sand was washed. Silty and sandy layers alternate all through the stratum, and footprints have been discovered so far in two of the silty layers.

There are much better known footprints in the Connecticut Valley sandstones and other parts of the eastern states, chiefly those of reptiles and amphibians; but these of the West are the best locality for mammal footprints so far known. Ripple marks, rain-prints, and the effect of wind action have been made out near the footprints, showing that the surface was sub-aerial.

One series of tracks is made up of oval impressions, almost circular, about 22 inches in greatest diameter and two to six inches deep. The step is four-and-a-half feet. They are supposed to be those of a mammoth or other elephant. But now mark these facts. *The most careful examination has failed to reveal any toe-marks.* This is supposed to be because

the animal's feet were plastered with mud; but even so, one would have supposed that a most careful examination would reveal *some* trace of toes, had the foot been the bare foot of an animal. Again, *there is only a single set of tracks, as though the mammoth had walked on two feet.* The scientific explanation of this is that the animal always placed his hind feet *exactly* in the track of his fore feet — and did not deviate an inch in a stride of four-and-a-half feet — and it is added that a careful study shows it is occasionally possible to recognize a double impression where the hind foot did not completely cover the fore foot. This explanation however has the air of a deduction from the theory rather than of an independently noted fact, and surely we may allow the walker to have slipped in the mud occasionally and so to have made a blurred

— namely the history of the past evolution of human races — such geological evidence as we have may be taken on its merits and not strained. The coincidence of the toelessness and the singleness of track is too striking to be satisfactorily dismissed by explanations which, in each case, call for considerable stretching; and the presumption, in the absence of bias or preconceived opinion of any sort, would be that the prints are human.

Only the strong conviction that they could not possibly be human would drive people to such extremities to show that they *might* be animal. It is not here denied that they *might* be animal, on the supposition that the animal had his toes so caked up as *never* to leave a single mark of a single toe in all the series, the longest of which contains forty-four prints, and that he as invariably covered his forefoot marks with those of his hind feet. Even with no previous theory at all, the natural inference is that they were made by human shoes; and with a preconception in favor of the existence of gigantic men in the tertiary times, the conclusion is of course much more evident.

Other objections to the human theory are that the impressions are not deepest in front, as they ought to be with a man, who rises on the ball of his foot, but at and a little back of the center; but does not the objection apply equally well to the animal? Again, in these tracks the foot is from 18 to 21 inches long and the stride only

27 to 38, so that it is evident that the walker would have no need to rise on the ball of his foot as he would be merely shuffling cautiously along. But it is not easy to imagine how a mastodon, big enough to have a twenty-inch foot, and taking such very short steps, could place his hind foot in the track of his fore foot! It is easier to imagine a giant man than such an acrobatic elephant. Though, however, this point has been ignored, the question of measurement and proportion is brought up when it suits the case to be made out; for we are told that the straddle is altogether out of proportion for a two-legged being, being sometimes even greater than the stride. One does not quite see how a four-legged animal would straddle more than a two-legged one, at all events when he was obligated to place his hind feet every time on the exact impression of his front feet. Again, if the stride was, as shown, so very short, then the straddle might very well have been equally great without being abnormally great. It is quite easy to imagine that a

(CONCLUDED ON PAGE 17)



Lomeland Photo. and Engraving Dept.

DOLMEN DU MANE-CROCK, ET CHAMBRE LATÉRALE: ERDEVEN (MORBIHAN)  
(See CENTURY PATH, vol. x, No. 5)

footprint. Another type of track has been found in several series and much more abundantly. The prints vary from eighteen to twenty-one inches in length and from six to eight or nine in width. They are rounded at each end, the forward end being broader than the back part, and they are curved about with the hollow on the inside as in the human foot. They form single series, as if produced by two legs, and the step varies from twenty-seven to thirty-eight inches. These are supposed to have been made by a gigantic sloth.

Under these circumstances it is not surprising that these steps were believed to be those of giants; nor is it surprising that the opinion of science has frowned down that belief. For think what would result to science from an admission that giants existed. We have not yet that overwhelming evidence for the existence of giants necessary to compel an admission from science in face of their preconceived theories to the opposite effect. But in the teachings of Theosophy, where the existence of giants is already established on other grounds

# ✻ The Trend of Twentieth Century Science ✻

## Our Mental Blind-Spots

IT is now nearly a commonplace in science to say that if you magnify an atom enough you will get the solar system, and if you magnify a cell enough you will get the universe. The ordinary man will agree to that, be even a little pleased with the gentle filip which the idea gives to his imagination. But if you go further and suggest that the atom with its thousands of whirling electrons is inhabited, he will laugh. Why will he laugh? Because the atom is smaller than he! His size is for him the measure of things. But what size is he? Five feet seven? But if he will think, he will perceive that *he* is not of any size; he inhabits a *body* which is of a certain size. Why should he himself not inhabit one which is of some other size? He cannot give you any reason; and yet he will continue to laugh at the inhabitability of the electron. You cannot crack his shell of egotism.

But looking more closely it would appear that even his body is of no size. A planet is bigger; a solar system is bigger yet; a universe is bigger yet; a system of such universes is bigger yet. A molecule is smaller; an atom is smaller yet; an electron smaller yet; the composing elements of an electron smaller yet. So far as we know, both ways the ladder may be endless. If you look up, the human body is a universe of universes; if you look down on it, it is an infinitesimally minute electron. It is of no absolute size.

But, objects the ordinary egotist, any atom behaves exactly as does any other atom of the same substance; how then can there be a free, willing, thinking consciousness inhabiting it?

How do we know that they behave alike? Do all men behave alike because they all eat, sleep, and breathe alike? Three or four such things as that are all that we can appreciate of the life of the atom. An atom may do ten million things differently from any other atom, and science would know nothing about it. They and the electrons may have the most marked peculiarities. They may differ in size as much as men, but we could never perceive it.

When our ordinary man comes to realize that every cell in his body is inhabited by a "little" being of whose life he knows almost nothing; and when he has made himself admit that the "canals" on Mars could not have come to lie as they do without conscious intention—he has two supports for his intellectual legs, can stand upright and look around. As each cell in his body is inhabited, and as they are all of them, in addition, inhabited by himself, may not the universe—in addition to the inhabitation of each of its units, satellites, planets, suns—be inhabited as a whole?

But he may object that his body is an obvious organism, with all its parts related. So is the universe. Its arrangement is extremely definite. It is almost certainly a sphere, peopled with suns at regularly scarcer intervals the farther from the center. The sphere is belted with a serpent—curiously enough so figured in many ancient pictures—the Milky Way, which makes it finally lozenge shaped. It has a center; we are beginning to find that

nebulae and stars of different ages and structures have their assigned places. Stars are giving birth to stars as in the body cells give birth to cells; the very process appears to be the same. Every unit of the (at least) hundreds of millions is in enormous motion. Until recently the motions seemed in a general way casual; we have found that there is as it were a right and a left to the universe and that the two vast and populous halves are approaching and interblending. In fact the more we know the more obvious is arrangement, organization.

It is one of the blind-spots in our minds that makes it possible for us to suppose that there can be anywhere organization that exists blindly, *unensouled* organization. We know that the only way in which we can place a lot of stones absolutely at random about a tennis court is to throw them without looking. If we place them individually we cannot avoid arranging them. But we have not yet learned to reject from our minds the superstition that arrangement can happen fortuitously—any more than we have learned to reject the other, that our size and our arrangement is the only size and arrangement compatible with the indwelling of consciousness and intelligence.

STUDENT

## The Mystery of Voice

DR. MARAGE'S widely discussed researches on voice production seem to make the problem a little harder than ever it was before. Among other pieces of apparatus he used a syren, a revolving drum perforated with holes. These holes presented themselves in succession to the mouth of a tube whence air issued. The rapidity of the passage of the holes before the tube constituted therefore the number of the vibrations of the resulting note. If the holes are uniformly spaced, but very small, the vowel *ee* results; if they are uniform but larger, the vowel *oo* is heard. If the holes are in couples, but small, the sound is *a* of the word *fate*; if larger, the vowel is *o* of the word *note* (but without the momentary *oo* with which the English and Americans close their *o*). If the holes are in triplets the sound is *a* of the word *far*.

In making a syren you could either provide a set of holes to break up a constant stream of air and make it intermittent; or you could have an intermittent stream of air passing through one hole. The result would be the same. Professor Marage argues that the larynx is a syren of the latter type. The interval between the vocal cords provides the hole. The column of air from the chest is not, he thinks, continuous as it seems, but intermittent. According as the intermission is uniform, or is more marked between every *pair* of puffs, or between every *triplet* of puffs; and according to the size of the hole made by the cords—do we get the vowels *ee*, *oo*, *a*, *o*, or *ah*. The *tension* of the cords is ordinarily thought to give the *pitch* of the note. But in the syren, as we can produce the vowels by the groupings of the holes or puffs in ones, twos, or threes, and by the size of the holes: so we can pro-

duce any given pitch by means of the nearness of the holes, or by the rapidity of the drum rotation, or—which is the same thing—by the frequency of the puffs. If then the new researches point to *groupings* of the respiratory puffs as the cause of vowels, they also point to *frequency* of them as the cause of pitch; and the function of the vocal cords is reduced to regulating the size of the hole. But it seems more probable that two elements combine—that we unconsciously regulate the tension of the cords so as to have them in tune with the frequency of the respiratory puffs.

The same remark would apply to the function of the lips and throat in vowel making. If one sings a smooth open column of tone, and then slowly approximates the lips until they are finally in the position for whistling, the vowels *aw*, *o*, *oo*, will be successively produced. If with the same column of tone the back of the tongue is arched, that movement suffices for the alteration of *ah* into *a* and then *ee*. So the lips and tongue appear to show themselves as competent to the production of all the vowels. But according to the new theory the vowels are made by the groupings of air pulses passing through the chink of the cords. The suggestion paralleling the other would therefore be that though either of the two elements is competent to vowel production, in practice they co-operate for a more perfect result. But the whole matter remains decidedly obscure.

It is curious too, that we have so long been content with the ordinary theory of voice production. The little larynx with its minute occluding membranes are so obviously incompetent, on that theory, to the production of bass notes which on piano or organ require wire or pipe of some feet in length.

STUDENT

## Professor See's Earthquakes

HOW much we do not know about geology is revealed by the rapidity of succession of contradictory theories. Just as we have thoroughly learned that the earth is cooling and contracting, and that earthquakes are due to the contractions, we are now assured by Professor See that it is doing neither, and that earthquakes have a quite other cause. Careful study of them shows that none of them originate at a greater depth than twenty miles, at the most forty. This then is the thickness of the crust. Were the kernel, beneath this film, cooling, it would be contracting; earthquakes would therefore originate more deeply, in fact as deeply as the contraction extended. What then maintains the internal heat? Radium, advanced of late as the cause of the maintainance, he will not tolerate. His only method is to shorten our globe's past; it is too young to have cooled much. In fact its incrustated life is but ten million years!

One may predict that all the difficulties will endure until the globe is studied as a living cell, much structured within, and with a correspondingly complex life. No more will its physiology than ours, ever entirely go into mechanical terms and formulae.

STUDENT



## Nature

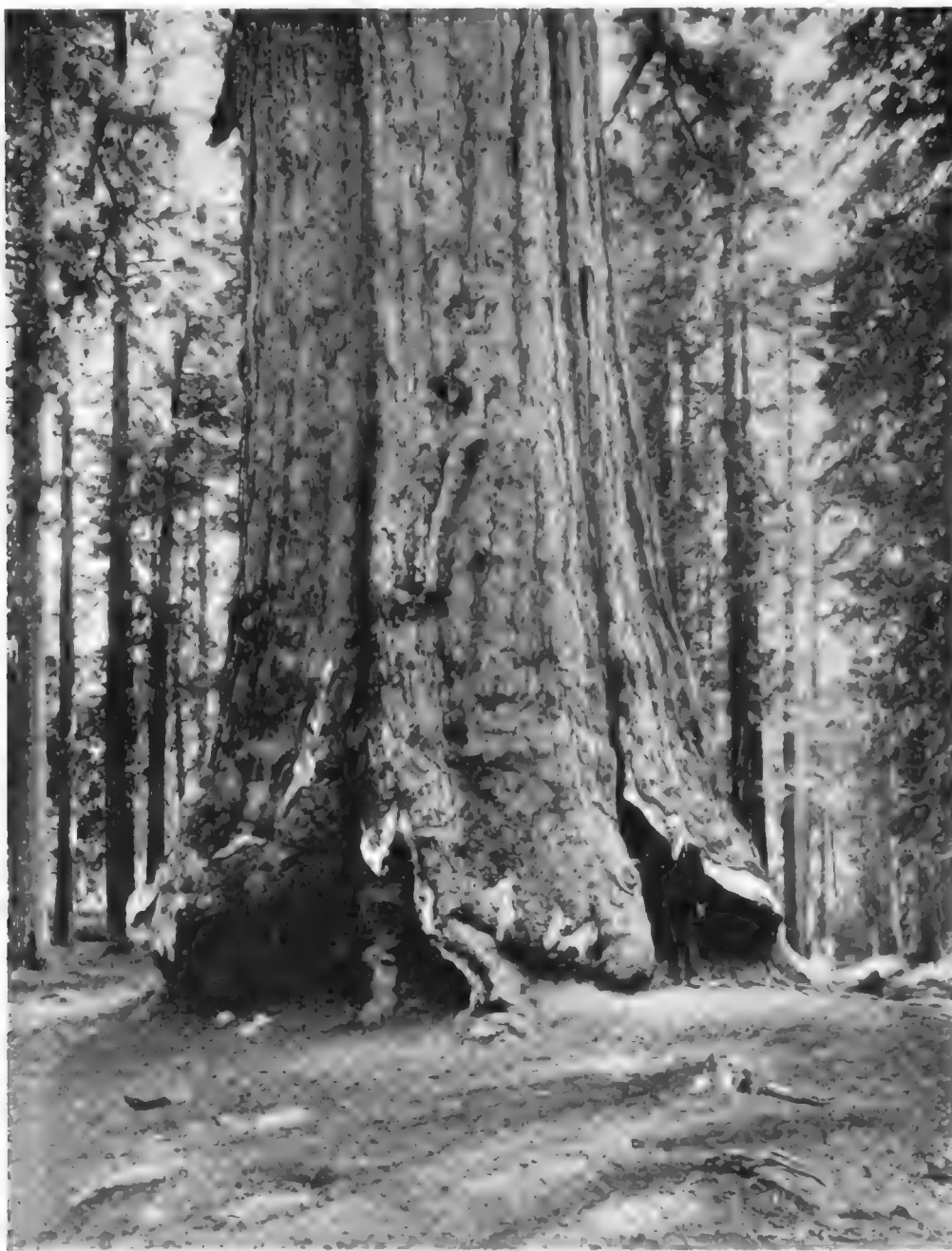
## Studies

## How We Waste our Minerals

A WRITER in *Mines and Minerals*, after summarizing our exploits in destruction among the Indians, the buffaloes, and the forests, turns his attention to the mines; and makes statements (alluded to in the CENTURY PATH, vol. x, No. 45, p. 17) which, if true—as there seems no reason to doubt they are—are alarming, not merely as portents of future poverty but also chiefly as indications of a terribly wasteful and destructive spirit. The career, he tells us, on which we are now launched, is resulting in that which can never be repaired. We are skimming the cream of the mineral riches with which the land is so plentifully endowed. We destroy at least fifty per cent of everything we can lay hands on; nothing but the richest gold mines are worth looking at, and the same applies to jewels and precious minerals. Of iron deposits nothing but the richest ores is shipped away, and the leaner wasted or destroyed for ever. The Geological Survey, he continues, has proved that forty per cent of the magnificent anthracite deposits in Pennsylvania have been lost for ever. Fifty per cent of the bituminous coal area has been wantonly destroyed. The ability of a man as a miner is gaged by the cost at which he can produce a ton of coal, no matter if he destroy ten tons in producing it; and one who tries to conserve the mineral wealth of his country is considered by his fellows to be a fool.

All this is additional proof of the wasting and abuse of Nature due to the forces of rapacity and impatience allowed to run riot. We have a country vast in proportion to its population, yet are on the verge of a famine in lumber and other respects. And we are seeking new countries, presumably as a field for similar exploits. This is what is called "opening up," and "settling" and "industrializing." Is the whole earth nothing but "field for capital"? The only consolation is that Nature guards secrets and bounties which such methods cannot touch and preserves lands for people that know how to use them.

But it is reassuring to see that public attention is becoming aroused to the fact of these



THE "GRIZZLY GIANT"—ONE OF THE GIANT SEQUOIAS OF CALIFORNIA

Lomaland Photo. and Engraving Dept.

abuses, the real cause of which is seen to lie in our collective defects of character. It is of great efficacy to deal by legislation with each particular abuse, but for permanent results we must look to an improvement in character. As long as short-sighted rapacity prevails as a general proclivity, all that legislation can do is to limit its actions; it cannot altogether obviate it.

When we cease to regard the earth as a huge field for plunder, the prey of whomsoever succeeds in grabbing it first, and come to look upon it as a sacred trust which we hold in common for the common benefit, these things will then cease naturally—without suppression.

Hence what is needed is more of the spirit of Theosophy, which emphasises and illustrates the unity of life, promotes brotherhood among men, and teaches reverence for all that lives, human, animal, plant, or mineral. STUDENT

## Underground Fish

REPORTS state that fish have been found in a puddle of water which formed in the excavation for a subway under the Southern Pacific Railway tracks at Fresno. The water is below an impervious layer of hardpan and ten miles from the nearest native running stream. The excavation is twenty feet deep and it extends through about six feet of hardpan which was blasted out. Under the hardpan is a porous layer in which are several springs. The fish come through a hole about a foot in diameter through which the water comes so rapidly that it has to be pumped away. They are of various kinds, but of no ordinarily known species; some are blind and some have eyes, some are large and some small; all are alive and swimming. We little know what extent of underground rivers there may be in arid countries, nor what subterranean life may tenant them. E.

## Diamonds in the United States

A BULLETIN from the Department of the Interior gives the facts about the alleged diamond discovery in Arkansas. The conclusion reached, after careful investigation, is that there are undoubtedly native

diamonds, and that these occur *in situ* and not merely as drifts among the gravel. The stones were found in a small area of peridotite in Pike County, owned by a man who bought the land because he thought it looked likely to contain minerals. He found the first diamond while on his hands and knees searching for copper or lead ores, and at once distinguished its luster from that of the quartz crystals which abound there. It weighed  $4\frac{1}{2}$  carats and was lying among pebbles on the surface. Another was found the same day, and a third some weeks later. Finally a stone was found imbedded in the peridotite in such a way that it had evidently not been inserted, but must have been naturally placed.

Up to date of the bulletin, 130 diamonds had been found, weighing from one thirty-second of a carat up to  $6\frac{1}{2}$  carats. Most of them are white, a large proportion being finer than most of the South African stones. H.



Let this mind be in you, which was also in Christ Jesus.—*Phil. ii: 5*

THE first thing that attracts the attention of the visitor who arrives by steamer at Visingsö is the picturesque ruins, half hidden among the foliage of large trees at a very short distance from the landing-place. The ruins still stand as an imposing memory of Visingsö's last great time, indicating by their dimensions that a huge castle once must have reared its walls and towers at this place. The old accounts we have of the castle *Visingsborg* also bear out this impression. During the XVIIth Century it was the principal residence of the Counts Brahe, who from this place ruled a domain much larger than many of the independent duchies of Germany.

Walking up from the landing-place of the steamer, we shortly enter the castle yard through one of the large old vaults of the basement. On two sides the yard is still confined with the half-ruined walls of the southern and eastern wings of the ancient castle; on the others it is open and partly cultivated as a garden. It is still possible to ascend to the second floor of the southern wing and enter the room which, according to the tradition, was the chosen dwelling place of Count Per Brahe the younger. From here he had a most wonderful view over the bustling port, the shimmering lake and, farther still, over the mainland, where he had built another mighty castle, *Brahelms*, on the heights above the little town of Grenna.

Our illustration brings us back to these old golden times of Visingsö. It gives a view of the castle of Visingsborg in the year 1708 (ten years before its destruction by fire), published in the large topographical work *Suecia Antiqua et Hodierna*, which contains pictures of nearly all the castles and mansions of Sweden, drawn by Count Eric Dahlberg, who was one of the generals of King Carolus XII. In this connexion it must, however, be remembered that Count Dahlberg was led by an exclusive topographical and architectural interest and thus did not think it unsuitable for his purpose

## Visingsborg

to arrange his pictures systematically and to leave out architectural irregularities or even the beauties of the surrounding nature.

The view is taken from the southern side. To the right we see the port, which is filled with barques and ships. As is clearly seen in the picture, the castle formed a square, enclosed by four wings, to which, at least on two sides, were added towers. Although in building it took nearly a century, the same architectural principles seem to have been carried

**WHAT** a mighty change would come over the world if men and women of means and influence would find their strength, their heart, and begin to work conscientiously to kill out vice and in its place plant love. Think of such an influence being brought into the churches! Look at the picture, my friends, of all the churches in the world opening their doors every day in the week to sacredly lead the unfortunate to a sense of righteous living. Think of the splendor of all these churches being illuminated by the spiritual light of Christ, shedding its generous radiance upon those who are despairing!—*Katherine Tingley* in a recent address

through the whole building, the style being a kind of North-German Renaissance, characterized by sharp staircase-gables, tall chimneys and varying kinds of spires.

The castle was begun about 1560 by the first Count of Visingsö, Per Brahe the elder. He obtained permission from the King to use for his building the already hewn stones from the suppressed convent at Alvastra, which is situated on the mainland not far from Grenna. However, only the western wing of the castle was finished at the Count's death in 1590. His son did nothing for the continuation of the building or the improvement of his large domains. Belonging to the Roman Church, his position in Sweden was rather precarious, and

finally in 1611 he fled to Poland, where Sigismund, the Vasa king, ruled. The latter had been deposed in Sweden because of his Romanist faith.

The third Count of Visingsö was Magnus Brahe, a younger brother of Eric. He continued the work on the castle, finishing before his death in 1633 the whole southern wing, and began the eastern—which finally became the most important part of the castle, being the front, which faced the port. But this eastern wing was mainly the work of Count Per Brahe the younger (son of Abraham Brahe, who was the youngest son of Per Brahe the elder), the well known Earl, Governor of Finland and benefactor of Visingsö. He built the front wing, higher and more richly decorated than the older parts of the castle, and finally added the northern wing, so that the whole castle was finished in 1662.

It was of course, according to the time, well fortified, surrounded with moats and walls, on which heavy cannon were placed; but the ground around it was cultivated as an orchard, containing more than 2000 fruit trees.

The main entrances were on the west and the east. The latter, leading to the port, was called the "Sea Gate." The inner courtyard was arranged as a flower-garden and here stood some of the larger astronomical instruments of the Count, among which are mentioned a celestial globe, a terrestrial globe and a picture of the sun. There was also a picture of Christ on the wall and a statue of the same stood in the midst of the outer courtyard. Other statues were placed in the niches of the walls, some of which represented figures from the local *sagas* of Visingsö and from ancient mythology.

We do not know anything especially about the decoration of the numerous large rooms of the castle, but they certainly were furnished in a princely fashion, containing many rare and antique objects from different countries in Europe, which had come into the posses-

sion of the Brahe family during the Thirty-Years War. The Earl kept a stately court, with a large retinue of servants. He had his own musical band, painter, carver and book-printer. Not only the king of Sweden, but also ambassadors of foreign countries paid visits to him at Visingsborg. But still more valuable may have been the many quiet hours he spent in studies with his mathematical instruments, his ancient manuscripts and books.

When the castle was burned, on Christmas Eve, 1718, one of the finest and most memorable mansions of Sweden perished. The fire is said to have been caused by Russian prisoners, who had been incarcerated here by the order of King Carolus XII. O. S.

### The University Education of Women

**S**AYS a writer lately in the *Baltimore American*:

It is significant of the general acceptance of the theory that a woman has as good a right as a man to the so-called higher education, provided she has the necessary preliminary training, that the announcement of the trustees of the Johns Hopkins University concerning the admission of women to the graduate courses in the future was made without explanatory comment. A few years ago—less than a decade ago—when the agitation in regard to the university training of women was at its height, the decision would have created a furore. There would have been storms of protest from the opponents of the idea, and corresponding expressions of triumph from the advocates of the plan. The announcement now comes unheralded by pressure or protest. It is merely the expression of a fact. The experimental stage in the university training of women is over, and it has proved that such training is not a fad. Indeed, it is recognized as a privilege of which women are as well qualified to avail themselves as men. Whether they get the training at one university or another makes little difference.

While the decision of the trustees of the Johns Hopkins marks a distinct departure in the policy of the university proper, as a result of Miss Mary Garrett's gift to the school, women have been admitted to the medical school since that department of the university was established. As a consequence, the trustees have not been obliged to form their opinions from knowledge gleaned from the outside. They have had excellent opportunity for acquiring it at first hand. Both during their professional training and in their subsequent work the women who have studied at the medical school have justified all claims that have been made as to their fitness for the privileges that have been extended to them. They have not only held their own in the natural competition with their masculine classmates, but after graduation, both in research work and in professional careers, they have reflected distinguished credit upon their *alma mater*. With the record their own medical students have made as their criterion, without regard to the achievements of the women who have availed themselves of the opportunities for specialized post-graduate study at other universities, it was inevitable that the trustees of the Johns Hopkins would ultimately open its doors to women in all post-graduate departments.

University education, however, does not yet meet the deeper needs of women nor does it actually fit them to meet life's responsibilities. The Doctrine of the Heart still awaits the recognition of our educators. STUDENT

### Jottings and Doings

IN a praiseworthy endeavor to popularize homespun, that the working-women of the South may be benefited, a prominent American society woman is wearing this old-time fabric almost exclusively. In our grandmothers' days in America, homespun was almost universally used for men, women and children, but is little seen in this country today. Likewise, hand spinning and weaving which formed part of the daily routine of colonial times have become almost lost arts with us. Occasionally in out of the way places, which have been overlooked by the on-rush of civilization, are to be found women who are still making homespun on primitive looms such as were generally used two hundred years ago. It is to help this class of working-women and to encourage the revival of hand spinning and weaving that this wealthy woman has determined to revive the demand for this simple, durable and beautiful home product.

It is hardly to be expected that the fabric will find very general favor as a dress mater-

ACCORDING to the statement of an influential native business man of Tokyo, Japan owes a large per cent of her industrial prosperity to the women of the nation. He estimates that nearly three-fourths of the exports from the island are produced by the labor of women—and of women belonging mainly to the more ignorant classes. Girls who have acquired some education are now employed in business and railway offices, much as are their American and European sisters, and are proving themselves valuable assistants. The silk and tea industries engage most of the women, but mining and other enterprises number them among their employees as well. STUDENT

It is estimated that in Great Britain there are four and a half million women who earn their own living. As in America, they have invaded nearly every profession and are to be found working at almost every trade. The teacher's profession claims the largest number, perhaps, but there are women nurses, physicians, lawyers, ministers (very few, as yet), editors, printers, book-binders, civil service clerks, etc. in ever-growing numbers. Even the blacksmithing trade is represented by women—in fact, nearly four hundred are said to be thus employed in the United Kingdom, certainly an astonishing figure. H.

THAT Egypt is awakening now from her age-long sleep is heralded by many signs. One of the

most certain is the effort toward advancement being made by the native women. A late report shows that there are now seven Government schools for girls, all employing trained women teachers, and that the interest in this work is growing day by day. Now that the tide has turned and, under the Law, Egypt is again on the ascending arc of her long, long cycle of experience, the women of that land of mystery can look back to the mighty days of their ancestors and draw inspiration not only from such women as Hypatia, who lived and taught among them, but still farther back, to the days when the position of woman was an exalted one—when she was priestess and ruler, physician and lawyer, having equal rights with man in all things and walking in the sunlight of true womanhood, honored and respected throughout the land. STUDENT

It is stated that the Filipino girls who are employed as telephone operators in Manila are daughters of the best educated and most aristocratic native families, and that, as there are practically no opportunities there for girls of the better class to earn their living excepting in this way, the position is eagerly sought after and carries with it all the dignity and influence of our highest professions. It is required that these girls become proficient in Spanish, English and Tagalog; and not a few have a fair knowledge of Chinese, Japanese and other Eastern tongues as well. The American woman who is chief operator at Manila praises these handsome, dark-skinned women for their intelligence and industry. M. W.



Lomaland Photo. and Engraving Dept.

VISINGSBORG: AR 1708

THE eye surpasses nature, in as much as the works of nature are finite, while the things which can be accomplished by the handiwork at the command of the eye, are infinite.—Leonardo da Vinci

ial, so far have we departed from the simple ideals of old, yet there are many uses for which it is eminently suited, and its production should be encouraged. STUDENT

LACE-MAKING is a very ancient industry in Sweden. As noted in a preceding article, it was introduced by St. Birgitta in the fourteenth century at her convent at Vadstena, where it has always been kept up. Even today the very best of its kind are known as "Vadstena laces." Many of the Swedish national costumes are trimmed with a kind of bobbin-work of a singular originality and exquisiteness. STUDENT

A WRITER in a Chicago paper tells the following characteristic incident: H. H.

The beautiful public library in Amesbury (Mass.) was built from a legacy for the purpose, at the suggestion of Mr. Whittier, by two of his neighbors—an old bachelor and a spinster, brother and sister, who lived together to a very old age and accumulated a large sum of money. When Mr. Whittier remonstrated with them on one occasion for working so hard and for depriving themselves of comforts and luxuries, the frugal sister replied:

"We must lay up something for our last sickness and have enough left to bury us."

"Friend Mary, did thee ever know anyone in her last sickness not to get well for want of funds, or be left unburied?" replied the poet; and he afterwards persuaded them to take life a little easier.





# OUR YOUNG FOLK

## Kettil the Runer

**A**MONG the tales relating to the beautiful island Visingsö in Sweden there is one of a magician, who saved the island from destruction. One of his disciples, opposed to the finer forces located at this spot, began to undermine its cliffs in order to have it submerged, when Kettil the Runer came to its aid.

When a boy he seemed to grow taller, stronger and wiser than other boys. His father was a peasant, and Kettil used to tend the goats in the deep forest. Once, when near a mountain, he perceived two horses coming out from the rock, struggling furiously. The fight was unsettled and the horses disappeared again. Next day the same thing happened. The third day the struggle was still more furious, and one of the horses seemed to be exhausted and ready to fall. The boy had pity upon this weaker one and rolled a wheel between the horses. The unexpected appearance of this caused a moment's interruption in the struggle and gave the weaker time to get more strength. And he at once attacked his enemy forcefully and victoriously.

In acknowledgment of the help the horse presented Kettil with a runic wand from within the rock. The runes were the old northern alphabet, and engraved on a stick in a certain secret way they gave some special power to the owner. This runic wand possessed the power of giving Kettil the victory over all his enemies, and with its help he acquired great fame and was called the Runer.

Another version of the tale is still more interesting. One day when Kettil was tending the goats deep in the big forest south of Lake Vättern and came near a high mountain, a small, bright boy visited him, and they played together and had a merry day. The boy returned day after day and once he persuaded Kettil to follow him into the rock to his father. There in a large hall a majestic old man with long white beard sat slumbering. The boys looked at all the wonderful things in the mountain halls, and Kettil was especially interested when they came to the hall with the different runic wands and the boy told him of the special power of each. When leaving, Kettil took one of them with him. The old man was Odin, the father of the Scandinavian gods and protector of the Swedish people. Through the possession of the runic wand Kettil acquired in some way the same knowledge and power as the god.

Kettil had a disciple, Gilbertil, who usually assisted him in the ceremonies. But Gilbertil had some evil tendencies and was irritated by the finer forces on Visingsö. He therefore decided to submerge the island and began by making a subterranean passage from the south-east corner, which soon reached more than half under the island. Then the king, who resided in Näs Castle, the ruins of which are still to be seen, applied to Kettil for help, and he promised to come within eight days. He arrived, walking on the bottom of the lake to the castle, and told the king he had been much disturbed on his way by big snakes.

## A MYTH

Charles Kingsley

**A** FLOATING, a floating  
Across the sleeping sea,  
All night I heard a singing bird  
Upon a topmast tree.

"Oh, came you from the isles of Greece  
Or from the banks of Seine;  
Or off some tree in forests free,  
Which fringe the western main?"

"I came not off the old world  
Nor yet from off the new—  
But I am one of the birds of God  
Which sing the whole night through."

"Oh sing and wake the dawning  
Oh, whistle for the wind;  
The night is long, the current strong,  
My boat it lags behind."

"The current sweeps the old world,  
The current sweeps the new;  
The wind will blow, the dawn will glow,  
Ere thou hast sailed them through."

Kettil soon went to the place where Gilbertil was working and opened the earth to beg him to give up his doings. When good words, however, did not help, he threw one of his runic wands against Gilbertil who caught it in his hand in order to throw it back—but the hand was fastened to the wand. He sought to disengage it by the other hand, but then this became fastened. "Try with thy feet," Kettil said. Gilbertil tried and then his feet also were fixed. "Thy teeth perhaps can help thee," advised Kettil. Even these were held fast by the runic wand. Then Kettil threw down a bull's skin and said: "From this thou mayst take a hair each hundredth year. When it is all picked off thou mayst begin to dig again." The people will tell you that about a hundred years ago Gilbertil had picked the hair off one of the feet, and then he laughed so that the whole island was shaken.

Two caves at the shore are said to be the entrance to his passage. Now this is collapsed, but as late as a hundred years ago it was possible to enter into it at least forty feet.

In this way Kettil the Runer saved the most beautiful spot in Sweden, and so it comes about that his memory still lives in the minds of its people.

STUDENT

## Companionship of Books

"WILL you go and gossip with your housemaid or your stable boy when you may talk with kings and queens; while this eternal court is open to you, with its society wide as the world, multitudinous as its days, the chosen and the mighty of every place and time? Into that you may enter always, in that you may take fellowship and rank according to your wish. From that, once entered into it, you can never be outcast but by your own fault."—*John Ruskin*

DURING periods of metal scarcity in China, iron, lead, tin, baked earth, grain, silk, and shells have been used as money. One of the earlier Chinese coins still extant is of porcelain, three-quarters of an inch in diameter, bearing the legend "Eternal Prosperity."

## Facts Worth Knowing

THE first of the best known American inventors is Benjamin Franklin who brought electricity from the clouds with a kite and invented the lightning rod which is now going out of use. Then came Eli Whitney whose invention of the cotton gin in 1793 did so much for the development of the Southern States, and Robert Fulton with his steamboat in 1807. Thomas Blanchard invented the first lathe for turning out irregular forms of wood such as gun stocks, hat blocks, etc. In 1831 Cyrus H. McCormick began to make the harvesting machines which are now turned out at the rate of a hundred thousand a year at the Illinois factory. Charles Goodyear discovered a process of preparing rubber and the best rubber on the market now bears his name. Elias Howe invented the sewing machine and needle with an eye, and Samuel F. B. Morse the telegraph. Of modern inventors James B. Eads constructed the great steel bridge over the Mississippi at St. Louis and the jetties below New Orleans, Alexander Graham Bell the telephone, and Thomas A. Edison the incandescent light, magnetic separator for metals, phonograph and other electrical appliances. Only the last two are still living.

MODERN scientists have at last come to regard seriously the possibility of transmuting the baser metals into gold. This was the dream of the medieval alchemists, and many believe that they succeeded in doing it, though the secret of the process seems to have been lost. A legend, found in the chronicles of John of Antioch who lived in the seventh century bears upon this very matter. According to this legend the story of the Golden Fleece is a record of the making of gold by means of chemicals. The directions for the process were said to have been inscribed upon the skin of an animal.

WHEN the Bessemer process of making steel by injecting air blasts into molten iron was discovered, iron makers laughed loud and long and refused to believe it could be done. When steel rails were proposed the railroad directors laughed; but after one road had tried them the mills could not make them fast enough to meet the demand for them.

"THE oldest manuscript on chemistry known at the present time, is a papyrus preserved at the University of Leyden. This papyrus is a book consisting of twenty leaves. Eight of these—that is to say, sixteen pages—are covered with beautiful and most legible writing in uncial characters.

"This papyrus comes from Thebes in Upper Egypt. It consists of a collection of one hundred-and-one precepts, many of these bearing on the chemistry of the metals. It appears to be an abstract made of other works, for it frequently gives several methods for the accomplishment of a given purpose. A Latin translation of this document by Leemans appeared in 1885; a French version of the same was published by Berthelot."—*F. G. Wiechman*

# THE CHILDREN'S HOUR

## A Fairy Tale of Science

WHEN in the leaves of a plant or tree the oxygen fairies are separated by the magic secret of the sunbeam from the carbonic-acid gas group of dancers, and the chlorophyll fairies, they fly off to kingdoms where they are very welcome indeed. The animal and human kingdoms love the oxygen fairies and need their help. We are very grateful indeed to the vegetable kingdom for sending us these sprightly elves.

When we inhale or take the air into our lungs, the oxygen comes in contact with our blood through the thin walls of the arteries and veins which carry it around the body. The oxygen fairies of the air at once hold out eager little hands to the impure particles which the blood has gathered up on its journey around the body, where it has been destroying old tissues and building new ones. These impurities are usually Fairy Carbon in disguise. So two little oxygen fairies catch hold of a carbon fairy and pull her out of the blood. Having joined hands in this way, two oxygen fairies and a carbon fairy, they have again formed the molecule or group of fairy dancers whom we know as carbonic-acid-gas. When the lungs contract or come together, they throw out or exhale this carbonic-acid-gas. For if it stayed in the lungs it would soon poison the whole body. When they expand or inhale, we we take in fresh air which brings in a new supply of oxygen, to burn up the impurities. For burning, fire, or combustion as it is also called, is nothing else than the union of the fairies oxygen and carbon to form carbonic-acid-gas.

The air would soon become too full of carbonic-acid-gas for animals and men to breathe, if it were not for the vegetable kingdom. There is a constant interchange of oxygen and carbonic-acid-gas going on between the kingdoms of nature, so that the air contains always just the right proportion of each, mixed with a large quantity of nitrogen, which dilutes the oxygen and holds back its lively fiery atoms.

From this we learn how much we need fresh air. If we live in rooms with windows and doors tightly shut, we breathe into them so much carbonic-acid-gas that our lungs get filled with it. We soon feel sleepy and dull. The blood that goes to our brain is not pure and bright and so we cannot think pure bright thoughts. The sunbeam fairies that bring to us heat and light, and the sweet fresh air blown from the woods, the garden and the chaparral, is what we need to make our bodies pure and healthy and strong, so that we may have happy thoughts for work and play.

Mother Nature's great bands of fairy helpers make all things ready for us to use. We must become wide awake and wise enough, yes, and pure enough, to learn to be helped by them more ways than we are. UNCLE OSWALD



Lomaland Photo. and Engraving Dept.

## A LOTUS BLOSSOM

### THE OAK

Tennyson

LIVE thy life,  
Young and old  
Like yon oak  
Bright in spring,  
Living gold;

Summer-rich  
Then; and then  
Autumn—changed,  
Soberer-hued  
Gold again.

All his leaves  
Fall'n at length,  
Look, he stands,  
Trunk and bough,  
Naked strength.

### The Harvest

"AT last they are coming, and how glad I am!" exclaimed a gnarled old apple-tree, whose branches hung almost to the ground, so heavily weighted were they.

A general cry of rejoicing went through the orchard, as men and boys and girls, with ladders and baskets and pails, entered the orchard, the boys merrily rolling barrels along. The very air was filled with a sense of something about to happen.

"Where shall we begin?" cried the boys and girls. It certainly was hard to tell. Each tree seemed to send forth a silent appeal to be lightened of its precious burden. Among the trees there was a great chatter; but only the

birds and the trees — not the apple-pickers — could understand.

"I hope," cried the Baldwin to a Crab-Apple tree, "they will pick your apples first. I notice, since the last storm, that one of your branches is broken, so great is the weight of its load."

"Yes," answered the Crab-Apple. "I was not trained right when I was a young tree, and that branch grew out of all proportion to my other branches; it had not only its own burden of apples to bear, but protected the other branches as it faced the storms. No wonder that it broke."

"You should do as we do," merrily called a Harvest Apple; "scatter your fruit all through the summer; you will never feel overburdened then."

"Well," said a Pear-Apple, the only one of its kind in the orchard, "it is true that the Harvest Apple and I have been free to toss our branches and play with the breezes all through the summer, but now we look as if we had hardly borne a single apple; while you trees that have borne your burden right through the season have — oh, such a glorious offering now! It almost makes me envious."

"You must not feel that way," spoke up a Northern Spy, whose branches nearly touched the ground, so heavily laden were they with their beautiful red and white apples. "We each bear the burden entrusted to us by Nature, and gladly; for we know that time will surely bring the harvest. Your burden may be light, but it is probably as great as your nature could stand; if ours are heavier, they are never too heavy for us. Nature never puts on us more than we can bear."

Then the apple pickers came along, and soon the weighted branches swung high and free in the air; ready to go to their needed rest during the approaching winter. AUDREY

## A Faithful Puss

TOM was only a family cat in California, but he knew enough about snakes to conclude that most of them are dangerous; so when he saw a snake approaching the baby as she sat playing on the grass near the doorstep, he made ready for battle. He made several brave attempts to kill the snake, and each time prevented it from biting the baby. But the snake drew back and waited its chance to dart at the child again. Hearing her baby laugh at Tom's supposed play, the mother stepped to the door just in time to seize a whip and kill the snake as it darted at her child for the third time. The snake proved to be of a very poisonous kind. Tom's first attempts had saved the life of the baby until the mother could come and protect her. COUSIN EDYTHA

Two thousand years ago little folks were just as fond of animals for playthings as they are today. They had toy donkeys and mules, as well as dogs, monkeys and horses with figures of soldiers riding on their backs.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

"The World's Unrest and the Remedy"—An Interesting Address by Miss Elisabeth Bonn

AT the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater, last Sunday evening, there were two addresses, one by a Râja Yoga boy on "Some of Life's Hindrances," and one by Miss Elisabeth Bonn on "The World's Unrest and the Remedy." The latter paper we give in full.

"The world's unrest, so plainly to be traced in the lives of both individuals and nations, is the inevitable result of the inability on the part of men and nations to recognize the nature of the present age, and their consequent failure to perceive the special opportunities and possibilities for humanity at just such a time as the present. For when a critical situation, a time of special danger, or the inflowing of a tide in the affairs of men has been comprehended by the great minds, and stirs in the great hearts of any age, there are always brave leaders and devoted followers who inspire the multitude to pass over to the new order of things with some measure of confidence and enthusiasm. And in individual experience the same is true. Once awakened to a danger, once having comprehended an impending change in our conditions or situations, the human being girds up his loins, and often passes fearlessly through forests of hidden foes, shows all the selfless heroism of which he is capable, and either dies unconquered, or passes on victorious into a wider field. The recognition of existing conditions, the belief in the godlike being within that survives peril and change, have in every age sustained humanity at critical periods, even when these were in the hearts of but the few enlightened.

"And this is so today, and the world's unrest is because as yet only too few see that the bridge into the unknown future has been securely built; the darkness and the doubt that trouble human hearts and disturb national life, exist because as yet only too few have seen what H. P. Blavatsky brought, this beacon of the future. Until more of the human race do know of the new life about to dawn, until more of them do recognize the beacon of the future, until they find the Leaders who will once more guide the race into the field of new life and opportunity, the present troubled conditions will continue, and the individual and racial turmoils will keep humanity tossing on a swollen sea of doubt and fear and desire. Theosophy is this beacon of the future life, its Teachers are Humanity's faithful guides, — to these must the world turn and find peace.

"These Teachers tell us that in an age of transition such as the present, the opportunities are extraordinary — that things may be done, and things may be begun, at such a time, which we may wait ages and ages for another favorable time to undertake. It is the conscious and determined directing of all our faculties to

taking advantage of these opportunities that will lead us to a spot of peace we may call our own in the midst of the turmoil — a spot where we are free to act nobly, and from which we can behold calmly the breaking of the clay idols of the world that transition always effects.

"A terrible time of testing is the transition period. Men and nations and civilizations are well-tried. They are being so tried at present. Fixed customs, molds of thought, boundaries mental and physical, must yield in order that the new time may come forth. We have ultra-conservative people clinging to shreds of faith and custom from which every vestige of the spirit has flown, and we have extremists of another order yielding to the transition influence with all the lack of reserve and self-control through which inordinate desire lurking somewhere in the nature, seeks to vent itself. Blindly orthodox people are more blindly orthodox than ever, though the light shines plainly on the avenues leading to truth; and those who disregard the sacredness of human ties, find in the relaxing of old ideas and customs, their justification for deserting every unpleasant duty.

"There is a reason for all this failure on the part of humanity; and if men and women understood the situation as Theosophy fully explains it, they might be on guard and triumphant warriors instead of succumbing as they do to the swarms of evil impulses which with a devilish kind of consciousness attack human nature at this time — knowing that if they can not find a soil in human lives now, they may be starved out of existence forever in a new time that holds the promise of a higher realization of Godhood for the human race. The exhibitions of greed and selfishness, of the desertion of every natural duty for the satisfaction of personal enjoyment, the riot of ambition and lust, with reports of which the newspapers teem at present, are the records of the triumph of evils that might be — were knowledge of the purpose of life and the meaning of the time possessed by the actors — splendid victories over evils that would never have strength so powerfully to waylay a human weakling again. This is of course true in any age but in a transition age it is especially true. The unrest, the agitation, the failure, the misery in the world today, result from ignorance of the situation, ignorance of man's power to overcome, ignorance of the mighty issues at stake for all humanity in these years in which the world is passing into a new order of ages.

"And all the time the knowledge is to be had; all the time any human being living a really spiritual, unselfish life has the light within his heart to guide him to that knowledge. All the time, the paths that lead humanity to peace are well guarded from the Destroyers by those who have withstood the temptations of the time, knowing the situation for what it is, and happy in having found the Leaders who have directed their steps to paths of peace.

There is something royal in standing as do these Leaders in the midst of the waves that beat over human life at present, and standing, secure on an island built from self-conquest, with foundation in the heart-life of the world. Standing, light-crowned, until others learn from them, as do their students, to build also on self-conquest, and gain a foothold in real life at last. For real life is that life that can be lived through storm and peace with the knowledge of the great purpose of it all ever present, knowledge of the power of the soul to master lower conditions and to stem the tide of evil whenever and wherever it arises. Real life is the heart-life that dares all in order to uplift humanity, defies all unrest, in the peace of knowledge of the God within.

"To stand on guard, believing in one's own divinity, believing as Theosophy teaches, that the opposing forces of darkness make more powerful onslaught at times of transition and that the servants of Humanity must stand all the firmer, and shoulder to shoulder united, under the Leader of the forces of light — this brings peace. And in the Theosophical Movement, the Universal Brotherhood, such a Leader and her Warriors for the light, may be seen by all the world. And as the world's workers more earnestly seek the cure for their unrest, more sincerely sacrifice the merely personal idea, to the service of humanity, will the World's unrest cease."

From "Some of Life's Hindrances," read by a young Râja Yoga student, we extract the following:

"Humanity is and from historical time has been weighted down with conventionality. The customs, institutions and unwritten laws, whether good or bad, bind the races as by so many chains of their own forging. Better customs, purer religion and more just laws are only to be reached after breaking through these bonds.

"One of the qualities most of us lack is that of initiative. It might be described as the ability to go ahead and do what we know to be right regardless of what others may say or think. Any one who, after he has become convinced, stops to consider what that one will say or the other one will think, might just as well not go any farther in his enterprise, for his motive is personal; and as Mr. Judge says, 'It is not *what* is done, but the spirit in which the *least thing* is done that is counted.'

"Let us all question our own motives a little more and other people's motives a little less. Mme. Blavatsky said, 'Be more charitable toward others than toward yourself,' which strikes at the very root of selfishness. True charity, however, is not mere forbearance nor passive good nature, but actively doing our full duty toward our fellow-men. The surgeon knows that his knife will cause temporary pain, yet the patient must bear it in order to be cured. So it is with our troubles, both mental and moral. We must use the surgeon's knife if we wish to be rid of the hindrances to true progress."

OBSERVER



# Art Music Literature and the Drama

## The Language of the Luisano Indians

IN a little adobe building at Rincon, California, a store where Indians come to trade, there has been growing steadily for years a work the value of which to lexicographers and philologists, and through them to the literary world at large, we cannot now correctly estimate. Curiously enough, this work has been brought to public notice through the death of its author, Philip S. Sparkman, whose life had been one of patient study and research, and whose violent death shocked and grieved the few who knew him well and the many among the Indians to whom he had been a friend. However it brought to the attention of the world his work on the Luisano Indian language, which promises to be the most notable and light-bringing treatise extant on the language of the American Indian.

For over twenty years had Mr. Sparkman kept the store at Rincon, and during all that time his honesty and perfect justice in his dealings with the Indians, his patience with them in the store—a patience that came from a deep understanding of the Indian character—won for him their confidence, their affection and their trust. Perhaps it was because it seemed to offer him the best opportunities for pursuing his researches that this scholar and thinker chose a quiet and seemingly humble line of life; this no one can tell. But certain it is that by effort and the aid of circumstances, he learned from the Indians all that they knew of their own language. Evening after evening they came to him, teaching him every word, every syllable, much that could be learned no other way than orally. The old men of the tribe, in addition, taught him the ancient words and their meanings. Mr. Sparkman had a considerable knowledge of ancient and modern languages, and it is said that he “considered the Luisano language one of the highest developments of any tongue.” The same patience which he exercised in dealing with the Indians, he took to the making of order out of the seeming chaos of their language. It was “the all unestimated pains that go to make success the world may see.” It was an undertaking involving years of arduous and unremitting labor. A friend who knew him well says of this:

To illustrate how conscientious he was in the preparation of this work, he told me that at one time he destroyed thirty pounds of manuscript, representing two years of careful study, and started in all over again. In a letter written to me only six days before his foul murder he says: “I now have the language [Luisano] in what I think is tolerably fair shape, though I still occasionally make alterations and additions.” This, after writing and re-writing six or seven times the whole vocabulary of

several thousand words with all their shades of meaning, besides a wonderful grammar by which a child could understand the construction of this language. He has often told me that the Luisano language was the most complete among all those he was familiar with. He placed Chinese at the bottom as a language of roots; English occupies a middle station; then comes Spanish and the

**FOR** body and soul, word and idea, go strangely together here as everywhere. Song: It is the Heroic of Speech! All old poems, Homer's and the rest, are authentically Songs. I would say, in strictness, that all right Poems are; that whatsoever is not sung is properly no Poem but a piece of prose cramped into jingling lines,—to the great injury of the grammar, to the great grief of the reader, for most part!—Thomas Carlyle



Lomaland Photo. and Engraving Dept.

### VISINGSÖ: INTERIOR OF BRAHEKYRKAN

THE cut shows an interior from the “New-Church” at Visingsö, built by Count Magnus Brahe. We see a part of the painted vault and the upper part of the richly decorated stone gate in baroque style, which leads down to the sepulchral chamber of the Counts Brahe. The two statues in gray stone represent Count Per Brahe the younger and his wife, life size. The count is dressed in full armor, resting his left hand on the shield and holding in the right a book, symbolic of the promoter of wit and learning.

Of the other objects of interest which are collected in this little church we see only (to the right, behind the countess) the head of the Birgitta statue, which has become famous because she is here represented as receiving her revelations, although the statue was carved at least 15 years after her death. O. S.

Latin tongues, then Latin, and above all the Indian language of Luisano.

The grammar referred to represents the work of eight years, and about it we quote from the same source:

In writing the grammar he studied the French, Spanish and finally the Latin grammars, and the latter gave him the key to the construction of the language, although he considered the Aztec grammar, which he endeavored to secure in Mexico, better fitted to his work. For the better pronunciation of the words he invented an alphabet and system of spelling, so that almost any one can read the language, excepting two or three sounds which can only be taught orally; for no alphabet can spell them.

The languages of the American Indians, generally believed to be a jargon without con-

struction or connexion with one another, have long been a puzzle, but from different quarters light is beginning to break upon this problem as upon many others, and there are already more than surmises that this incongruous mixture may be traced to a common origin.

Professor Kroeber, of the University of California, holds, like Mr. Sparkman, that the Indian languages can be formulated and systematically arranged, that they “possess an elaborate and difficult grammar, though this is entirely unknown to the Indians themselves, and must be extracted by the laborious investigations of scientists.” Professor Kroeber, as recently noticed in an article in the CENTURY PATH, has published a pamphlet on the Yukuts and Yuki languages which are, on the surface, entirely dissimilar, the two tribes being even

geographically distant from one another, but which, after careful investigations, are found to possess the same grammatical construction and to bear marked traces of a common origin.

All this is deeply interesting and instructive, especially when we remember that these discoveries are being made in California, that the number of entirely different Indian languages in California exceeds by far that of any other state, even in proportion to its territory, and that it is from California as a center that H. P. Blavatsky's teachings and explanations of all these problems are being diffused. Years ago she pointed out that languages have their cyclic evolution, their childhood, stages of purity, growth, fall into matter, admixture with other languages, maturity, decay and finally death. It is but another vindication on the part of science of her wisdom, her knowledge, and the truth of her teachings. LOMALAND STUDENT

An English musician writes in a recent paper:

In Mozart's concerted music the quartet headed by Joachim attained an unrivaled position, and conveyed the idea, as no other body of players has managed to do, of youthful exuberance, while no touch of exaggeration could be laid to their charge. As interpreters of Beethoven, the players long ago gained the power of shedding new light upon the difficulties of the last quartets, and even of persuading their hearers that these difficulties did not exist. Joachim also, it has rightly been said, did more for the fame of Brahms in England than any one else, by bringing forward his concerted chamber music and by playing his violin concerto; and there is a sad appropriateness in the fact that Joachim's last appearances in this country should have been in the brilliantly successful series of last autumn's concerts at which the entire chamber works of his great friend were performed.

Joachim's biographer has phrased the secret of his wonderful playing in the words, “He played the violin, not for its own sake, but in the service of an ideal.” STUDENT

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Katherine Tingley in Europe

### Clippings from the Press

#### Katherine Tingley at the Opera House

(Translated from *Svenska Dagbladet*,  
Stockholm, September 21, 1907)

IT was an unusual sight to see a stream of people and a long row of carriages on their way to the Opera House on a weekday afternoon at 4 o'clock. It was no ordinary event that attracted this crowd of people and filled the Opera House from the floor to the ceiling with a refined and intelligent audience.

It was the name of Katherine Tingley, the Leader and Head of the world-wide Theosophical Movement, which was the attraction to this meeting, for which the doors of the Royal Theater had been opened, and it was the lecture which she was advertised to give on "The Enlightening Power of Theosophy" which had aroused such great public interest. . . .

Mrs. Tingley spoke in English with dramatic action and an expression of voice and gesture which entirely captivated the audience, and gave life to every thought, every word she uttered. After deploring that she could not express herself in our beautiful language and that the time did not permit any fuller exposition of the Theosophical doctrines, she entered upon her subject.

"If we look around in the world," the speaker began, "we find wherever we fix our eyes only confusion, injustice, discord and criticism, and a negative position towards higher things. But Man has as his inheritance a divine nature, and the problem is to develop this sense of our divine origin by seeking to become one with all humanity. The light will come in the feeling of unity and illumine man regarding his true nature. Man has not yet succeeded in applying the divine laws to his life, though many have been working towards this end.

"Theosophy proclaims the existence of these divine laws, and is itself the essence of all religions. It teaches that God exists in the whole of nature. Before man can come to a knowledge of this he must learn to see the relation between his spiritual life and his material life. At the present time our spiritual life reveals itself mostly in the arts. Look at the great painters who in color and form try to express that which can only be grasped by the intuition.

"Look at the statesman and the scientist bound by fetters which none of them understand. But through their efforts to reach the central heart of life, through the consciousness of this divine power an advance will be made, and painter and statesman will be able to accomplish results of which we cannot now form any conception.

"I bring the message that man in his inner nature is a being with a divine inheritance and with immeasurable possibilities of evolution. Theosophy appeals to the best in us. Its nature is such that once

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

## MEMBERSHIP

having obtained a knowledge of it, one can never again be indifferent towards it."

After touching upon the Theosophical teaching of Reincarnation the speaker ended by declaring that Theosophy shows the path of light to mankind and to every man the way to live aright.

#### Mrs. Katherine Tingley --- The Meeting at the Theater

(Translated from *Norrlands-Posten*, Gefle, September 24, 1907)

EVERY seat in the theater was filled last night when the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Mrs. Katherine Tingley, held her public meeting which had been awaited with the greatest interest. The stage had been beautifully decorated with palms and other plants, and with flowers at the footlights.

After some brief notices concerning the purpose of the meeting, and the basic ideas of Theosophy, a violin solo was played by Miss Peggy de Purucker, an amateur musician from Geneva, who played with fine feeling and good technique. Then Miss Nan Herbert and Mrs. W. T. Hanson gave short addresses in English. Mrs. Hanson said that Theosophy could give help in every department of human life; in the education of children as well as in the life of the man of business; all can find something helpful in the teachings of Theosophy. Miss Herbert spoke of the impressions she had had from the Theosophical teachings and of the work Mrs. Tingley had done, and the possibilities of applying Theosophy in practical everyday life.

"The Theosophical Society was founded by Madame Blavatsky and William Q. Judge and, after the death of the latter, Mrs. Tingley took the Leadership. The Headquarters are at Point Loma California. The aim of Theosophy is," she said, "to teach man to know that he is divine and to live his life so that he shall attain to perfection. Theosophy is the inner power and light of all religions."

Then the moment came which the whole audience had awaited with such expectancy, when Mrs. Tingley came forward and spoke to them, also in English, speaking with warm enthusiasm, powerful and convincing. After having expressed regret that she could not speak the Swedish language she spoke of the purpose of Theosophy and accentuated that the Society of which she was the Leader was not a religious sect but an international unsectarian institution, with the purpose of helping to evolve a race of men and women spiritually powerful, with the highest attributes. "No one can deny," she said,

"that there is in the world a long-ling after something, that there is terrible suffering without results, and this condition arises from lack of knowledge of the laws governing human life. We all stand before unsolved riddles, in politics, in science, and religion, and although we may see great possibilities in every department of human life we still stand without power to help. One reason for this is that the civilization of

today is so negative to higher things. The criticizing intellectualism of the brain mind has been long in the ascendant. But now comes Theosophy as a saving power. The Theosophical teachings are as old as the truth itself. A child can understand the meaning of Theosophy because it is as simple as Truth itself. In the degree that man begins to understand what life means all the negative results disappear. Man must learn to know himself. Without this knowledge he cannot solve the problems of life. The higher faculties of the mind must be cultivated so that he will find a balance in his whole being. Then will come a time when a light will shine and he will never fall back into doubt or vice. Theosophy is logical and simple in its nature as everyone who studies it without prejudice will find."

Mrs. Tingley then spoke about marriage, which was, she said, "when rightly understood a holy institution, and no one can divorce those who had entered into the sacred bond of true marriage. There is in the world a great ignorance as to what true marriage is. In this question also Theosophy can help humanity. When marriage is entered upon by enlightened men and women with a true understanding of their responsibility and duty, then a new and higher race without the gross passions we see in the world today will begin its life upon earth.

"Theosophy with its teaching of Reincarnation takes away the fear of death and gives hope and strength to poor humanity and points the way to an enlightened spiritual life. Then will be realized a universal brotherhood, the only thing that can bring peace on earth."

#### Mrs. Katherine Tingley at Gefle

(Translated from *Gefle Dagblad*, September 24, 1907)

LAST evening the theater was crowded, not one seat vacant, when the Leader of the Theosophical Movement and her companions lectured there. . . .

Mrs. Tingley spoke for three quarters of an hour, vividly and dramatically. She accentuated the unrest and longing in the hearts of men, their drifting in all directions, and their worship of the intellect. "Theosophy," she said, "seeks to give to humanity a guiding unity, harmony, balance, and to let the heart speak. Men must feel their divinity within themselves and live in harmony with their higher natures and with all the universe."

The speaker specially dwelt upon the subject of

marriage as being a sacred institution, and also on Reincarnation, which was taught by Christ.

She also spoke of her splendid Point Loma Institution, and ended by pointing out that through a Universal Brotherhood of humanity was the only way to find happiness and peace. . . .

Although a great number yesterday who could not obtain admission applied to Mrs. Tingley for a second lecture, she could not now arrange to give one, but she expressed her thanks to the audience for the sympathy with which they had received her and promised to give Gefle another and a longer visit next year, when she hoped to establish her Râja Yoga School at Visingsö.

#### Katherine Tingley at the Falu Theater

(Translated from the *Falu Kuriren*, September 25, 1907)

“THEOSOPHY is conquering the whole world,” said Katherine Tingley yesterday in her lecture. The great demand for tickets to hear her certainly seemed to be in evidence of her statement. The tickets were all gone fifteen minutes after the ticket office was open, and many hundreds of people who had wished to be present were unable to gain admission.

The theater was charmingly decorated with flowers and green and the Swedish and American flags. The scene on the stage was a temple with a garden.

After a music number from behind the scenes Herr Direktor Torsten Hedlund from Gothenburg announced the program for the evening. Miss Peggy de Purucker from Geneva played a violin solo, and then Mrs. Hanson, who like the rest of the ladies wore a white Greek gown, told of Mrs. Tingley's work and said that letters were coming in from every part of the world asking her to come and start new Râja Yoga schools. Mrs. Hanson also spoke regarding Theosophical literature and expressed her conviction that anyone who investigates Theosophy will find a new light shed over his life.

Miss Nan Herbert spoke regarding Mrs. Tingley's work in Cuba for the suffering people there during and after the war, and of her establishing Râja Yoga Schools in Cuba. Lastly she spoke of the intended Râja Yoga School in Sweden on the island of Visingsö.

Finally Mrs. Tingley herself came forward. She possesses rare oratorical ability. Her lecture was a dramatic masterpiece, and since we have listened to her we do not wonder at her great success among people who understand her language.

“Theosophy,” said Mrs. Tingley, “will give humanity a higher and broader conception of what life really is, and will bring real happiness to all.” According to Mrs. Tingley the twentieth century has nothing but suffering to offer humanity. The happiness which it offers is not the true happiness which Theosophy can give. Theosophy teaches that man is his own savior. Jesus said the same, and was a living example of how far a human being can progress on the road to perfection.

“The teachings of Jesus,” said Mrs. Tingley, “were nothing but Theosophy. He taught that man should strive after greater perfection and live in his higher nature. But his teachings have been taken according to the letter and not according to the spirit, so that instead of uniting people they have separated them, and thus we see all these sects springing up and fighting merely about words.

“The basic truths which Jesus taught were not given by him for the first time. The foundation of all the great religions of the world is Theosophy. Theosophy is divine Wisdom. It is in all religions which are striving towards the light, and all these have had their origin in Theosophy.

“Theosophy teaches that man is divine, and therefore that he can adjust and change all the wrong conditions that are in the world, which have resulted because he has turned away from the divine light in his heart and followed the promptings of his lower nature. All divisions, enmity, envy and selfishness, Theosophy can take away from humanity, because it can awake that consciousness of great unity which exists deep in the heart of every man.” . . .

Students'



Path

### ONE'S CHIEFEST DUTY

Matthew Hunt

ONE'S chiefest duty here below

Is not the seeming great to do,  
That the vain world may pause to see,  
But in steadfast humility  
To walk the common walk, and bear  
The thousand things, the trifling care,  
In love, with wisdom, patiently.  
Thus each one in his narrow groove  
The great world nearer God may move.

— Selected

### Theosophy to the Inquirer

THOREAU says in one of the *Familiar Letters*: “Be not simply good, be good for something.” Again: “If you would convince a man that he does wrong, do right; but do not care to convince him. Men will believe what they see. Let them see.”

Because of the marvelous results the Leaders of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY have achieved, and the elevating example their lives of heroic self-sacrifice have been to the world, the public has had an opportunity to see the practical results of Theosophical teachings at Point Loma—results best shown by the pupils of the Râja Yoga Academy, as compared to those obtained by the ordinary methods of education. On this basis the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY can challenge observation and serenely maintain its high calling in the eyes of the world. So to those who have a thirst for knowledge and who are seeking a wider understanding than any found under the familiar classifications of Science, Religion or Philosophy, the path can be confidently indicated as in Theosophy, that true Gnosis, the all-embracing Wisdom-Religion.

The one, great, fundamental law of Theosophy is brotherhood, universal brotherhood. All the great Saviors and Teachers of history, coming centuries apart as they did, and to many different races, have taught this great law. Jesus the Nazarene put it in the form most familiar to us: “Do unto others as ye would that they should do unto you”; a teaching well known all over Christendom.

We may be taught, commanded, and compelled, but until we have the knowledge ourselves, until we, through experience, have made it a part of us, it is of no value to us. “A man who desires to live must eat his food himself.” So it is with this “Golden Rule” as regards the higher life. Until we seize it, and make it a vital part of our lives its true meaning will escape us.

For ages man has been trying to avoid the penalties of his weaknesses and win happiness at any cost. Happiness he must and would have; it was his birthright, and if he failed to possess whatever seemed to him to be his heart's-desire, he was apt to consider himself a martyr to circumstance, the helpless victim of fate. The mighty stream of buffeted, storm-

tossed humanity, now joyful, now despairing, which if we accept the words of the English poet Pope, “Never is but always to be blest,” considered as a whole, as well as each of its individual units, might have found the key to all its problems and the way to the “Gates of the Path of Peace,” in this “Golden Rule” of the Master, which has been in their careless possession so long.

“Step out from Sunlight into shade to make more room for others,” is the same teaching, given to hoary India before the days of Buddha, long before the rise of this highly esteemed civilization of ours. The requirements of this law are so opposed to all the habits of our bodies, and the brain-mind in its present development, that until we have reached the stage of the really heart-hungry seeker, the strivings of the Spiritual Will to impress this great truth upon our stubborn earth-bound minds are unavailing.

Theosophy teaches that man is one with nature, and that Brotherhood is a fact in nature.

One example of this may be seen in this continual, concealed urging from within outward toward manifestation. By persistent struggle, continued through immense periods of time, man has at last a body, high enough in the scale of being to become a fit tabernacle for the soul. Unconsciously he has been urged forward by the process of evolution, until he has reached the state wherein he may become fully conscious, if he *will*, of that divine possession.

Neither man nor nature can stand still, they must both progress, or decline. They are governed by the same laws and are both subject to the one expressed in the phrase “the survival of the fittest,” but only that which is of use to the soul, for its development, is allowed by the Great Architect ultimately to survive.

The whole impulse of the Universe is toward progress for the soul. One way or another, by one path or another we are impelled forward and upward by this cosmic will energizing ceaselessly for that end.

Deafened by the clamor of our bodily appetites, misled by the sophistries of our brain-minds as we are, it is not surprising that we do not realize this, or that the voice of the soul is not more clearly or more often heard.

The purpose of life, with all its varied manifestations is to force it upon our attention.

This soul is the most precious possession we have, as actual as our eyes and ears. It is indeed our very self and only seems different from ourselves because we prefer to follow the passions and desires of the lower nature. It is that through which we may “Journey with duty” and bridge the gulf, only seemingly impassable, between life and death. Its life and vitality, and that means *our* true life and vitality, are dependent upon allowing this “Golden Rule,” the law of brotherhood, to become more and more completely the law of our lives.

He who has felt within his heart the strivings of this soul, his true “Father in secret,” is ready for the gradual unfolding of the beautiful, inspiring truths of Theosophy. He will find that “Theosophy is more than a name, more than a theory; it is a living transforming power that shall lift the whole world and fill all life with light and joy.”

M. G.



## FRAGMENT

BUT still for Summer dost thou grieve?  
 Then read our poets---they shall weave  
 A garden of green fancies still,  
 Where thy wish may rove at will.  
 They have kept for after treats  
 The essences of summer sweets,  
 And echoes of its songs that wind  
 In endless music through the mind:  
 They have stamp'd in visible traces  
 The "thoughts that breathe," in words that shine---  
 The flights of soul in sunny places---  
 To greet and company with thine.  
 These shall wing thee on to flow'rs---  
 The past or future, that shall seem  
 All the brighter in thy dream  
 For blowing in such desert hours.  
 The summer never shines so bright  
 As thought of in a winter's night;  
 And the sweetest, loveliest rose  
 Is in the bud before it blows.—Thomas Hood

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** Man a creature of Nature dependent on her laws, or man the lord and master of creation—which of these two views each supported by many arguments and authorities is correct? What light can Theosophy give on the subject?

**Answer** Presumably the meaning attached to the term creation in the question is the same as that given to Nature, and it is easy to see that an answer to the question will depend upon the meaning attached to the terms Nature and man. It is not necessary more than to merely mention the prevailing materialistic and modern scientific view, that man is held to be the product of natural evolution, the offspring as it were, or development, of lower forms—though how the lower can give birth to the higher has never been explained.

In the recent issues of the CENTURY PATH, in the Theosophical Forum, an attempt was made to give some idea of the nature of man as taught by Theosophy; that he is a dual being; that while his outer nature may be said to be the product of natural evolution, the unfolding from below upwards, though always under the guidance of high Intelligences, his higher nature—himself in fact—has a very different origin, coming in fact from above and not from below. This higher nature, which is himself as said, is divine.

We may make a much fuller analysis of man's being and show that he is related to the seven great planes of Nature, the physical being the lowest and outermost. Within or beyond this are the astral, psychic, mental, and spiritual planes, and from each of these he derives some part of his complex nature. It should be clear then that each part of his nature must be subject to the laws of that plane from which it is derived, understanding however, that in no case do the laws of one plane conflict with those of another. His physical outer nature, then, is subject to the laws of the physical material world; in his outer nature he is affected by the law of gravitation, by heat and cold, pleasure and pain, hunger and thirst, and if man were no more than this outer nature of his it would indeed be right to call him a creature of Nature, one of her subjects. But in the "creation" of man Nature

unaided failed, the lower Hierarchies could build up only the outer form. As H. P. Blavatsky in her great work, *The Secret Doctrine*, says:

Thus physical nature, when left to herself in the creation of animal and man is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the "coats of skin" and the "breath of animal life."

And in the same work we read, quoting from the archaic stanzas of the *Book of Dzyan*, which are the basis of the whole work:

The Breath (*human Monad*) needed a form; the Fathers gave it. The Breath needed a gross body; the earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The Breath needed a mirror of its body (astral shadow); "We gave it our own," said the Dhyanis. The Breath needed a vehicle of desires (*Kama Rûpa*); "It has it," said the Drainer of the Waters (*Suchi, the fire of passion and animal instinct*). The Breath needs a mind to embrace the universe; "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The form would be consumed were I to give it mine," said the Great (*solar*) Fire. . . . (*nascent*) Man remained an empty, senseless Bhuta.

Then it was that the Manasa-putras, as stated in the last issue of the CENTURY PATH, gave of their essences and made of the human form a man—these Manasa-putras, or Sons of Mind, being our own higher egos, and as Theosophy teaches, gods divine in their origin.

Up to the time of the incarnation of these egos in the human form the latter was subject entirely to the laws of Nature, its development being solely according to those laws and to the impulse working through Nature as a whole. But with the incarnation of the ego, self-consciousness began and responsibility, and consequently the power to continue working with the laws of Nature, or against them. That there is so much suffering and wretchedness in the world is due solely to the fact that man did not co-operate with the laws of Nature but transgressed them, and consequently in his outer nature he must suffer just as, also, in his inner nature he must suffer for the violation of the laws of his inner being. Hereafter man's development is no longer dependent solely upon the forces of Nature but upon his own efforts, or as said in *The Secret Doctrine*: "By self-induced and self-devised efforts"; and, by recognizing the laws of Nature and also realizing his own divine powers, it is man's destiny to become in very truth the "lord of creation."

In one of the old world scriptures as quoted in *The Book of the Golden Precepts* it is said: "Help Nature and work on with her and nature will regard thee as one of her creators and make obeisance."

Man is indeed subject to Nature because he has put himself under her power by transgressing her laws and not realizing his own divine attributes, and he must continue subject to her so long as he neglects to take the position which is rightfully his. To take this position requires more than the assertion that we are divine; it requires that we should act in conformity with our divine nature, and the very first step in this direction is, as also said in *The Book of the Golden Precepts*, to work for the salvation of the whole human race. "To

live to benefit mankind is the first step. To practice the six glorious virtues is the second." Man has traveled a long road, and the road to the heights that he must reach before he attains his destiny is steep and rugged. He has made himself a slave of his passions, and a long and bitter fight must be fought before he can once more stand divinely free. The denial of the existence of evil will not bring back to him his birthright, for such a denial is a misstatement, a falsity. Only the recognition of his dual nature, and the facing and conquest of the evil which he has permitted to gain such mastery over him will suffice to give him again his true position, to stand not as a servant but as master in his own kingdom, and become one with his own higher, divine Ego. STUDENT

## On Individuality and Personality

**INQUIRER.** But what is the difference between the two? I confess that I am still in the dark.

**THEOSOPHIST.** I have long tried to impress the distinction between the individuality and personality on people's minds; but alas! it is harder with some of them than to make them feel a reverence for childish impossibilities, only because they are orthodox, and because orthodoxy is respectable. To understand the idea well, you have first to study the dual sets of "principles": the *spiritual*, or those which belong to the imperishable Ego; and the *material*, or those principles which make up the ever-changing bodies or the series of personalities of that Ego. Let us fix permanent names to these, and say that:

- I. *Âtmâ*, the "*Higher Self*," is neither your Spirit nor mine, but, like sunlight, shines on all. It is the universally diffused *Divine Principle*, and is inseparable from its one and absolute *Meta-Spirit*, as the sunbeam is inseparable from sunlight.
- II. *Buddhi*, the spiritual soul, is only its vehicle. Neither *Âtmâ* nor *Buddhi* separately, nor the two collectively, are of any more use to the body of man than sunlight and its beams are for a mass of granite buried in the earth, *unless the divine Duad is assimilated by, and reflected in, some consciousness*. Neither *Âtmâ* nor *Buddhi* is ever reached by Karma, because the former is the highest aspect of Karma, *the working agent of ITSELF in one aspect*, and the other is unconscious *on this plane*. This consciousness or mind is
- III. *Manas*, the derivation or product, in a reflected form, of *ahamkâra*, "the conception of I" or "Ego-SHIP." It is, therefore, when inseparably united to the first two, called the *SPIRITUAL EGO*, and *Taijasa* (the radiant). This is the real Individuality, or the divine man. It is this Ego which—having originally incarnated in the *senseless* human form animated by, but unconscious of, the presence in itself of the dual monad, since it had no consciousness—made of that human-like form a *real man*. It is this Ego, this "*Causal Body*," which overshadows every personality into which Karma forces it to incarnate. It is this Ego which is held responsible for all the sins committed through and in every new body or personality—the evanescent masks which hide the true Individual through the long series of rebirths.—*The Key to Theosophy*

ference between  
all in the dark

try tried to impress  
individuality on  
minds; but alas!  
them than to make  
or childish impos-  
they are orthodox.  
s respectable. To  
you have first to  
"principles": the  
belong to the im-  
material, or those  
the ever-changing  
personalities of the  
ent names to these.

"I" is neither you  
ke sunlight, shines  
sally diffused. Dis-  
separable from its  
Spirit, as the sun-  
om sunlight.  
l soul, is only is  
nor *Buddhi* sep-  
collectively, are of  
body of man that  
are for a mass of  
earth, unless the dis-  
by, and reflected  
by.





## The Giant Foot-Prints of Nevada

(CONCLUDED FROM PAGE 5)

man walking in the mud and taking steps less than twice the length of his own feet, might straddle even further than he stepped. Let any one try it, even on the floor, let alone in mud.

It is easy to see that the alleged objections may be nothing more than a trumped up case, in which points are stretched and others ignored. H. P. Blavatsky, in *The Secret Doctrine*, states that the footprints are genuinely those of giants; and those familiar with the reliability of her statements and the ways in which they are so constantly being vindicated, will not believe that she would make such a statement in a work destined to survive, without good reason. To quote:

If the fossil footprints from Carson are human, they indicate gigantic men. Of their genuineness there can remain no doubt. It is to be deplored that the modern and scientific evidence for gigantic men should rest on footprints alone. Over and over again the skeletons of hypothetical giants have been identified with those of elephants and mastodons.

There is not space to enter here into the evidence for the existence of these gigantic races, but *The Secret Doctrine* marshals it in overwhelming force; and the fact forms an integral part of the general plan of human and cosmic history outlined in that work. Indeed, if man existed at all in such times, as is claimed by Theosophy, then he would need to have been a giant to cope with the animals of those days. Since then he has shared in the general diminution of stature, though even now cases of "reversion" (dignified by the giant name of "acromegaly") sometimes occur. Undoubtedly, when we come to dig more widely and systematically, we shall discover more proofs of the validity of the claims made by Theosophy in this and other respects. Until then let us refrain from doing violence to the facts we have by postulating acrobatic mastodons with feet 20 inches long and a stride 30 inches long, placing their hind foot in the track of their forefoot. STUDENT

## The Imitation of Christ

AN article on Thomas à Kempis and his famous book, appearing in an important English Quarterly, is not likely to set many people astir to read the *Imitation*. Secluded mysticism is not a marked characteristic of the age. The writer enumerates some of the many noted persons who have expressed their appreciation of the little manual and, in adding the names of two or three who have been critical or disapprobative, probably exhausts the unfriendly list.

Nevertheless the *Imitation* leaves a good deal to be desired, and might even be said to be unworthy of its title. The real imitator of Christ would not be a secluded hermit, culturing "interior sweetness," but a very active world-worker. Why is Deity so usually conceived as loving with especial love the world-withdrawn and contemplative votary? Deity itself is not world-withdrawn, but an actor without a second's intermission, and an actor for man's good. The poem—it was so written—puts words and whole chapters into the mouth of Deity. A great Hindû sacred poem does the same, and some of the words are these:

"Moreover, for the upholding of thy kind,  
Action thou shouldst embrace. What the wise choose

The unwise people take; what best men do  
The multitude will follow. Look on me,  
Thou Son of Pritha! In the three wide worlds  
I am not bound to any toil, no height  
Awaits to scale, no gift remains to gain,  
Yet I act here! and, if I acted not—  
Earnest and watchful—those that look to me  
For guidance, sinking back to sloth again  
Because I slumbered, would decline from good,  
And I should break earth's order and commit  
Her offspring unto ruin, Bharata!  
Even as the unknowing toil, wedded to sense,  
So let the enlightened toil, sense-freed, but set  
To bring the world deliverance, and its bliss; . . ."

Nevertheless there are some fine and suggestive things in the *Imitation*. Here is one of them:

When a certain person in anxiety of mind, was often wavering between fear and hope, and, on a time, being overwhelmed with grief, had prostrated himself in prayer; he revolved these things within himself, saying,—*If I did but know that I should persevere!* He then presently heard, within him, this answer from God: *If thou didst know this, what wouldst thou do? Do now what thou wouldst then do, and thou shalt be very secure.* STUDENT

## Afghanistan

A CONSULAR REPORT gives some interesting particulars about Afghanistan. It seems the Afghans claim to be the Lost Ten Tribes of Israel (?); and it is said that many of them have Jewish features and that Jewish names are very common; which is however by no means conclusive evidence. They adopted the Mohammedan religion enthusiastically, but belong to the Sunni sect, which is hostile to the Shias sect to which the Persians belong. The Shias sect holds to the supremacy of Ali among the four companions of the Prophet, while the Sunnis believe that all four companions were of equal status.

Afghanistan is called the Switzerland of Asia, being nearly all mountains and valleys. The people, numbering somewhere from five to ten millions, are hardy, warlike and independent, tall, bearded, fierce-looking, and well set-up. The language is Pushto and the people are called Pathans. The country receives an annual subsidy from Great Britain, in return for which it undertakes to have no foreign relations with any power except the Government of India.

The Emir of Kabul, Abdurrahman, a man of great force of character, succeeded in uniting the whole country under his sole rule and reducing it to order. He made each district responsible for the safety of travelers in it, and enforced obedience with great severity. He also cautiously introduced a few Western improvements, such as machinery and manufactures, a policy which his successor Habibullah is continuing. The policy of the dynasty seems to be all in favor of developing the country as fast as practicable, while tenaciously safeguarding its independence. For this latter reason the Emir refuses to allow railroads within his boundaries until such time as he shall have a standing army adequate to protect it.

The mass of the people are agricultural and pastoral, and horse-raising is an important industry. But the land abounds in precious stones and metals which have not been touched. It is known to have mines of ruby, topaz, lapis lazuli, marble, iron, lead, copper, antimony, sulphur, and coal. Its trade with India has lately much increased, largely owing to the Emir's recent tour in India. T.

## The Chislehurst Labyrinth

THE great Chislehurst Caves are the subject of some illustrations in the *Illustrated London News*. There are about seventy of these subterranean passages. The entrance was by deep shafts and the descent made by notched poles or footholes in the rock. No one has fully explored them, and they are said to extend to the Thames. Recently a new twin-chamber dene-hole has been discovered in connexion with them. There is not a particle of documentary evidence available which would show the secret of these many miles of galleries.

The comment accompanying the illustrations refers them to the Celts and also to the Druids, admitting that subsequent races also used them. Perhaps if archaeology went back any further than the Celts and Druids, it might say that they too were only tenants and not builders. "Neolithic" flints have been found in them. The pictures show a dene-hole, which is a circular shaft in the earth, leading down to the galleries; a plan of the passages, like the map of a city; and drawings of interior views showing well cut galleries with many openings to crossways.

In speculating as to the use of these catacombs, the usual resources of imagination are called upon. "They were for refuge, or for storage."

We find extensive subterranean galleries in many parts of the world. There are, for instance, the rock-cut temples of India, with unexplored passages beneath them leading no one knows whither. One use of such passages was as secret means of communication with sacred places, otherwise inaccessible. Another use was as places of initiation into or celebration of the sacred Mysteries in times of unrest and persecution. There are often galleries in connexion with temples, as for instance those under the pyramids. The use of underground places for the purposes of arcane mysteries is natural in view of their secrecy, quietude, and isolation from the world. STUDENT

## New Zealand Experiments

THEY do some things differently in New Zealand. In certain districts there are central creameries, fitted with every possible improvement, the expense being defrayed by all the neighboring farmers in common. Each farmer sends his milk thither every morning and is credited with the amount. It is at once put through a separator and in a little while the owner can drive away with the skim, leaving the cream for further operation. On certain days the whole of this is taken to a central factory. Having become butter it goes to the port, is tested by the Government, labelled as of first or second quality, and shipped to England. In due time each contributing farmer gets his proportional share of the check. The advantages of the whole scheme are obvious.

In some districts the Government sells land by a peculiar method. The idea is that it shall not necessarily get into the hands of the big capitalist. Since he can outbid poorer competitors, under ordinary procedure he would certainly do so. The area to be sold is divided into plots and to each an appropriate price is fixed. At that price it is sold, however many the applicants. If there is more than one they simply draw lots and the long-pursed man takes his chance with the rest. C.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay

TO BE FOLLOWED IMMEDIATELY BY

- No. 7. Teachers and Their Disciples
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

TO FOLLOW EARLY IN 1908

- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL, R. A.

POINT LOMA EDITION

A collection of the weirdest tales ever written down by  
any mortal. They contain paragraphs of the  
profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
November the 10th, 1907

Total number of hours sunshine recorded during OCTOBER, 186.  
Possible sunshine, 352. Percentage, 53. Average num-  
ber of hours per day, 6.00 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

NOV.	BARO- METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL		DIR	VEL
4	29.830	68	57	58	58	0.01		N	5
5	29.774	66	57	66	58	0.00		S	2
6	29.656	74	57	64	55	0.00		E	8
7	29.558	72	56	61	56	0.07		E	1
8	29.609	68	54	61	58	0.01		E	1
9	29.735	66	60	63	63	0.00		E	1
10	29.758	69	60	67	61	trace		W	2

## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

**ENGLAND AND IRELAND** — Theosophical Book Co., 18 Bartlett's Bldg., Holborn Circus, London, E. C., England

**GERMANY** — J. Th. Heller, ob. Turnstrasse, 3, Nürnberg

**SWEDEN** — Universella Broderkapets Förlag, Barnhusgatan, 10, Stockholm

**HOLLAND** — Louis F. Schudel, Hollandia-Drukkerij, Baarn.

**AUSTRALIA** — Willans & Williams, 16 Carrington St., Wynyard Sq., Sydney, N. S. W.

**CUBA** — H. S. Turner, Apartado 127; or Heredia, Baja, 10, Santiago de Cuba

**MEXICO** — Samuel L. Herrera, Calle de la Independencia, 55 altos, Vera Cruz, V. C.

Address by Katherine Tingley at San Diego Opera House, March, 1902 \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical Propaganda League, Point Loma

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BRAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East.

American edition; pocket size; morocco, gilt edges 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) .15

DEVACHAN; or the Heavenworld (H. Coryn) .05

ECHOS FROM THE ORIENT. (W. Q. Judge) New Point Loma Edition. Sm. 8vo, cloth. .50

Paper. .25

31 valued articles, giving a broad outline of Theosophical doctrines, written for the newspaper reading public

EPITOME OF THEOSOPHICAL TEACHINGS, AM. (W. Q. Judge); 40 pages, .15

FRATERNITY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century and Related Position of, (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend: A VISIT TO KATHERINE TINGLEY (by John Hubert Greusel): A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the San Francisco Chronicle, Jan. 6, 1907. The above three comprised in a pamphlet of 50 pages, published by the Woman's Theosophical Propaganda League. .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335)

Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

Isis UNVEILED, by H. P. Blavatsky, 2 vols, royal 8vo, about 1500 pages; cloth; with portrait of the author. New Point Loma Edition, with a preface. Postpaid, 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo, cloth, 400 pages. Postpaid. 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the Los Angeles Saturday Post, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Authoritative rules for treading the path of a higher life. New Point Loma Edition, pocket size edition of this classic, embossed paper. .25

Bound in black leather .75

MYSTERIES OF ANTIQUITY (G. de Purucker) .05

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her pupils. Square 8vo, cloth, 2.00

Paper, 1.25

A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Macell, R. A. A collection of the weirdest tales ever written down by any mortal. Cloth .60

Paper .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo., about 1500 pages; cloth. Postage prepaid. 10.00

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky.

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75

**GREEK SYMPOSIA**, as performed by Students of the Isis League of Music and Drama, under the direction of Katherine Tingley. Already published (fully protected by copyright):

1 THE WISDOM OF HYPATIA .15

2 A PROMISE .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS.

Ten Pamphlets, issued serially; Scripts, each .25

Subscription 1.50

Already published:

SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity—No Man Can Serve Two Masters—In this Place is a Greater Thing

SCRIPT 2—Contents: A Vision of Judgment—The "Woe" of the Prophets—The Great Victory—Fragment; from Bhagavad Gita—Co-Heirs with Christ—Jesus the Man (the only known personal description)

SCRIPT 3—Contents: The Lesson of Israel's History—The Man Born Blind—Man's Divinity and Perfectibility—The Everlasting Covenant—The Mysteries of the Kingdom of Heaven—The Burden of the Lord

SCRIPT 4—Contents: Reincarnation in the Bible—The Mysteries of the Kingdom of Heaven—The Temple of God—The Heart Doctrine—The Money-Changers in the Temple

SCRIPT 5—Contents: Egypt and Prehistoric America—Theoretical and Practical Theosophy—Death, One of the Crowning Victories of Human Life—Reliance on the Law—Led by the Spirit of God

SCRIPT 6—Contents: Education through Illusion to Truth—Astronomy in the Light of Ancient Wisdom—Occultism and Magic—Resurrection

SCRIPT 7—Contents: Theosophy and Islam, a word concerning Suism—Archaeology in the Light of Theosophy—Man, a Spiritual Builder

**OCCULTISM, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50

Vol. 1—Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

Vol. 2—Hypnotism. Black Magic in Science. Signs of the Times .35

Vol. 3—Psychic and Noetic Action .35

Vol. 4—Cosmic Mind. Dual Aspect of Wisdom .35

Vol. 5—Esoteric Character of the Gospels .35

Vol. 6—Astral Bodies; Constitution of the Inner Man .35

**THEOSOPHICAL MANUALS.** Elementary Handbooks for Students.

Bound in cloth, 16mo, price, each .35

Now Ready.

No. 1. ELEMENTARY THEOSOPHY.

No. 2. THE SEVEN PRINCIPLES OF MAN.

No. 3. KARMA.

No. 4. REINCARNATION.

No. 5. MAN AFTER DEATH.

No. 6. KAMALOKA AND DEVACHAN.

No. 7. THE DOCTRINE OF CYCLES.

No. 8. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.

No. 9. THE ASTRAL LIGHT.

No. 10. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANFERENCE.

No. 11. THE ANGEL AND THE DEMON (2 vols., 35c. each)

No. 12. THE FLAME AND THE CLAY.

No. 13. IN Preparation.

No. 7. TEACHERS AND THEIR DISCIPLES.

No. 14. ON GOD AND PRAYER.

No. 15. THEOSOPHY: THE MOTHER OF RELIGIONS.

To Follow early in 1908.

No. 16. FROM CRYPT TO PRONOS; an Essay on the Rise and Fall of Dogma.

No. 17. EARTH: Its parentage; its Rounds and its Races.

No. 18. SONS OF THE FIREMIST; a Study of Man.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1—THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2—THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*

No. 3—MISLAIN MYSTERIES (Herbert Coryn, M. D.) .05

No. 4—THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series. \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL, R. A.: *The Path—Paradise*

—*The Prodigal—The Bard—The Light of the Coming Day—Twist Priest*

and *Prophigate—The Hour of Despair—The Dweller on the Threshold*

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c.; mounted .75

PATH MAGAZINE, THE—Vol. ix ('94-'5), Vol. x ('95-'6), each 2.00

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth .50

PATH MAGAZINE, THE—Back numbers; each .20

SEARCHLIGHT, No. 6—Full report of the Great Debate on Theosophy and Christianity held at Fisher Opera House, San Diego, Cal., September and October, 1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE Back numbers, each .20

UNIVERSAL BROTHERHOOD PATH

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangli (R. N.) .50

2 THE COMING OF THE KING (Macell); cloth, gilt edges .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50

EPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

Luz EN EL SENDERO (M. C.), con Comentarios, paper .35

RESEÑA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

THEOSOPHIE UND DIE OKKULTE LEHRE

DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge)

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

## IN DUTCH

DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OORZAKEN DER THEOSOPHIE (door W. Q. Judge)

DE RIDDER VAN KEIZER ARTHUR—Een verhaal voor Kinderen, door Ceinnyd Morus.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

FIT EN MENG uit sommige Heilige Geschriften, 1<sup>re</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerders dan de Tempel. Een Gesicht des Oordeels. De Menach Jesua.

PIT EN MENG VAN DE EINDIGENDE EN KOMENDE ESUW, en de daarmede in betrekking

staande positie van *Vrijmetselarij* en *Jesuitisme*, door *Romero*

KATHERINE TINGLEY, DE AUTOCAAT (De Geheimen van de Leer van het Hart)

LICHT OF HET PAD (door M. C.) Bound in morocco or paper

HET LEVEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

DE MYSTERIEN DER OUDHEID, door G. de Purucker

(Vertaling uit *The New Century Path*, overdrak van de *Nieuwe Eeuw*, No. 12)

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (*Leerling*). pp. 42

## IN SWEDISH

BHAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL THEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI af H. P. Blavatsky

" " William Q. Judge

" " Katherine Tingley

HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley)

LJUS på VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

NEW CENTURY PATH (selected articles) 52 nr

NEW CENTURY PATH—*Raja Yoga N.Y.*, med 122 ill.

STJÄRNAN SÄGO OCH POEMSAML

ÖPNING I KONCENTRATION (William Q. Judge)

SAMTAL I OKKULTISM (William Q. Judge)

STUDIEN ÖFVER BHAGAVAD GITA (126 sidor) (William Q. Judge)

THEOSOFI FÖR UNGDOM

TYSTNADENS RÖST (H. P. Blavatsky)

MYSTERIEN OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (tefnadsteckning)

THEOSOFI OCH KRISTENDOM, Gemälle till Prof. Pfannenstills (Dr. G. Zander och F. Kallberg)

ASISNS LJUS (Sir Edwin Arnold). Bound and Unbound.

DEVACHAN (William Q. Judge)

MÄNNISKOLIFVETS TRENN PLAN, med flera (William Q. Judge)

OM OKKULTA KRAFTER OCH DERAS FÖRVARFVANDER (William Q. Judge)

NÄGRA TANKAR OM KARMA, med flera (William Q. Judge)

KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN (William Q. Judge)

DÖDSSTRAFFET I THEOSOFISK BELYSNING, med flera

Etc. Etc. Etc.

## PERIODICALS

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Yearly

subscription, postpaid 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The

Theosophical Publishing Co., Point Loma, California.

THEOSOPHIA. Yearly subscription. 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Broderkapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden,

or to The Theosophical Publishing Co., Point Loma, California.

UNIVERSALE BRUDERSCHAFT. Illustrated. Yearly subscription, postpaid. 1.50

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,

Germany; or to The Theosophical Publishing Co., Point Loma, California.

LOTUS-KNOPPEN. Illustrated. Yearly subscription, postpaid. .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma.

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration.

All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-

itarian work. All who assist in this work are directly helping the great cause of Humanity.



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

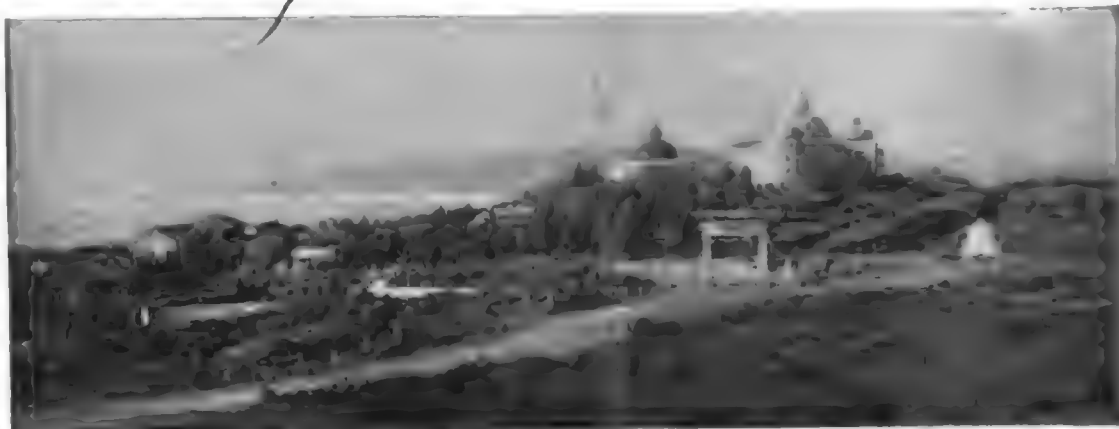
between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo and Eng. Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

Send a Year's Subscription to Your Young Friends

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c

## The MYSTERIES of the HEART DOCTRINE

In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS  
THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS  
RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA  
THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA  
CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE  
THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"  
POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET  
The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 14 Point Loma, San Diego, California Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

VOL. XI

NOVEMBER 24, 1907

No. 3

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter,  
under Act of Congress of March 3rd, 1879.  
Copyright, 1907, by Katherine Tingley.

## COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

## MANUSCRIPTS

The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 3

## CONTENTS

### Pages 2, 3 — EDITORIAL

Helmholtz and Materialism

### Page 4 — TWENTIETH CENTURY PROBLEMS

Heredity and Education

Calling up the Reserves

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Carnac (Morbihan) — Le Géant du Ménéac.

(illustration)

The New History of Greece

Hidden Manuscripts

### Page 6 — TWENTIETH CENTURY SCIENCE

A New Era in Anaesthetics

Gaslight and Electric Light

The Experiment of Cities

Integration and Solution

An Ancient Prescription

### Page 7 — NATURE STUDIES

Plant Roots Need Air

A Shady Corner among the Eucalyptus, Lomaland

(illustration)

A Well with Two Waters

Swamp Lands in the United States

A Giant Oak

Live Crab Imbedded in Sandstone

### Pages 8, 9 — WOMAN'S WORK

The Heart Touch in Music

Maud Powell (illustration)

Jottings and Doings

### Page 10 — OUR YOUNG FOLK

The Story of the Corn-Giving

### Page 11 — CHILDREN'S HOUR

A New Thanksgiving

"For All I Live" (illustration)

### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Lomaland Students at Isis Theater

The Purpose of the UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

Our Student Traveler in and around Naples

Riviera di Chiaia: Napoli (illustration)

A Watch in the Night (verse)

Art and the Churches

### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Katherine Tingley in Europe

Clippings from the Press

Katherine Tingley and her Party at the Ruins of

Näs Castle, Visingsö (illustration)

Katherine Tingley and her Party and Swedish

Delegates (illustration)

### Pages 15, 16 — STUDENTS' PATH, ETC.

The Potency in Beginnings

Dawn (verse)

Theosophical Forum

### Page 17 — GENERAL

Plato and Lomaland

A Cyclopaedia always Level with this Morning

Wide-Open Eyes

Incompetence of Some Scientists

Evidences of Intelligences on Mars

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Helmholtz and Materialism

which the extracts below are quoted:

He was an expert in psychology — the science that deals with the facts of so-called consciousness, which he traced always to their physical sources, to their foundation in the facts of energy, and which, he claimed, could be demonstrated ultimately by mathematical methods.

The use of the phrase "so-called" in connexion with consciousness seems to imply that consciousness is wrongly so-called; that is, that it is not consciousness but something else. The meaning is, as one gathers from other parts of the paper, that because Helmholtz traced out in the material body the mechanical accompaniments of consciousness, therefore these mechanical accompaniments are the cause of consciousness. And the theory supposed to be contravened by this argument is the theory that consciousness is something in itself, separable from the body, and acting on the body.

## Consciousness Something Apart

One must be allowed to infer that if consciousness really were something apart, then Helmholtz would not have been able to trace any mechanical accompaniments of it in the body; for, the fact of his having traced these is given as proof that consciousness is not something apart. But one may also be pardoned for failing to follow the reasoning. It seems evident that even if the consciousness is something apart, then still it would cause mechanical effects corresponding with it. Hence we maintain that Helmholtz, in tracing these accompaniments did not prove whether they were the cause or the effect of consciousness; he only showed that they were the invariable (so far as his observations extended) accompaniments of consciousness (that is, the kind of consciousness he was studying).

In the times of Helmholtz . . . some held that [the reason why] the body was alive [was] because it was inhabited by a spirit—a soul. But physiologists did not push this view, because this view, from the physiological side, would necessitate the

## The Logic of Soul- Existence

further one that all living things had in them spirits, or souls, which, by their departure elsewhere would cause death. Likewise that souls or spirits could be driven out of living bodies by poisons, violence, and other known causes, and by other causes of which nothing was known. Again, if life was caused by a spirit inhabiting the body, numerous embarrassing questions would arise. For example: How many souls can one body possess? How many has an apple

tree? Has each apple on the tree a separate soul of its own? And then the tree itself? Or does the apple acquire a soul on being severed from the tree? for the apple lives and produces a new tree with myriad other apples. Does a microscopic cell possess a soul? Or the nucleus of a cell? Or both?

The physiologists of that day appreciated the awkwardness of these difficulties and therefore, instead of a soul, they postulated what they called a "vital principle" to account for life.

Note the reasoning here. The theory led to the conclusion that every living thing has a soul, and that some may have many souls or a soul that is divisible and whose divisions can be communicated to the severed parts of the living thing; also that cells and atoms have souls. But the physiologists had decided that all living things did not have souls and that souls cannot be divided, and that atoms and cells have no souls. Therefore they gave up the theory because it led to conclusions contrary to their opinions. It is needless to say that Theosophy accepts the conclusions, and admits that all living things have souls (in various senses of the word), even the cells and atoms, even the apple-tree and its seeds; but it has studied the question of souls with as much penetration as Helmholtz studied the physical question, and it realizes that there are as many kinds of souls as there are kinds of bodies, and that the whole question of souls is complex like everything else in Nature, and requires careful study.

The resource of these physiologists was peculiar; for, having rejected the soul, they accepted it over again under another name. As the writer continues:

## "Soul" Rejected and yet Accepted

As to the nature of this vital principle, they were naturally not very clear; no clearer perhaps than if they had retained the older and infinitely more respectable soul theory. This vital principle, was it singular or plural? Did each living soul contain a vital principle of its own, or were all living bodies bathed, so to speak, and permeated by some universal vital principle which was quite independent of particular individuals—reminding one of Plato and others? These good savants did not know, nor did they seem to care.

It is implied subsequently that Helmholtz solved these questions by proving that living matter is only matter in a more complex form. But this is only a question of terms; for he did not deny the existence of vital phenomena; he merely included them all under the definition of "matter," thus raising matter to the level of a category that would include the things which the older physiologists had



grouped under the category "vital force." The older physiologists had said that there were two things—matter and vital force—

**Very Limited  
Philosophy**

each having special properties of its own, and producing by their interaction the phenomena of life. Helmholtz said there were not two things but only one, and this one he called "matter." It is evident that materialism is a philosophy which regards matter as the One-All, the ultimate radical, the fundamental basis of everything, and which regards all forms and modes as derivatives of this rudiment, in just the same way as other philosophers derive everything from the Universal Mind, or from Fire, or from the Unknowable.

There is, however, one great mistake that such philosophers make: they rush too quickly at finality. This One-All of theirs is only one of many One-Alls. Theosophy recognizes what may be called a life-m Monad or atom, a fundamental rudiment of physical matter; but that in its turn is but a derivative of other things still more fundamental. Helmholtz, with his principle of the "Conservation of Energy" and his theory of "Matter" as the ultimate rudiment, appears to us to have formulated a kind of "geocentric system" of life. It is of course possible to pick a given center—say the earth—and represent the whole stellar

**Only a True  
Theory  
Explains  
All Facts**

universe as revolving around it, as some astronomers have done, either for convenience or because they really thought the earth was the center. It is even possible to get along fairly well on the theory that the earth is concave or that it is flat. Some, too, have represented the heavenly bodies as stationary, while the earth gives them an apparent motion by oscillating about in the middle with a complicated top-like motion. Each of these theories is capable of explaining more or less of the facts. But there are always some facts which are not explicable by a wrong theory; and so it is with this material theory of life.

As H. P. Blavatsky has so well explained—with frequent quotations from well known writers—there are certain facts of consciousness that cannot be represented by any possible mechanical formula. For example she quotes as follows from Professor G. T. Ladd of Yale:

**No  
Materialistic  
Hypothesis  
Sufficient**

If the question is pressed as to the physical basis for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvelous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power.

So, though there may be dynamical formulae corresponding with some of the lower manifestations of mind (though not *causing* them), there are other manifestations which cannot even be so represented. This quotation is brought forward by H. P. Blavatsky in connexion with the distinction between *psychic* mind and *noetic* mind.

It would take too long here to go into the question of memory as being unaccountable on the materialistic theory, since the persist-

ence of memory beyond the life of the cells demands for its explanation the postulation of something that outlives the cells. That question has elsewhere been discussed. Also there are the cases where consciousness has been shown to be separable from the body; but these belong to a department of research of which Helmholtz probably did not recognize the legitimacy. The writer asks:

**Something  
Must Lie  
Behind  
Matter**

Whence this tendency—this necessity—of the living body to rebuild its breaking-down molecule? The question is not specifically applicable to this chemical-physical view of life. We may as pertinently ask: Whence the tendency of water to flow down hill, or the tendency of unsatisfied compounds in general to unite with other unsatisfied compounds?

Here is indeed the real question. Reduce all life to mathematical formulae and a primordial substance—and you are just where you were before. You must presuppose something and that something is everything. But the writer continues:

The answer to this, and other questions of a similar kind, seems to be forthcoming in the new theory of the disintegration of the atom.

**The Problem  
Once More  
Begged**

But will science, when that new theory has been mastered, again try to construct a complete and final system, or will it await still further explanation in theories yet to come?

All philosophy tries to reduce life and manifestation to modes of some ultimate principle—tries to generalize from some fundamental axiom. Theosophy may be regarded as a similar process applied to philosophies themselves—a generalization of philosophies. Not Fire, Air, Water, nor Earth is the ultimate, in its teachings; each of these stands at the head of a category, but above all are other principles. The whole teaching cannot be given here. But it may be said that Theosophy does not either try to express the whole universe in terms of the physical body, nor does it lump together under the term "soul" all that cannot be so expressed. It recognizes in ultra-physical worlds a complexity as great at least as that observable in the physical world. Beyond the physical body it recognizes the fluidic body (*linga śarira*), and beyond this again the instinctual mind. And so on with still higher principles.

**Logic Requires  
Entities  
instead of  
Abstractions**

All these have to be studied. They are not abstractions—mere results of physical motion—and if they were, some reality would have to be postulated as a cause for those motions. They are actual entities.

One word more remains to be said, and that is that there are some people who, under the name of occultism and even of Theosophy, are floundering about as hopelessly in their way as the materialists are in theirs; for they are engaging in desultory study of the lower principles of Man's nature, aided only by their own misguided proclivities and by scraps of misunderstood oriental writings. With such people Theosophists have nothing in common, for their investigations lead them into channels injurious to the cause of human progress. The study of interior nature demands a purity of motive and of living far greater than that considered necessary by the ordinary scientist;

**Theosophy  
Demands  
Purity  
of Life**

and without this safeguard the study becomes quackery, and harmful quackery. Therefore, though H. P. Blavatsky, the Founder of the Theosophical Society, gave out many teachings and pointed the way to many more, she was always most careful to insist on a pure and lofty altruistic motive as the essential condition for the student of Occultism. By observing this condition, knowledge comes in such a way as not to lead the inquirer into the paths of "psychism," "astralism," or any other of the deleterious forms which we hear of. Materialism is to be controverted; but not on the condition of falling into dangers that are greater. *And materialism of motive is worse than mere intellectual materialism.* So long as there remains this materialism of motive, a knowledge of the lower planes of invisible Nature can only add to the dangers and temptations to which we are liable, and supply new weapons to the armory of human selfishness and lust. The first step which the Theosophist has to take is towards making that great generalization which leads him to cease regarding his own self as the center of the universe and to live as if he were (as he is) a humble satellite. With that

**Personality  
the Great  
Deluder**

safeguard he is able to encounter the dangers of an extended knowledge of the lower planes of invisible Nature without succumbing to them as so many do who seek that knowledge from selfish motives.

And finally be it said that this is no criticism of Helmholtz as a great discoverer, inventor, scientist, etc. It is merely a criticism of certain views put forth under the name of materialism, and the article on Helmholtz (for which he himself is, by the way, not responsible) served as a text. If it is true, however, that, as the writer says:

The main motive of Helmholtz was to show that all facts could be expressed in physical formulae. His entire life, every demonstration he undertook, every theory he devised, was aimed at the destruction of such beliefs as are commonly expressed in the terms "soul," "immortality," "revealed truth," "God," etc.:

then we shall be doing him no injustice. For, as the editor adds in a note:

Now, as always, when science enters the domain of the supernatural, the Eternal, its announcements amount to no more than the spluttering of a damp fire-cracker.

But is it true that Helmholtz' life was thus earnestly devoted to iconoclasm of human faiths and hopes? Often great men are sadly misinterpreted by their followers, so that it becomes necessary apparently to condemn the great men while it is really the mass of opinions which others have accumulated around their names, that should be controverted. Often they merely fought against superstition and aimed for clarity of ideas, having nothing in common with the materialists—*i. e., animalistic*—opinions attributed to them by their "appreciators," who seek to use them as stalking-horses. But the real question is, Do the theories of great physicists justify animalism in conduct? Do they dethrone duty, charity, purity and the amenities of human life? Do they excuse us from our responsibilities as self-conscious beings and justify us in behaving as if we had no responsibilities to fulfil, but only privileges to abuse? STUDENT

# Some Views on XXth Century Problems

## Heredity and Education

THE new science of Eugenics bids fair to form an admirable advertisement of the Râja Yoga system of education. For that latter is the solution of the problem which the new science unveils.

Unless we do something radical, says the Eugenicist — and he appears to prove his point — society, our Western society, must go down hill, perhaps to extinction. The reasoning consists of few links.

What is the potency of inheritance? How much of the parent does the child inherit? What is the amount of resemblance?

Suppose the resemblance complete; that the child is mentally and physically an exact copy of the parent. Let us indicate this by the figure 100; and let us indicate no resemblance whatever by the figure 0. By what figure shall we indicate the ordinary work of heredity? This is one of the problems of Eugenics. According to the tables prepared in the Eugenics laboratory of the University of London, and published by Professor Pearson, the average resemblance lies between 42 and 50 — for physical characteristics; for mental characteristics it is 6 or 8 points higher. That is, the resemblance of child to parent lies about half way between nothing and completeness. How if the parent presents indications of degeneracy, physical or mental; are these transmitted in the same proportion? Figures for three manifestations of degeneracy have been published — Deaf-mutism, Insanity, and Pulmonary Tuberculosis. It is assumed, we should say legitimately, that other manifestations of degeneracy would have about the same hereditability. The figures show that the hereditability of these stigmata is also near 50, a little over.

The case so standing, we want to know about the size of the families of degenerates and normals respectively. If the family of the degenerate tends to be habitually larger than that of the normal, and of the cultured and intellectual, it would seem that society must go down hill, must become more and more tinctured with degeneracy. Professor Pearson publishes a table, too long here to reproduce; but we can give his summary. He says:

In table IX I have placed the fertility of deaf-mute, tuberculous, criminal and insane stocks, and below them the fertility of more normal classes in the community. It is at once obvious that degenerate stocks under present social conditions are not short-lived, they tend to have more than the normal size of family. Natural selection is largely suspended, but not the inheritance of degeneracy nor the fertility of the unfit. On the contrary there is more than a suspicion of the suspension of the fertility of the fit.

As to remedy. Professor Pearson complains that we have stayed the hand of nature; we will not let her apply her remedy. She would kill the physical and mental cripples. We bring to bear upon them the resources of medicine and surgery, house them, train their feeble faculties as far as possible, protect them; and so they grow up and become parents. He says:

Today we feed our criminals up, and we feed up

the insane, we let both out of the asylum "reformed," or "cured" as the case may be, only after a few months to return to state supervision, leaving behind them the germs of a new generation of deteriorants. . . . We cannot reform the criminal, nor cure the insane from the standpoint of heredity; the taint varies not with their moral or mental conduct. These are the product of the somatic [general body] cells; the disease [as a hereditary line of transmission] lies deeper in their germinal constitution. Education for the criminal, fresh air for the tuberculous, rest and food for the neurotic — these are excellent, they may bring control, sound lungs, and sanity to the individual; but they will not save the offspring from the need of like treatment, nor from the danger of collapse when the time of strain comes. (Italics and the words in brackets mine.)

He thinks, in fine, that the hereditability of the marks of degeneration shows that the stigma is of the continuous germ line of which the individual is a flower; that our methods of treatment can go no deeper than the individual, cannot cure the radical evil and deficiency in that of which he is the efflorescence and the transmitter to a number of successors who must exhibit like taint.

If he is right, society is in a hard case; may even be doomed.

How did the germinal line or thread come to be diseased, degenerate? It is not the teaching of science that it cannot be at all affected by the conduct of the individual; but that the effect is extremely slight; that an individual thus predisposed for example to tubercle, yet leading so perfect a life as to gain for himself perfect health — would still transmit the tuberculous tendency, but in somewhat less degree. That is science, and it would be the answer to Professor Pearson's problem: in a certain number of generations of right living, and right training of children, all the taint of physical and moral degeneracy could be wiped out.

Theosophy goes farther and asserts that when in a child the consciousness of itself as a soul is awakened and kept awake, when it is trained to lead all its life, even its play-life, in that consciousness — this soul-life begins to animate, cleanse, and perfect the very root of physical being. The soul-consciousness comes to take possession more and more fully, not only of the mental and emotional consciousness — which alone is trained in ordinary education — but of the physical vehicle of these. This training of the whole nature in the light of its highest part is Râja Yoga. It supplements all that is good in the child's heredity, and from the very first reduces from the root that which is evil.

STUDENT

## Calling up the Reserves

IN the columns of a popular contemporary, Professor James, returning to the question of our unused reserves of energy, inquires why we do not always keep them in action, and what is the trick of getting them into action. But he does not at all fully answer the first of his questions.

Man is a double being, each with its tendencies. The material part of him tends downward, the spiritual upward. But what does

"downward" mean? Matter always tends to assume simple forms, simple compounds with little motion, compounds and states that are content to stay as they are. Every complex and unstable compound, such as protoplasm, tends to settle down into two or three simple and stable ones, carbonic acid, water, nitrogen. A molecule of wood tries to become simple molecules of water and carbonic acid. This is the way of matter, left to itself. Obviously it is the death way, death for the complex, the elaborated. To sustain that in the complex form, will has to play within it, will of nature, or, if the tenant is a self-conscious being, his will in addition. That man has will, marks him as spiritual. Will has to countervail the downward tendency of matter, the tendency of matter to settle.

This downward tendency, which naturally objects to the use of will, shows itself very plainly in our consciousness. It is a desire to do the easy thing. The simplest manifestation would be the desire to stay lolling in bed. This is matter trying to become — so far as we are concerned — dead. We say desire to "do" the easy thing. It is not really a doing at all; it is a being done to. When a man decides to take a pleasant walk instead of doing his duty, he is yielding to the same tendency. His walk may cost him great effort; but it is the easier of two lines of conduct; and was therefore prompted by matter, by the death-tendency.

The man who would be really alive must train himself to resent, object to, feel degraded by, the tendency to take the line of least effort for its own sake. It is only when he is free from that tendency, the downward matter-tendency, or has quite dominated it, that he is fully a man, is in full possession of the will which as distinct from desire constitutes the mark of humanity proper.

According to Theosophy, will possesses the power, or is the power — and in that case we can say man possesses it — of calling in energy from without. A tired organ, on whatever plane is beginning to break down. Will can call in energy for it, so that it not only does not break down but actually builds while it works. That is why, when we press through the first tired line, we feel actually the better, both then and after, the less fatigued. This power of will increases with practice; whether it has any limit we do not know. If it has, we can be quite sure that it will take us a long time to get anywhere within sight of such a line! In fact we can go on practising without thinking of that at all. There will never be any need to think of it.

We can say, as far as mental and physical work are concerned, that the new energy is called in "from without," though there are of course inner reserves; but in higher matter, for example the energy required to say No, we should better say of the new energy that it was called down — from the purely spiritual focus of human consciousness. The inner man is an embodied portion of that essence; and hence his power to will, his immortality, his limitless spiritual reserves. STUDENT

# Archaeology

# Palaeontology

# Ethnology

## The New History of Greece

FROM an account of the latest discoveries at Knossos, written in the *London Times* by the explorer himself, Arthur J. Evans, the following particulars are taken.

About a mile to the north of the "House of Minos" a series of Cyclopean blocks had come to light; they were removed from their original vicinity, but below them were found two beehive tombs, cut out of the soft rock, belonging to a period about 800 B. C., when the Dorian settlement of the island was under way. These contained swords of the mainland type, iron succeeding the earlier bronze, and cinerary urns replacing the corpse burial; but the workmanship indicated a survival of the old indigenous Minoan art. A new and elaborate geometrical design and a novel form of polychrome decoration were found.

Postponing further research in this field and returning to the old Palace area, where supplementary trenches had been begun, the explorers found, beneath the pavement of the West Court as remodeled in the latest Palace period, a circular walled area some 20 feet in diameter descending about 12 feet to a cement floor. It was filled with a homogeneous mass of pottery and other debris belonging to the first period of the later Palace, the close of which seems to correspond with the XVth Egyptian dynasty. This period was one of depression in Egypt, due to the Hyksos domination; but in Crete it represents the high-water mark of Minoan civilization. Its close cannot be brought later than the 18th century B. C., and the art "attains a naturalism never again achieved in the ancient world." What was at first thought to be a fossil crab proved to be a hand-molded relief; and later there came out a *pecten* shell indistinguishable from the original, and other moldings of marine animals. Portions of movable plaster hearths were found, similar to those found in the Palace; and on them was a wave-pattern which is also found on hearths at Mykenae, thus showing that the Mykenae hearths were descended from the Minoan designs.

In one of the chambers of the Palace were discovered the early Temple Repositories, containing the faience figures of a snake goddess and her votaries, and — a marble cross.

The supposed outer wall of the Palace has proved to be only the inner wall of an exterior spacious corridor, and a new group of buildings has been discovered. A deep cavity was found, which widened as it descended; and after going down 25 feet the explorers had to suspend work for the season. It is supposed to be a beehive tomb dating from a period beyond that of the Cretan palaces. The net result is that an area of some 3000 square yards



Lomaland Photo. and Engraving Dept.

CARNAC (MORBIHAN) — LE GEANT DU MENEC. (SEE VOL. X, NO. 5)

must be added to the great Palace, and that there is still much left to be discovered.

It is always gratifying to find men of science engaged in the collection of facts, for facts cannot lie, and Theosophy relies on them for the vindication of its teachings about the human races. The next edition of the ancient histories will have to remodel some of their statements about Grecian origins; for it is evident that the times hitherto supposed to be barbarous and ignorant were filled in with a great civilization.

There can no longer be any excuse for the flippancy with which some compilers of history books treat the history of the past, the littleness of their own minds and their great lack of education being shown in every paragraph. Each new day fresh facts give their utterances the lie, and prove that while there might have been barbarians, as indeed there are in all times, there were also great civilizations of men possessed of common sense, brains, and other faculties to which we ourselves lay claim. Also, in view of the number of times that tradition has triumphed over the grudging opinions of scientific history, we need to pay greater respect to what the Greeks claimed about their own descent and history. STUDENT

## Hidden Manuscripts

THE following newspaper item is given as it appears — without authority or comment:

Il existe, à Fez, une bibliothèque des plus riches en manuscrits. Parmi ces documents précieux se trouvent des manuscrits inédits de Tacite.

Comment se trouvent-ils ainsi au centre du Maroc? Proviennent-ils, comme on le croit, du pillage de Rome? Mystère!

Toujours est-il qu'il serait intéressant, une fois l'ordre rétabli au Maroc, de pouvoir vérifier ces faits, et permettre à nos savants d'aller faire là-bas une ample moisson des documents curieux.

It is not stated what is the writer's authority for his statement as to the existence of this library and its unpublished Tacitus manuscripts. But that matters not; that there are such secret repositories of manuscripts in many places, perhaps including Morocco, is indubitable. From time to time hints are gleaned from travelers' accounts tending to confirm the fact. The "Great Souls of Compassion" (see *Mysteries of the Heart Doctrine*, chapter on "World Teachers") watch over the valuable literature of the world, including records more valuable than Tacitus' Annals, keeping it through ages of darkness until it is needed. This kind of literature comprises teachings of Archaic Wisdom, withdrawn during periods when such Mysteries were liable to perversion and corruption, or perchance "destroyed" by some bigot chieftain; but of which copies are secretly preserved to this day in subterranean crypts or out-of-the-way monasteries,

and known only to those who, bound by obligations they dare not disobey, guard the treasures whose real value they perhaps do not guess.

As to the necessity for withdrawing arcane teachings, read some such work as the *Last Days of Pompeii*, which, however crudely and ignorantly, yet gives some idea of the intense sensualism and destructive violence that at one time ruled in the centers of civilization, when rites of ancient Egypt, Greece and Asia were degraded into means of debauchery; read of the bigotry of the early Church, destroying all that did not come within the narrow compass of its understanding; and it will be apparent that sacred knowledge was not for such a world. Equally certain is it that such records could not be allowed to perish, but must be kept until the world had won a new right to have them and a power to profit by them.

Valuable and startling information about the origins of Christianity, that will confute the claims of churches and vindicate Theosophy, are among the things that will come to light.

There are great gaps in the history even of comparatively recent times; as, for instance, that of the empires that flourished in Asia in the now arid sand-buried wastes. STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## A New Era in Anaesthetics

THE new method of suspending physiological consciousness, general or local, by means of electricity, promises to be little less of a boon than the introduction of chloroform. Scientific investigation of its possibilities is now being made in connexion with the medical wing of Columbia University. The pioneer was Professor Leduc of the College of Medicine, Nantes, France, and he had the courage to be at once experimenter and subject. His work soon attracted attention in his own country, since the current as used by him appeared to be perfectly safe and, free from nearly all the drawbacks of chloroform and its brethren. As far as the Columbia experiments have gone, they corroborate the assertions of Professor Leduc.

The current employed is uni-directional, not alternating; it is of low voltage, and it is interrupted from 4000 to more than 6000 times per second. Unconsciousness supervenes in a minute or two; or, if the current is only led over a small area, as the arm or hand, there is immediate local anaesthesia. Consciousness returns perfectly and immediately with the cessation of the flow, and there are no unpleasant after-symptoms.

So far it has been found that the current, while leaving the heart unaffected, is apt to slow the breathing too much. A second current of another sort is employed to meet this difficulty. This only means that the administering hands must be those of an expert, just as with chloroform.

What may be the final range of employment of this apparently almost ideal method, remains to be seen. Besides its application to operative surgery, it seems to promise the dethronement of morphine. If it performed that second feat only, it would blot out more evil than any of us can conceive. STUDENT

## Gaslight and Electric Light

RECENT experiments show that for several reasons a room may be more hygienically lighted by gas than by electricity. When the latter method was introduced, it was thought that as the incandescent lamp consumes no oxygen and therefore produces no carbonic acid gas, it must necessarily be superior — from the health point of view — to the gas flame. But this, as Professor Lewes has pointed out in an address to the British Association of Gas Engineers, rested on an error since exploded. Analysis of the air of inhabited rooms showed it to be unhealthy in proportion to the amount of carbonic acid which was present. In fresh country air this proportion is about 3 in 10,000; in town air perhaps 4; in rooms it may rise to 6 or more. It has been shown that up to 20, an amount which would never be found in a living room, it is perfectly harmless. Nevertheless it serves as an *index* to the poisonousness of the air of living rooms, though not very accurately. That proportion of it which comes from a gas-burner, burning good gas, is relatively harmless; that proportion which comes from the lungs of people

is poisonous because mixed with very injurious organic matters. Anyone who will look at the air of a room in which there are two or three tobacco smokers hard at "work" will see that the smoke is at the top of the room, provided that the illumination is gas. If the smoke is thick enough he will see that over each gas flame is a sort of ascending vortex drawing in air from below, largely consuming the smoke therein and sending up the column relatively clear. The smoke may here be considered as a way of making the products of respiration visible. They ascend; in large proportion are caught in the flame current, and the organic matters and bacteria consumed and therefore rendered harmless. The minute particles of carbon resulting from this burning, as well as the organic matters remaining unconsumed, are deposited on the ceiling and high up the walls. But this slight film of carbon, and also the similarly deposited sulphur products — no gas is absolutely free from sulphur — are detergent and antiseptic, together rendering the organic matters inodorous and harmless. In any case there will be a certain amount of diffusion of the hot air through the walls; if there be ceiling ventilators the whole of it escapes and more is drawn in from below, under the door and elsewhere.

Obviously, however, this destructive action of the flames on organic poisons is *nil* when the lighting is electric, and is far less when the lamp is on the table, at or below the level of the heads of those present. The air they breathe out may rise at once beyond the action of the flame. The room may in that case "become as foul as when unlit or lighted by electric light." STUDENT

## The Experiment of Cities

THE modern city-builders exhibit a quiet reliance upon the stability of the earth's crust which we hope may be justified. But they should at any rate understand that they are trying an experiment. The buildings are getting higher and higher. Care of course is taken that they rest on solid rock even if the caissons have to go down through 70 or 80 feet of softer matter to reach it. But what does the rock ultimately rest on? Possibly on an imprisoned mass of water to which some earthquake may one day afford a distant outlet. Possibly it may be the roof of some great cave. Every earthquake and every volcanic outpour means a re-adjustment of the sub-crust somewhere, and no one knows how far that re-adjustment may spread. The total weight of a modern great city is incalculable and increasing, increasing too out of proportion to its increasing area. The last great building in New York city is 47 stories in height, and, without furniture or occupants, weighs 18,000 tons bearing down upon a few square feet of foundation. The crust seems to be rather an irritable and shaky structure and a recent observation from Japan suggests that it objects to additional weight. Professor Omori reports that during the passage of a cyclone near Tokyo there was a tilting of the surface in one

direction as the storm approached and in the other as it departed. The sinking occurred where the atmospheric pressure was *lowest*, a phenomenon explained by the additional weight of sea accumulated under the cyclone by its enormous suction.

It may turn out that the sky-scraping cities are safe enough. Still, it is well to recognize that they are experiments which the crust may resent. STUDENT

## Integration and Solution

A FRENCH physicist, Gustave Lebon, has worked out to their logical finish the recently reborn theories of matter. Matter, he says, arose from ether as a set of integrations; by disintegration it continually returns to ether. The great disintegrator is light. Within the atom the electrons are revolving, rotating, and pulsating, held within the sphere by a force which on the great scale we call gravity. When a ray of light falls upon an atom, it so accentuates the motion of any electrons whose vibratory rate is the same as its own that they escape the holding force of the sphere and fly free. Hence under the influence of light *all* matter is radio-active, that is to say, disintegrating, though very slowly. But as the electron is not ether, it too is compound; and in the same way its component elements are slowly escaping under the impact of light. Finally, through the disintegrations, the primitive ether results.

This is very well, and no doubt true, for the disintegration of the atom into ether; but what *integrated* it *from* the ether? What locked up the sub-electrons into the electron, and the electrons into the atom? Of course we are at once and necessarily in the region of metaphysics; we have to say Life and Cosmic Will. Science will be very reluctant for some time yet, but ultimately there will be no choice. It is the same purposive force which upholds the complex molecule of protoplasm; and then, when the work of that has been done, withdraws and lets it run down hill into the relative stability of mere albumen. STUDENT

## An Ancient Prescription

IT would appear that in ancient India the sufferers from dropsy were treated with no inconsiderable skill. Here is the prescription for the abdominal variety of that symptom, given in the *Charaka-Samhita*, a work at least 3000 years old.

Tapping must first be performed. When the water has been withdrawn, the treatment becomes purely dietetic and is strict enough. After the operation

the patient must fast and then take a thin water-gruel of corn or rice, particularly avoiding fats and salt. For the next six months he should live on milk only. For the next three months he should live on the aforesaid gruel mixed with milk. For the final three months he should live on boiled rice and milk, still carefully avoiding salt. . . . Conducting himself thus for one year, one may conquer abdominal dropsy even when very pronounced.

It is interesting to notice, in this prescription, the insistence on abstinence from salt. C.

## Nature

## Studies

## Plant Roots need Air

"THE Breathing of Plants" is the title of a paper in the *Scientific American Supplement*. The writer points out that respiration, in its scientific sense, is common to all living things, whether plant or animal; and, in a more general sense, to the whole earth. For respiration means the taking in of gases, generally oxygen, and the giving out of other gases, generally carbon dioxide; and every cell does this. Lungs, gills, and other organs connected with breathing, are merely adjuncts to the process; and it is convenient to restrict the term "breathing" to the process of inhaling and exhaling through the lungs. The real process of respiration consists in an aeration of the bodily cells and an evolution of used-up gas by them. This process takes place in animals that have no lungs, in plants, and in bacteria.

All parts of plants respire, not the leaves only; in fact the leaves might more aptly be called the stomach than the lungs of a plant, since digestion is a more characteristic function of them. This is shown by placing leaves, stems, roots, flowers and seeds in separate glass jars and covering them up for twelve hours; at the end of the time each jar will be found to contain carbon dioxide.

Thus there is no distinction between animals and plants as to respiration; nor even as to the amount of respiration, for in some circumstances the amount of respiration in proportion to the bulk of the organism may be greater in the plant kingdom. In every case heat is produced, as may be shown thermometrically. In plants, as well as in animals, respiration is increased by increased rapidity of growth and by physiological excitement caused by injury.

The bearing of these facts upon agriculture is very important. As plants breathe through their roots, as well as their leaves, it is necessary that the soil should be aerated. Though Nature provides for this in a way, yet we aim in agriculture to improve upon wild Nature. Hence we hoe the crops and plough the ground. *The soil around garden and pot plants is loosened—a process at least as important as deluging the soil with water.* Some may not have thought that a glazed vase is not the same as a porous flower-pot; but let them dress in rubber clothes and glazed shoes and they will be better able to sympathize with the plant.

In Nature the aeration of the soil is accomplished in various ways. One is by the movements of water. In all regions where the soil has a depth of fifty feet or more the ground at a certain level below the surface is soaked with water. This level is known as the "water-table"; when it falls, air is drawn from above into the soil, and when it rises, used-up gas is driven out. The daily heating and cooling of the soil also causes a similar inspiration and expiration, and so does wind. When there is



Lomaland Photo. and Engraving Dept.

## A SHADY CORNER AMONG THE EUCALYPTUS, LOMALAND

no respiration, the vegetable matter in the soil putrefies and the soil becomes sour; for then certain microbes, called anaerobes, which respire without air and get their oxygen from the decomposition of other organisms, get to work.

Flowers in a sick room usually give off more carbon dioxide than oxygen, but the amount is so small that it does not matter; while the enlivening effect of flowers far more than offsets this insignificant disadvantage.

Not only do organic cells respire, but the entire soil of the globe is constantly absorbing gases and giving off gases. The nitrogen of the air thus becomes a supporter of respiration for the soil.

STUDENT

## Live Crab Imbedded in Sandstone

FROM Nottingham a remarkable discovery is reported. A workman employed in laying foundations, when getting off a lump of sandstone with his crowbar, saw something move. It was a live crab, the shell measuring three inches by two; when moving the crab covered six inches by four. It was an ordinary sea-crab, and as it was found imbedded in rock ten feet below the surface, it is thought to be three or four thousand years old.

E.

## A Giant Oak

THE Cowthorpe Oak, in Yorkshire, is the largest in England. Said to be over 1600 years old, its branches cover half an acre. At the close of the seventeenth century it was seventy-eight feet in circumference at the base of the trunk. Since then a quantity of earth

has been placed round it as a support. It is estimated to contain at the present time seventy-three tons of timber.

On one occasion ninety-five school children got inside the tree at once, hoisted a flag, and sang the National Anthem.

T.

## A Well with Two Waters

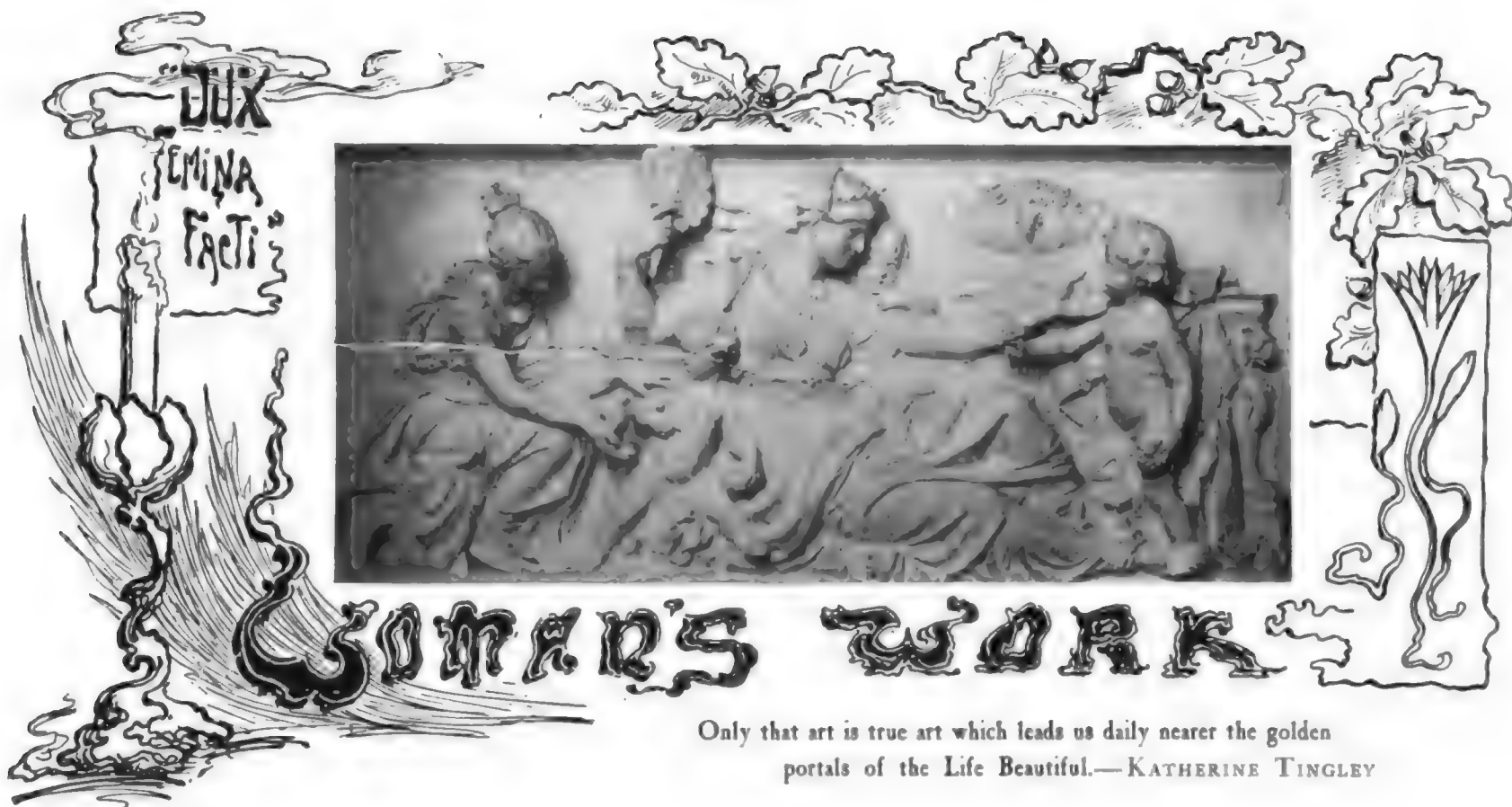
RECENTLY in these Notes was mentioned a well that gives both salt water and fresh; here is an instance of one that gives fresh water and sulphur water. It is in Riverside Park, Logansport, Ind., and was drilled by the city two years ago. An 8-inch pipe was sunk to a depth of 80 feet, and inside it was placed a 5-inch casing. Fresh water from a bed of limestone comes up between the two pipes, and sulphuretted hydrogen water through the 5-inch pipe from a lower stratum in the limestone.

STUDENT

## Swamp Lands in the United States

JUST as the national government has had to pass an act for the irrigation of arid land in the West, so it may some day have to undertake the problem of draining land that has too much water. For, according to a Geological Survey report, there are 60,000,000 acres of swamps and submerged lands in the United States. Of these Florida has the largest area, 29,000 square miles or 18,560,000 acres; Louisiana comes next with 15,000 square miles; and Arkansas and Mississippi have each 9000. So far the work of draining these submerged lands has been done only by private or state enterprise.

STUDENT



## MAUD POWELL!

As pen is put to paper the mind floats outward and onward, upborne in rhythmic rise and fall, upon a sea of musical sound, golden, etherealized, magic — not sound, but rather the rhythmic and airy something born of the sound that was. For the music heard last night set the heart strangely glowing. The very atmosphere, the spiritual factors in environment, were permeated, not with music in the ordinary sense, but with the sublimated essence of it, diamond-clear, liquid, chaste as the sunrise sea, now tragic in pathos and lament, again joyous as some tiny elfin troop, mystical, tender, gay, fiery, virile with the virility of the stainless man, trusting and true as the very fragrance of the higher womanliness, crystalline pure, — ay, and at the center of it a comely, royally-dignified mature woman, wielding the bow as a magician's wand, now caressing, now commanding the fairy thing poised 'twixt wrist and shoulder, that singing and throbbing bit of wood *yclept* — a violin. So many players are there, so many technicians, so many who come and say nothing the while they speak on, who go and leave no trace in mind or memory, who work but do not create, who build something (to be sure), but who cannot breathe into it the Breath of Life, because in them is not the fountain of that Breath. Then, as last night, comes one who touches the heart-deeps as with fire and the heights of consciousness as with light — the light that never was on sea nor land, yet that is, alway and alway, sun of that world in which the poet, the mystic, the true artist, the true musician, live. Words in such case are as but the touch of hand upon latch — for the golden gates swing ajar for each one, for each one, and each must enter of his own chastity and his own strength and in no other way.

The writer well recalls a certain afternoon — just twice seven years ago — when a slender womanly woman stepped out upon the

## The Heart Touch in Music

platform of the Musical Congress at the Chicago World's Fair, and gave an address on "Woman and the Violin." It was dignified and scholarly. The speaker was enthusiastic over the opportunities that lay before the young women violin-students of today, but she plead with them — a rare high note in this age of unrest — to increase their talents, not merely that Fame's roster should become plethoric of names, but for the joy of others, for the enrichment of all life. She played, also, and swept her audience into the realm of the magically beautiful and the indescribably true.

**A**T Point Loma music is a part of life itself, and one of those subtle forces of nature which, rightly applied, calls into activity the divine powers of the Soul. There is a Science of Consciousness and into that science music enters more largely than is generally supposed. A knowledge of the laws of life can be neither profound nor wide which neglects one of the most effective of all forces.

— KATHERINE TINGLEY in *The Life at Point Loma*

Seven years later the writer saw her again as she stood in the immense Chicago Auditorium, with America's greatest orchestra behind her, and played with masculine breadth, with the fervor of a devotee, with that magically, sure lightness of touch that violinists so well know covers iron training along lines of sternest technique, the *Tschaikovsky Concerto*. How clear is the picture of that night and how eager were all listeners to hear this glorious but incredibly difficult work which Maud Powell was the first to play successfully in America — and which even so great an artist as Leopold Auer, violinist to the Czar and Professor of Violin in the St. Petersburg Conservatory, to whom the work had been dedicated, had at first declared could not be played!

Maud Powell played it — and more; she interpreted it.

Last evening, seven years later still, Maud Powell appeared before an immense audience in the lovely city which Katherine Tingley has christened "Port Orient." The young violin students of the Râja Yoga Academy had heard of her coming and had sent her a scroll of greeting and an invitation to attend a reception given by them in Lomaland during her stay in the city. Unfortunately Miss Powell, on account of other engagements, was obliged to leave the city that night immediately after the concert. She sent, however, in response, an autograph portrait with a little note of regret, a small reproduction of which we give herewith, as it seems to bear so much of the Râja Yoga spirit — in the little crest with her motto, *Esse quam videri*, the poise, concentration and uprightness of the figure, and the heart touch in the lines.

At the concert one could feel that the artist was both pleased and inspired by the large group of Point Loma students in the pit, and, filling the boxes on the left, the enthusiastic glowing faces of the younger violin pupils of Lomaland. Say what you will, there is a certain Freemasonry among *sincere* students of the same art the world over, be they travelers well on toward the end of the path or little aspiring candidates at its beginning. There were in those groups tiny tots, little flower-wreathed girls and dignified laddies of six, just entering upon the mysteries of quarter-size violins; and there were also grave, violinistic veterans of sixteen and eighteen, to whom *Gavini's* is as a city under siege, *Fiorillo* one well-nigh taken, *Kreutzer* an honored milestone passed and *Rode* the inspiring ensign of battles to come; and there were also the teachers of these young learners, mature men and women who had seen and learned the best the Schools of the world have to offer and who, because of this, are able to appreciate the opportunity afforded by Katherine Tingley to



unify, alchemize, as it were, all that is best in the world's methods of violin study, and from this alchemical substance create something newer and better in method than the world has ever seen.

These students were not announced, but something of the quality of their tense interest, their musicianly appreciation, must have reached Maud Powell as she played. She looked up and smiled again and again as those young enthusiasts applauded, and then—which proved that she knew that they knew—she came out and played a Fiorillo *Etude* (the simple and golden 35th, the first part), something never heard outside of a classroom and her playing of which proved the wisdom of the contention made long ago in these columns, that among the *Etudes* of the master-writers are many which are more musical, more beautiful, more worthy of public performance, than loads of the stuff that somehow does find its way upon ordinary concert programs. But that is a digression. Maud Powell played it—and how we sat and listened! And back of the smile upon her lips, as she looked up at the boxes at the close, was a merry smile in the eye which said plainly, "Sh-h! This is our secret!" On the wings of music floated into the mind these words of Browning, himself so noble a musician,

The rest may reason and welcome—  
'Tis we musicians know!

One scarcely wishes to speak of her work in music critic fashion; of her bow technique, the *spiccato* that was ethereal in its softness and purity, the *staccato volante* that seemed not to have been created but born spontaneously from sheer, winged joy in life; the *legato* of which no one could say of a single tone, "This is its beginning and this its ending," so golden was the fashioning of it, so tender and indefinable the leaving of each tone, so perfect was the mastery of the bow at those critical places which mark the beginning and the leaving off of the noble, sustained stroke; so classic and simple in poise and sweep was the bow arm, so complete was her mastery of all left-hand technique. One did not need to ask, "Who was her teacher?" There was that in her work, individual as it was, which proclaimed the touch of the greatest of modern masters.

A pupil of Schradieck and Dancla, finishing her study under Josef Joachim, one would expect Maud Powell to reach the outermost confines of the technically possible. Yet it was not the technical side that most appealed to

our students. It was the absolute chastity of Maud Powell's work. It was wholly devoid of the sensuous element, that element so striking in the musicianship of some who have great audiences at their feet but who are, nevertheless, because of this, Ishmaels, their hand against their brothers, soiling to just that extent the heart-life of those who hear them.

Were ever works interpreted more sympathetically than the seemingly simple things she played in response to encores, the ever-loved

technique" (!) to waste it on a little thing like that, no octave passages, no *con fuoco* runs in thirds, no prodigious G string lamentings, no ocean-storm of chords, nothing but—ah, that's just the point—nothing but pure singing, nothing but the soul-content that only the exceptional player is great enough to recognize as such, and translate. Some day what so many call "technique" will be recognized as not the real thing at all but only a means—one means—by which the soul of music may speak unto the hearts of men, one of the garments, merely, that music—the real thing—wears. Perfect it must be, but alas! it is not all.

And it was not all last night. Every tone in the whole emotional content of Maud Powell's work sung its way upward toward the heart, never downward toward the senses. Paraphrasing the old gladiatorial cry one would say, "We who are ourselves about to sing, that all life may become a song of joy, *te salutamus*."

A LOMALAND TEACHER

### Jottings and Doings

NEW HAMPSHIRE is one of the States where the husband not only has the sole legal control of the children during his life, but can will them away from their mother at his death, says a writer. This law is still in force in Tennessee, South Carolina, and some other places. H.

FOLLOWING the old Spanish custom, which the Filipinos have adopted, of not permitting unmarried women to go alone in the streets, a young woman clerk is often accompanied by her servant to and from work. It would seem that Occidental mothers might learn a profitable lesson as to the guardianship of young girls from these supposedly less civilized people who live across the ocean. STUDENT

A NOTEWORTHY example of youthful accomplishment is the record of a young girl

who will receive her degree as physician and surgeon from Cornell University next spring. Although but 23 years old, she has already been graduated from the university proper and nearly finished the medical course. A short time ago, when candidates were to be examined for the position of surgeon in one of the large eastern hospitals, this enterprising undergraduate appeared among them, to the surprise of the examining board, the only woman among thirty-six men. After the strenuous written and oral examination was over, the examining physicians agreed she had surpassed them all and should have the position. II.



Lomaland Photo. and Engraving Dept.

MAUD POWELL

*Traumerei*, its cadences sung with a simplicity that touched the heart and almost rebuked the brain, Drdla's *Souvenir*, played at the request of one of the Lomaland students, Hubay's *Zephyr*. And what a debt does the musical world owe to her for reviving the works of the old masters of violin art, the old composers who lived before modern emotionalism began to experiment in tone. Tartini, Le Clair, Corelli, and the rest! And did ever sermon, song or poem bring more of loveliness and light in its train than Maud Powell's rendering of that immortal Mozart *Minuet*? Our budding virtuosi so rarely play it. Why acquire "tech-



# OUR YOUNG FOLK

## The Story of Corn-Giving

**T**HIS legend of the corn-giving, a record of the old days in North America, was recently printed in a New York daily paper.

STUDENT

Our colonial forefathers discovered a most beautiful religious rite that was practised among the North American Indians.

In the early springtime the father of a boy who was approaching adolescence would cause the lad to be taken several times to the sweating lodge and bath, where ablutions and purifying rites were gone through. Then the boy was conducted to a small, new lodge at some distance from the village that the young man might be removed from the noises, strife and merriment of the world.

The little lodge, and also the few things it contained, were built for the purpose, for that boy, and for that occasion, and they might never be used again.

During the fast, which lasted from seven to twelve days, according to the magnitude of the request the boy or his father had to make of the Great Spirit, the young man might not speak a single word to anyone except his father, who came every morning to cheer and encourage his son. The Great Spirit would reveal to the boy, in visions, what pathway in life he would do well to follow, and would also show the young man his guardian spirit. This brief foreword is necessary in order to understand how and when it was the Great Spirit gave his people, the red men, the Indian corn and taught them to prepare the delicious roasting ears.

Wunzeh, the youth, who was to make the fast, lived with his father and mother and his many brothers and sisters in a humble lodge on the outskirts of a small Indian village. The family was so wretchedly poor that many times they were all hungry, for Wunzeh's father was not a skilful hunter. When the little birds would fly over his lodge he would hold up his hands and bless them for their bright plumage and sweet song. He never seemed once to wish they were in his pot stewing for his dinner.

As gentle and kind as the father was, so was the boy Wunzeh, and when he went to his lodge to make the great fast in which his guardian spirit should appear to him and his visions point out his life's work, Wunzeh made up his mind that he would ask the Great Spirit to show him some way by which he could maintain his own life without the sacrifice of sentient life.

The youth resolved to fix his mind upon love for all—for every living thing, man and beast.

For the first few days of his fast Wunzeh wandered through the quiet woods and studied the growth of the plants, wondering the while that some of them were good to eat, while others were poisonous or medicinal.

Being absolutely without food, poor Wunzeh's strength soon failed him, and he was obliged to remain almost all of the time in his lodge, lying on the new straw mat his mother had woven for him. The boy's gentle nature was manifest even in his pain and he wished he could think of something he could do to lighten the load of care his dear parents bore so uncomplainingly.

It was just at the going down of the sun when Wunzeh had his first vision. At that moment a beautiful angel appeared to him; whether it came down from the skies or just floated in at the lodge door he could not say. But there it was of creamy white. His clothing seemed of various shades of green and yellow; while out of the silken hair of his head arose a plume of soft cream white, which waved and rustled in the gentle breeze with a grace and melody impossible to describe.

Every movement of the bright spirit encouraged the boy. Imagine, then, his joy when the angel spoke to him, saying:

"The Great Spirit, who loves you and your kind father, has sent me from the sky to teach you how you may help your fellow man. But to get to this, to become the one whom all the succeeding generations shall arise and call blessed, you must prove yourself. Get up now and wrestle with me. And you must overcome me, for that is the only condition upon which your prayer can be granted."

Poor Wunzeh! He was so weakened from his fast that he feared his chances were very poor with that bright, fresh young man. But the reward promised put courage in his heart and he resolved to conquer or die in the attempt.

The angel seemed to read the young man's thoughts, for he said:—"Brave Wunzeh! It is such resolutions as yours that win in the end."

Then the struggle began; and just at the moment when it seemed that he could not wrestle another second the angel said:—"You have done well at this trial. I will come again tomorrow at the same hour."

So saying, the angel floated away and was lost to the boy's sight. But he left in Wunzeh's heart that sweet peace which contact with the angels always gives when those messengers from Heaven visit mortals and wrestle with them. The following evening, when the bright spirit came again to the lodge, Wunzeh was even weaker than the day before, but he said to himself:—

"If my struggles can benefit the poor any, how gladly will I wrestle, even if I die. No, I must not die. I must conquer."

Again the angel knew the boy's thoughts and again he said:—

"Brave good boy! It is such as you that the Great Spirit loves. Put your whole heart in your efforts when you struggle for others. That is what brings a blessing."

Then the angel and the boy wrestled again and they wrestled for a long time. But at last the angel said:—"That will do for today. To-morrow will be your last trial, as it will also be the seventh day of your fast. Your father will come to you in the morning and will want you to eat and drink, fearing that you may lose too much strength. But do not do so until you shall have conquered me."

Again the angel vanished; leaving Wunzeh hungry and tired, but happy.

The next morning the boy's father brought food and drink to his son, whom he implored to eat. But the boy asked to be allowed to wait until after the sun went down, telling his father that the Great Spirit had promised a blessing which would be worth all his efforts to get it.

That evening, just as the sun was going down, Wunzeh again wrestled with the angel, who, at last, confessing himself conquered, fell dead at the boy's feet.

In accordance with previous instructions Wunzeh stripped off the angel's clothes, which, in the last moment of that bright spirit's life, had turned from shades of green to cream and gold.

Taking care to remove every weed and stone from the ground, Wunzeh buried the angel. For some time thereafter, every day, Wunzeh watered the grave of his lost friend; he watered it many times with his own tears, and he never allowed a weed to grow upon the sod. But the youth would permit no one to follow him to the grave, nor did he tell anyone his secret hope—his hope founded upon what the angel had told him. Wunzeh watched and waited and prayed.

In course of time little green blades just the

color of the garments the angel had worn on that first day when he came to wrestle with Wunzeh, shot out of the ground. With what loving solicitude did the boy watch and water and care for those little green blades!

By and by that same silken, silvery hair, like what had adorned the head of his angel, came out, and last of all the fluffy plumes, while all around the stiff stalks there were green bunches.

Then the boy ran to the lodge and brought his father and mother, his brothers and sisters to the grove in which he had buried his friend and from which such a miracle of new life had sprung up. There Wunzeh told his father how the Merciful Master had granted his great wish, when he was making his long fast, by giving to man a food upon which he could sustain life without taking the life of another.

Wunzeh stripped the husks off the ears of green corn, which he roasted before the bright coals of fire, as the angel had told him to do. The entire family ate and thanked the Great Spirit for this, his last and best gift to the red man—for the gift of green roasting ears of Indian corn.

INNOCENCE apprehends the approach of evil by the instinctive tact of contrast.—*F. II. Robertson*

If there is any great or good thing in store for you, it will not come at the first or second call.—*Emerson*

WHEN others speak all manner of evil things against thee, return not evil for evil, but rather reflect that thou wast not more faithful in the discharge of thy duties.—*Ogawa*

ONE secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—*J. H. Newman*

I LOVE best to have each thing in its season, doing without it at all other times. I have never got over my surprise that I should have been born into the most estimable place in all the world, and in the very nick of time, too.—*H. D. Thoreau*

A STATESMAN who is ignorant of the way in which events have originated, and who cannot tell from what circumstances they have arisen, may be compared to a physician who fails to make himself acquainted with the causes of those diseases which he is called in to cure. They are both equally useless and worthless.—*Polybius*

HIGH hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. And, looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom, therefore, the alternation is instantaneous and constant; who do the good only to see the better, and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.—*J. Martineau*

# THE CHILDREN'S HOUR

## A New Thanksgiving

"FOR the benefit of the people of the earth and all creatures," sang the East. "For the benefit of the people of the earth and all creatures," sang the West, the North, and South. The Cave Man listened. A smile passed over his face like sunshine and vibrated over the harpstrings. "The time is drawing near," he said. "I hear the signals! I will summon the dumb waiting ones for Thanksgiving."

He passed his fingers over the strings and in a moment the two fairies in sea-gull shapes flew to his feet.

"Foamwing and Stormrider, my swift messengers!" said the Cave Man, "fly out over earth and herald the waiting ones for Thanksgiving. The signal is heard. Hasten! Lend to each a fairy guise that he may speed hither before the sun leaves the dial rock."

Musing on his harp the Cave Man sat. "Long dark years have crept slowly past, like evil shadows. Man, who was to be the flower of all creatures disobeyed his angel. His birth-gift, the Heart-Light, which had to be daily fed with love—he neglected and it died out—woe! woe to us, it died out."

"All the creatures of earth then had to suffer. Alas! The good fairies of air, sea, and land had to leave. With tears of sorrow they hid from the eyes of man; but whenever a human being stepped over a spot where a fairy tear had fallen, a sadness and longing came to him. A longing to win the fairy friends back, but how, they did not know; woe! woe!"

The harp wailed forth the sorrow of ages as the Cave Man's fingers gripped the strings.

"For the benefit of the people of the earth and all creatures," again. The tones from the harp grew softer; a little note of joy sparkled here and there like a sunbeam. Again the Cave Man mused.

"The Wise Ones lived and worked all the time to bring the Heart Light back, and to teach man how to keep it burning. Whenever a child did this, I could hear the bell-tones of joy vibrating even through the stones, each little plant and creeping thing. A measure of suffering was taken away from the animals and a good fairy became free to help man.

"How long and faithfully they have worked! Thanks to the guardians of the Heart Light!

"Hark! The guests are coming. My harp! sing them the glad welcome." As the music was floating out a strange crowd was assembling in the Cave Man's great hall.

Yellow eyes were gleaming, white teeth glistening; coats of smoothest fur and softest velvet were seen; feather robes were shining in all the colors of the rainbow; scaled armor glittering in silver and gold. Heavy hoofs were stamping the ground, soft paws treading silently along; great wings beating the air, little wings fluttering. There were big horns rising like branches of trees; long ears and short ears pricked up for listening.

"Is he here?" came the cry from beast and bird. "Is he here—the real man, our king, that he may hear us?"



Lomaland Photo. and Engraving Dept.

## "FOR ALL I LIVE"

"Where is the real Man? that I may lay my crown at his feet," roared King Lion.

A hush of awe fell over the crowd. Among them stood a child with clear gentle eyes, whose voice in musical tones repeated the magic words on which his young life had been molded: "For the benefit of the people of the earth and all creatures."

Not a wing moved, not a paw lifted; there was silence with a thousand hearts throbbing together. The barriers of long enmity fell, and tears, unshed through ages, flowed from animal eyes—the spell was broken.

"Hail! Hail, to our king! Thanks for the coming of man!" roared like thunder over the waves, echoed and re-echoed between the hills and against the domes of the great school, wherein hundreds of little children were learning to live "For the benefit of the people of the earth and all creatures."

"Our saviors have come," twittered a chorus of birds. "They will save us from false man," joined in others.

"The man-animal, down with him!" growled the masses. "The destroyer of our peace; the robber of our homes; the slayer of our children; the cruel tormentor! We will rid the earth of him!" Such fearful howls, snarls and roars went up from the crowd that the rocks were trembling, and a giant wave dashed in fury against the shore.

"I will gather an army of my kind that no one can withstand," roared the lion. "So will I." "And I." "And I," cried the bear, the tiger, the bull, the eagle. Yellow eyes flashed fire; white teeth gnashed. The child lifted

his hand in command: "Peace!" All was still, like the foaming wave just sinking back in the sea. "Not so will your freedom be gained," spoke the clear voice of the child. "See in each man a future helper of your kind. Rejoice! There are schools spreading over earth to teach the children of man to live for all, and to obey the Great Law even as you obey the laws of nature."

"We are longing for a human king," came from the crowd in animal tongues. "We long to take our places, and do our parts in unity with man. We have felt him coming. See the gifts we bring!"

"I give the lion heart," said the lion. "I will give the graceful poise," said the leopard; "I the patience to endure," said the horse. "I give my strength," said the bear; "and I keen sight," said the eagle.

So they all bore their tribute. They gave their vigilance, their keen smell and hearing, their obedience to nature. The nightingale gave his voice; the beaver would help to build the houses; the birds gave their wings. Now the flowers joined in; the trees gave anew their fruit, and the fields the golden grain. The old faithful rocks gave anew their diamonds and gems, and the sea sent corals and pearls.

Music filled the air. The joy from all creatures found expression on the Cave Man's harp; the birds joined in a jubilant chorus with the deep undertone of Neptune's organ; and all nature sang glad thanks for the children who were living "For the benefit of the people of the earth and all creatures." Y.



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Address by Mr. Cranstone Woodhead

**M**R. CRANSTONE WOODHEAD of Point Loma spoke at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Isis Theater last Sunday evening, his subject being: "The Purpose of the Universal Brotherhood and Theosophical Society." In part he said:

"There is a passage in the writings of the eminent French historian and statesman M. Guizot which shows his profound knowledge of human nature and his wide acquaintance with the facts of history. He says:

"It often happens that popular emotions, however deep and general, remain barren, just as in the vegetable world many sprouts come to the surface of the ground, and then die, without growing any more or bearing any fruit. It is not sufficient for the bringing about of great events and practical results, that popular aspirations should be merely manifested; it is necessary further, that some great soul, some powerful will, should make itself the organ and agent of the public sentiment, and bring it to fecundity by becoming its type, its personification."

.... "No better description was ever penned of the work and purpose of H. P. Blavatsky. Foreseeing the needs both of her own times and of those to follow, she resolved to become the 'organ and agent' of the popular unrest and aspiration and to 'bring it to fecundity by becoming its type, its personification.'

"Sure of her ground from her deep study and her marvelous knowledge of ancient wisdom, she saw only too plainly the need of some one who would proclaim the Truth with that persistence which would bring inquiry and recognition. Her teachings were no new-fangled ideas founded upon mere speculation. By absolute demonstration she proved the existence of the long forgotten knowledge, and made plain the source from which it sprang.

"But H. P. Blavatsky knew well that along with the regenerative and life-giving forces of a measure of true knowledge, humanity is burdened with the conservatism of the ages, with supineness, with intellectual inertia, with a lack of quick perception of the true lines of action to adopt. She knew that nothing short of a life of martyrdom would avail to make any impression of her message upon the intelligence of the age. Her foreknowledge of this was, as we know, amply justified, but she was buoyed up with a deep conviction that once the human soul has obtained a glimpse of a possible perfection, however remote, *it will not rest* until the goal is attained. She knew that the very idea of imperfection is only the product of that which knows of perfection. She knew that the truths which she revealed must, at first, slowly work their way into the thought evolution of the age. But she had a boundless confidence that sooner or later they would attain their full development. Her mission, then, was to arouse, to do all in her power to break

up the mental molds of the age, to call the attention of seekers after Truth and to point out the way which all might follow.

"In the final chapter of the *Key to Theosophy* H. P. Blavatsky thus describes the future progress of the work which she inaugurated:

"It will gradually leaven and permeate the great mass of thinking and intelligent people with its large minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

"The purpose of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY will now be evident. It is a positive purpose, a promise of work, an effort to attain an object. Established by H. P. Blavatsky in 1875 it was intended to collect together under its banner, as many of those who became interested in her work as were willing to join their forces with hers in a widespread movement of reform."

"Following in her footsteps, it has always been recognized by William Q. Judge and Katherine Tingley who successively followed H. P. Blavatsky in the Leadership of the Movement, that it "was not sufficient," in the words of M. Guizot, "that popular aspirations should be merely manifested"; but it was also necessary that some active means should be taken to initiate and carry out plans of reform based upon a love of altruistic efforts for the relief of those who needed help.

"It has been well remarked that the objects of the International Brotherhood League, one of the departments of the UNIVERSAL BROTHERHOOD, cover every known ground of philanthropic work. Organized efforts have been set on foot to cover all of these objects, and as time goes on, these efforts will increase, in proportion as the growing sympathy of mankind leads others to join in the joyful service for the good of their fellows. The world will wake up from its dream of complaining toleration of evil, when effectual remedies are more generally recognized."

"In carrying forward into the new era the work of H. P. Blavatsky, the present Leader of the Movement, Katherine Tingley, is actuated by the same positive purpose and high motive and is in touch with the same center of inspiration and knowledge as her predecessors. She also has suffered from the opposition of malignant misunderstanding and cruel calumny, and she also has pursued her work unmoved."

"Although her efforts are extended in countless different directions on the lines already explained, yet the work by which she is best known is the institution of the now famous Râja Yoga schools throughout many countries of the world, which are founded upon the knowledge that by this means she could most economically concentrate a part of the ener-

gies of the movement upon the formation of a nucleus of humanity of a higher order and thus carry on the effort into the future. This is explained in her own words as follows:

"The world seeks for and requires a practical illustration of the possibility of developing a higher type of humanity, and an opportunity for this now presents itself. All who have the welfare of the world's children truly at heart can hasten the day of better things eagerly sought for by so many. . . . The co-operation of all who undertake the work of teaching children will bring about greater results than are now conceivable. . . . Only by wise teaching, by training and self-reliance, self-discipline, concentration, and a recognition of the power of silence, can the lower qualities of the nature be overcome, and the highest be developed, so that the children who are brought in touch with this Movement shall in their turn become practical workers for humanity."

"The members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY are a body of men and women who have recognized that popular aspirations for new and better social and political ideals need organized efforts, directed by some great soul and some powerful will to overcome the inertia of pessimistic and materialistic thought, in order to bring those aspirations to fecundity. Most of them have searched far and wide for some system of knowledge which would give a key to the riddle of life, and they have found it in Theosophy, the ancient wisdom of mankind. They are now sure of their ground. They perceive that there are higher aims in life than the satisfaction of mere personal ambition or a love of ease and self-indulgence. They have devoted their lives to carry on now, and to push forward into the future, the great purpose of H. P. Blavatsky and her successors. They have taken this to their hearts and are doing all they can by positive effort for the benefit of the human race. They have unbounded confidence love and reverence for Katherine Tingley, recognizing her as a great soul of powerful will, a wise and sympathetic administrator of their energies, and a Leader of marvelous genius who is inspired by a boundless compassion for human ignorance and suffering wherever it exists."

"The purpose of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is of a very clear and definite character. It is removed from the ordinary energies of a worldly career inasmuch as the welfare of the work is of greater moment than personal aims, personal recognition or personal comfort. It is outside and beyond the man or woman who is looking for a life of wealth or fame. But as it goes forward into the future, and its present members pass away, it will still grow by new accessions from within and from without, and it will carry on into future centuries an ever-increasing tide of life-giving knowledge. It will come to be universally recognized as founded on the Eternal Truth of the Ages, and it will prove a well-spring of Wisdom, Help and Encouragement to mankind. OBSERVER



# Art Music Literature and the Drama



## Our Student Traveler in and around Naples

THOUSANDS of travelers to Europe gain their first impression of the continent from the city of Naples and its surrounding country, and a more fitting introduction to the Old World could not be had than through Naples and the neighboring towns of Pozzuoli, Baiae, Misenum, Cumae, Paestum, Herculaneum, etc. This was the first scene of Hellenic civilization in Italy and the poems of Homer and Virgil have invested these coasts with an imperishable interest to the student from all lands. All traces of the Greek, save only the names, have long since vanished—except at Paestum, where stand three majestic temples. Many of these places were favorite resorts of the Roman Emperors and nobility, but their palatial villas and amphitheaters have also been converted into hopeless ruin by repeated convulsions of earthquake and war, and the towns have been depopulated by malaria; but though their glory has departed, they still possess the charm of unrivaled natural beauty.

Driving from town to town around the Bays of Naples and Salerno, and stopping at night at such charming places as Sorrento, with its lemon and orange gardens, or Castellamare and Amalfi of medieval glory, is an exquisite experience never to be forgotten; as is also an excursion to the islands of Procida, Ischia and Capri in the Bay of Naples. On Capri are the ruins of the Villa of Tiberius, and the enchanting Blue Grotto—which is visited by 30,000 tourists annually.

Shell-tinted Naples, rising in the form of an amphitheater from the brilliant waters of the bay, is one of the most glorious sights imaginable. Goethe has said that "a man can never be utterly miserable who retains the recollection of Naples."

Though the city has had a varied history, having been successively under Greek, Roman, Gothic, Byzantine, Norman, German and Spanish rule, and being today the largest city in the Italian kingdom, it has never been prominent in politics, art, literature, commerce or any of the things that have made other Italian cities world-famous; and yet the old saying, "Vedi Napoli e poi mori," has become proverbial.

The Museum is of course the greatest attraction to strangers in the city, for Pompeii and Herculaneum have poured their treasures into it and made it one of the richest art collections in Europe.

The illustration shows the Riviera di Chiaia and, on the left, the Villa Nazionale, which is a public garden overhanging the bay, with fountains and palm-shaded walks where the band plays every afternoon. It contains small

temples in honor of Virgil and Tasso, and perhaps the finest Aquarium in the world.

The street scenes of Naples are a source of constant astonishment to the American, and if recounted would be beyond belief to any who had not spent some time in Naples. Even on the best streets one is besieged by swarms of street-vendors, street-musicians, guides, beggars, macaroni-eaters, and persistent cab-drivers. Driven to desperation one is forced finally to accept a cabbie from the dozens that are screaming, whistling and cracking their whips to attract your attention, and drive away from the exasperating swarm amidst muttered imprecations directed at your chosen driver and perhaps at yourself. An expedition on the streets of Naples can be likened to an ex-

## Art and the Churches

THE Bishop of Birmingham, England, recently gave an address on Art and Democracy of which the following report appeared in the *London Times*:

They could not, he said, fail to recognize that art in democracy was an ideal which was very far off. In the furnishing of rooms we were very far from anything except mechanical uniformity of ugliness. Corporations spent incredibly little upon the encouragement of the artist, but he was afraid that almost the greatest sinner in this respect at the present moment was the Church. They of the Church were at an exceedingly low level in their instincts. If art meant the use of some material so as to mold it into forms of beauty, and at the same time to express some individuality of idea, the profusion of brass-work in their churches was something quite the opposite of art. Perhaps there had been some perceptible improvement in the matter of painted glass, but the fine examples were very exceptional. The first requisite in art was that one should not be satisfied to have a copy of something else. What an awful thing it was if the democracy was to be suffered to discard as ridiculous the idea that it was the duty of the common life to be beautiful, and yet, unless he was mistaken, that appalling loss had actually occurred to us. We had got our minds possessed with the notion that it was our obvious and unmistakable duty to be as rich as we possibly could. If they were to reform that monstrous heresy, the first change involved was the primary and particular duty of being clean, not in our persons only, but in our air. To prefer to be rather richer at the expense of being vastly dirtier was to repudiate at the very root the precept of realizing the duty of being beautiful. Art grew out of the condition of life dignified, and beautiful buildings should be set where they could be seen. If they were to have consecration of the common life in beauty, they must begin with common household objects.

We appreciate the Bishop's candor, and it is in no spirit of carping criticism that we wish to suggest that there is reason for these things, and that the Church is the "greatest sinner" in a deeper sense than the Bishop means. Men have innate ideals and aspirations after the beautiful, which can best be given their quietus by the promise that they shall have their fruition in some future state, *can* only have their fruition in such a future state, and hence the conviction that there is no need to bother about them now. To convince a race that its aspirations after beauty can come to anything only *after death*, is to go a long way towards setting the whole field of those aspirations dormant as far as this present life is concerned. The remedy is obvious, and is to be found only in Theosophy. It is a matter of whether the "Kingdom" is to come on earth or not, or whether Jesus spoke truth or something else when he taught that the "Kingdom of Heaven" was within the human heart. STUDENT



Lomaland Photo. and Engraving Dept.

## RIVIERA DI CHIAIA: NAPOLI

### A WATCH IN THE NIGHT

A Fragment

WARRIOR, what of the night?—

Whether it be not or be

Night, is as one thing to me.

I for one, at the least,

Ask not of dews if they blight,

Ask not of flames if they slay,

Ask not of prince or of priest

How long ere we put them away.

Master, what of the night?—

Child, night is not at all

Anywhere, fallen or to fall,

Save in our star-stricken eyes.

Forth of our eyes it takes flight,

Look in but once nor before

Nor behind us, but straight on the skies

Night is not then any more.—*Swinburne*

perience common to us all—that of spending a glorious day on the seashore, reveling in the great waves, the salt breeze, the brilliant sunshine and the freedom—when up springs a land breeze bringing millions of mosquitos and stinging gnats to torment the pleasure-seeker. Looking back on such a day, most of us forget the annoyance and remember only the happiness; yet a few, perhaps, remember only the stings. It must have been one of those souls that forget neither good nor evil, who declared, "Naples is a paradise inhabited by devils."

STUDENT TRAVELER

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West.

## Katherine Tingley in Europe Clippings from the Press

The Rāja Yoga School at Visingsö  
(Translated from *Göteborgs Handels- och Sjöfarts-Tidning*, Sept. 11, 1907)

ON Sunday afternoon there arrived at Jönköping from Helsingborg the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Mrs. Katherine Tingley, accompanied by Hon. Miss Nan Herbert, Directress of the Rāja Yoga School, Santiago de Cuba, Mrs. Walter Hanson, Directress of the Rāja Yoga Day School, San Diego, near Point Loma, Miss Margaret Hanson, who is a bright little Rāja Yoga girl twelve years old, Miss Peggy de Purucker from Geneva, and Mr. Vredenburg Minot from Boston, Mass.

In the evening a meeting was held in the college hall. Mrs. Tingley spoke on Theosophy as a regenerating power in the life of discouraged humanity, and showed how its simple teachings and noble ethics have the power to elevate human life.

Her speech bore the stamp of strong power and convincing warmth. Especially when touching upon how to help and elevate the discouraged and the unsatisfied, there is plainly discerned an undercurrent from a great and loving heart, and this is doubtless the reason why everyone who comes in contact with Mrs. Tingley is influenced by her in such a high degree.

Miss Herbert and Mrs. Hanson made short speeches regarding the different departments of the work of Mrs. Tingley and of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

Monday morning Mrs. Tingley went to Visingsö. Her party now numbered some thirty persons, among them being Dr. Gustaf Zander, president of the Swedish branch of the Organization, also directors of several of the Swedish centers. A visit was made to the property secured by Mrs. Tingley, who communicated her intention to establish a Rāja Yoga School at this spot.

In the evening of the same day an international congress of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY was held at the Hotel with Mr. Torsten Hedlund in the chair. Many speeches were delivered, all most enthusiastic as to the great importance of the Rāja Yoga Academy about to be established on Visingsö. Reports from prominent educators show the wonderful results of the work at Point Loma, and it is therefore welcome here. It is a sign of the great advance

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.



Lomaland Photo. and Engraving Dept.

### KATHERINE TINGLEY AND HER PARTY

At the Ruins of Näs Castle on the Southern End of Island of Visingsö. Reading from left to right, accompanying the Leader are Miss Nan Herbert, Mr. Vredenburg Minot, Mrs. W. T. Hanson, Miss Peggy de Purucker, and Miss Margaret Hanson in front.



Lomaland Photo. and Engraving Dept.

### KATHERINE TINGLEY AND HER PARTY AND SWEDISH DELEGATES

To the immediate right of the Leader is our veteran Comrade, Dr. Gustaf Zander, director of the Theosophical work in Sweden; Mr. Torsten Hedlund of Göteborg, Dr. Erik Bogren of Helsingborg, Mr. J. Karling of Jönköping, Capt. Hageus of Karlskrona, Miss Karling, Mr. Gyllenberg of Malmö, Mr. O. Ljungström; and to the left Mrs. A. Cederschiöld, Miss Ellen Bergman, Mrs. Karling, Mr. M. F. Nyström, member of the Swedish Parliament, and others.

being made in the work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Today was spent by the party in visiting the historical spots on the Island.

### The Theosophical Leader in Falun (Translated from *Falu Dagbladet*)

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY have had public meetings in Upsala and Gefle, and the head of the Movement, Mrs. Katherine Tingley, is now in our city to promulgate the teachings of Theosophy and to give the key to the problems of life.

The theater was filled to its last seat. The stage was decorated with flowers and green. The meeting opened with music and after short addresses given by some young ladies who are accompanying Mrs. Tingley, and a violin number by Miss de Purucker, Mrs. Tingley came on the stage. Eloquent and clearly she explained the meaning of the Wisdom-Religion. She said:

"Theosophy will teach man to understand life in the right way and give to him the knowledge that life is divine. It teaches that man is his own savior. This was also said by Jesus of Nazareth, who through the experiences of life after life had reached a state of perfection and who was a grand example to all humanity. The inner meaning of the teachings of Christ is Theosophy, but for ages they have been taken according to the letter and not according to the spirit, and thus the human race has become separated instead of united.

"Theosophy is the inner life in every religion. It is no new religion, but is as old as Truth itself. Every man has the divine right to develop his latent possibilities for perfection, and to seek to realize his highest ideals because he is a member of the great family of God. The Theosophical teaching of Reincarnation eliminates the fear of death. It shows us that perfect justice rules everywhere in the universe. Just as trees and flowers every spring blossom out into new life, so there is that in our divine Ego which endures through the ages, and whose destiny it is to attain to greater and greater perfection from life to life.

"If man accepts Theosophy as his guide through life then his life will be changed and that of the whole world. Theosophy gives a new view-point in life, and points out the way to the sunlit royal road to true happiness. When Theosophy shall have conquered the world, there will be



sunlight in every home; there will be no more prisons, no drunkards, no fallen women, and then we shall find that 'Heaven is near.'

The lecture throughout gave a most interesting view of the Wisdom-Religion, and Mrs. Tingley built up a very fine structure of thought.

#### A Theosophical Meeting—Mrs. Tingley Speaks (Translated from *Upsala Nya Tidning*, September 23, 1907)

IT had been advertised that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY would hold a meeting in the great Guild-Hall on Sunday evening. When we arrived shortly after the appointed time (because the "Academical 15 minutes grace" is not to be neglected in this city) and tried to enter the Guild-Hall, this seemed to be absolutely impossible. It was so crowded that we rarely have seen anything like it at any of the meetings which have been held in the old well-known Hall. Astonished at this unexpected fervent interest in Theosophy in our academical and sceptical community, we finally succeeded in conquering a square foot of space in the gallery. . . .

Miss Herbert accentuated that the three Theosophical Leaders Mme. Blavatsky, William Q. Judge, and Katherine Tingley decidedly opposed all kinds of psychical experiments, showing the danger of such to the spiritual and moral life of man. Theosophy aims to establish a perfect balance between all our faculties of body mind and soul. It is the essential of all religions. It teaches the laws of evolution, those governing physical as well as intellectual and moral life. The truth can only be one. Theosophy aims to create a sound mind in a healthy body. It is not anything fantastic, but simple and natural and by gradual steps it points the way to the upbuilding of the human temple to become a fit habitation of the soul within.

Mrs. Hanson said that Theosophy alone can bring real happiness to mankind. She spoke of Karma as a doctrine of justice, and also of Reincarnation. There is no chance according to Theosophy. The Universe is ruled by absolute law. When men come to understand that their suffering is the result of wrong-doing in the past it will be easier for them to carry their burdens with serenity. We must awake in our hearts sympathy for the whole of mankind, for all that lives.

Mrs. Tingley possesses a real and undeniable talent as a speaker. She began with a beautiful compliment to Sweden and the Swedes. She had observed, she said, many signs of a mighty national awakening, which gave rich promise for the future.

"Theosophy," she said, "is based on the laws which regulate the order of the whole Universe. But the heart plays an important part in a true understanding of Theosophy. To be a Theosophist one must be an optimist. Theosophy puts forth a new picture of the world. There will come a revolution in the realm of thought which will bring justice and full scope to the development of man's inner nature. Man must learn to recognize the divine everywhere, and especially in his own heart. For this divinity that seeks its expression in his life is his own higher nature. Men must learn to live in conformity with the true object of human life, mastering their lower natures, ceasing to break the laws of the Universe. The doctrine that man is powerless to control his lower nature is a terrible mistake which, during so many centuries, has produced disastrous results. Did not Christ say to his disciples: 'Ye are Gods'?"

"Theosophy has been misunderstood; some have tried to express it merely intellectually, but that is not the right way. The simple, innermost life in all religions and systems of philosophy is Theosophy. The doctrines of Karma and Reincarnation solve every problem. Christ also taught Reincarnation. Theosophy is optimistic, it can never accept materialism. It sheds a new light over the whole of existence and advises us to look out upon the problems of life with our own eyes."

Mme. Blavatsky was praised by the speaker as the "lonely, heroic Truth-bringer."

Mrs. Tingley's speech was loudly applauded.

Students'



Path

#### The Potency in Beginnings

ONLY the ignorant, the foolish, the careless, the unreflecting, think lightly of beginnings. The wise and compassionate stand in awe before the power locked up in that which is seemingly so small.

In the sacred book of our land it is written: "In the beginning was the Word." The "Word" is something beyond the power of finite minds to conceive; but it was the initial impulse which started into being this whole planet and all the life belonging to it. Until the dissolution of this earth, no energy, however small, can ever appear, which is not a part of that first and mighty Word. It must be directed by the same infinite power which gave it birth; but, far as it is beyond our conception, all analogy teaches us that potentially the universe *was*, from that moment.

In the same way the power of the giant of the forest was once concealed within a tiny seed. The forceful genius of a Charlemagne once lay behind something so small as a human cell. Who could imagine that the power which could conquer a nation lay sleeping there unseen? or that the gigantic branches in the forest, towering toward the sky, were crowded within a tiny speck in space? Only the wise, surely, whose minds penetrate the outer coverings, and search within the realm of nature's mystic laboratories.

We say that these celestial potencies lie sleeping in their early stirrings, but it is only a form of speech. Closer thought will show that it is rather we who sleep. The beings about to enter earth through these tiny forms are already in the full splendor of life, though elsewhere, and under the urge to enter the full force is concentrated, as it were, at the entering gate. In touching them at that moment, we touch them in their wholeness; never again can we so easily affect them for good or for evil. The paths we form towards their gates as we go to meet them, they, in their early gropings in a strange world will inevitably use.

How pitifully little, among ordinary human beings, is the realization of the significance of these initial stages! It would seem that in times long passed there was a deeper sense of their importance, for there is a wealth of legendary lore associated with them, and even in this matter of fact century of ours inaugural ceremonies of many sorts accord recognition of the fact that there is a potency in the beginnings of things. Who that has held in his arms a new-born child can fail to sense the infinite promise that the human being (the picture in little of the whole great universe) holds, even in its first days of helplessness and dependence on the good offices of others? But though we feel the presence of the "trail of glory" lingering about the child, our conception of human life and its possibilities is so limited that after a passing recognition of the

sweet promise of babyhood, the majority of people settle back into their accustomed grooves of thought and action, and resignedly behold the wonder-light fade from the little one's eyes — that wonder-light that was the soul searching on earth for the mystic sign in its new environment, that here are to be found soil and nourishment for the infinite potencies locked up in the human ego.

For the-soil in which the seed is planted affects the whole tree. The food we offer our babes affects their bodies in a greater degree than does the food we offer them when grown, and the conditions we surround them with in their beginnings make the marks which are still visible after seventy years of service in the battle of life have left their strength and their scars.

This principle is in fact fully recognized in dealing with the children in the Râja Yoga Schools. And it is also dwelt and acted upon by the Leaders of the Theosophical Movement in every undertaking. Everything which exists in this finite world has its birth and death. It is in the starting of things that these Leaders expend the most exquisite care. No detail is too trivial to be noticed; no mistake so small that it may be passed over. Those whose work is to last after them, must have the power to see the end from the beginning. It takes a master-mind to start large enterprises in the right way. A lesser one might make of them what would be recognized as a success for a time; but only one who understands the ultimate needs of man and the means by which these can be reached can so direct initial forces as to ensure their harmony with the Higher Law, without which nothing can serve any real purpose.

These greater undertakings, such as, for instance, the Theosophical Movement, have their natural agents; but all have some beginnings for which they are responsible. The study and practice of the Theosophical teachings leads to an ever-growing conscious recognition of the potency in these beginnings. The wider the view taken of life and destiny, the more keen the feeling of the unity of all life, the more intensely do students of Theosophy realize that each moment is a beginning, and that the initial moments of our future in this and other lives to come are colored by the efforts we make now to bring to the beginning possible each moment the divine self-restraint, the high purpose, the masterful inclusiveness that marks the first outward and onward movement of any great creative impulse. We cannot alter the past; the beginnings we made once bring their color to the false and low whisperings that often now impel us in the wrong direction; but each moment offers the glorious opportunity to begin so to deal with these ghosts of the past that they may find in our hearts and in our lives nothing that gives soil and nourishment for their evil potencies.

We may so modify our natures, make them such good soil for the noble impulses, and such poor soil for the ignoble, that the soul when it escapes from this present garment of flesh may speed more gladly than ever before towards the next birth into earth-life, confident that more closely have our powers been brought into harmony with the higher law, and exist no longer a menace to the soul's purposes, but as strength gained in overcoming. Life may be a golden chain of these beginnings. STUDENT

## DAWN

Samuel Taylor Coleridge

THE night was dark, though sometimes a faint star  
A little while a little space made bright.  
Dark was the night, and like an iron bar  
Lay heavy on the land; till o'er the sea  
Slowly, within the East, there grew a light  
Which half was starlight, and half seemed to be  
The herald of a greater. The pale white  
Turned slowly to pale rose, and up the height  
Of heaven slowly climbed. The gray sea grew  
Rose-colored like the sky. A white gull flew  
Straight toward the utmost boundary of the East,  
Where slowly the rose gathered and increased.  
It was as on the opening of a door  
By one who in his hand a lamp doth hold  
(Its flame yet hidden by the garment's fold)—  
The still air moves, the wide room is less dim.

More bright the East became, the ocean turned  
Dark and more dark against the brightening sky—  
Sharper against the sky the long sea line.  
The hollows of the breakers on the shore  
Were green-like leaves whereon no sun doth shine,  
Though white the outer branches of the tree.  
From rose to red the level heaven burned;  
And tell the stars, and tell yon rising sun,  
Earth, with her thousand voices, praises God.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

How can you call the Christian religion a religion of love when Christ himself inculcated the doctrine of hate in the following words: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv. 26.)

## Answer

The above passage presents an apparent difficulty. The difficulty is, that it seems to make Jesus speak in a way utterly antagonistic to all his life and the spirit of his teaching. In such a case as this one of two things must be certain; either Jesus did not say these words, or, if he did, they must have a meaning *not antagonistic* to the rest of his teaching and his whole spirit.

The passage as it stands in the Greek is rendered correctly with the exception, perhaps, of the word *miseo* (hate). Generally this word means to hate, but some Greek lexicons say that in New Testament usage, when contrasted with *agapao* (love), it has a comparative meaning: "to love less, or to postpone in love and esteem." The usage in the Old Testament of a corresponding word seems to bear this out (see Genesis xxix. 31; Deuteronomy xxi. 15, etc) and as Jesus probably spoke, not in Greek but in Aramaic, this should be taken into account.

In this case the meaning would be plain enough. No earthly things must be *preferred* to or stand in the way of the highest good. Even things which are natural and right in their place must not be *preferred* to the Divine. Or in other words, the whole is greater than a part. On this passage Canon Farrar says:

It is not so much the true explanation to say that *hate* here means to *love less* (as in Genesis xxix. 31), as to say that when our nearest and dearest relationships prove to be positive obstacles in coming to Christ, then all natural affection must be flung aside.

A similar passage in Matthew x. 37, gives this idea of comparison: "He that loveth father and mother more than me is not worthy

of me," etc.; and in one of our poets we find the words:

I could not love thee, dear, so much  
Loved I not honor *more*.

Of one thing we may be sure: Jesus, who taught the holiness of the Law, which said: "Honor thy father and thy mother"; who taught men to "love their enemies" even, and who was himself "subject unto his parents," could not have so stultified himself as to say anything contradictory to the spirit of his own teaching and his own life. But while the words have this obvious meaning, their deeper, inner significance has no reference to any external relationships, but to the various qualities of the personal man symbolized by these relationships. We see that this is the real meaning of Jesus, and is also the teaching of other parts of Scripture. Here it is said that a man must "hate his own life (*psuche*) also"; and in Matthew x. 39 we read: "He that findeth his life shall lose it; and he that loseth his life shall find it." In Revelation xii. 11, those who overcame were those who "loved not their lives unto the death." The "sword," the "holy war" of which Jesus speaks in Matthew x. 34, is *internal* not external. It is the "Great War" of all the ages, between the higher and the lower self.

If we live for the lower self we lose life; "for whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." And when it is said: "a man's foes shall be they of his own household," it refers to this inner strife between the lower nature in its various passions and desires, and the higher nature.

The strongly symbolical language of the Oriental needs to be understood in its own spirit; and this is often difficult to our minds. But we should be familiar with such ideas as, "Give up thy life if thou wouldst live" (*Voice of the Silence*); or the "dying daily," of St. Paul. The whole of *Light on the Path* refers to this victory gained over the lower man and the perfect peace, the great atonement, which nothing can disturb or shake. Then the disciple has become one with the Christos, and "Lives now not in the world, but with it; his horizon has extended itself to the width of the whole universe." (Rev.) S. J. NEILL

## Question

How does Theosophy help men and women to realize the nobility of their calling and their true position in life (the 1st object of the International Brotherhood League)?

## Answer

Theosophy helps men and women to realize the nobility of their calling and their true position in life by giving through its teachings a knowledge of the truths concerning the laws governing their being. They learn through these teachings that they are souls, parts of the great soul that is the real motive power back of all manifested life. They also learn that they live life after life in physical bodies for the purpose of gaining experience. They learn further that all that lives is subject to the great law called Karma, the law of cause and effect, or as it is stated in the Bible: "As ye sow, so shall ye also reap."

The knowledge of these truths would enable all men to realize that brotherhood is a fact in nature. They would see the fallacy of working for and thinking of themselves as separate

from the great mass of humanity, thereby shutting themselves off from the source of all being, which gives freely to all alike, demanding in return that all shall serve the whole. We see this coming from and returning to the source illustrated by the way in which the moisture gathered by the sun from the lakes and rivers fall to the earth as rain, thereby swelling the rivers to be again drawn up by the sun, and so the process is repeated over and over again.

The lower kingdoms work in harmony with nature; but man, representing the highest form of life on this earth, having attained to self-consciousness has the power of choosing whether he will act in harmony with the law or not; and woe to him who chooses to act contrary to the law, for he has to take the consequences of every act, good or bad. Not only this but all that lives whether above or below him in the process of evolution is helped or hindered as he retards or advances in his evolution.

Surely a knowledge of these truths would help men and women to realize that their calling in life will be noble, if, regarding themselves as a part of the whole they constantly do whatever they have to do as an act of service for the whole. Doing this they will soon realize that their true position in life is to be a conscious part of the great whole and a helper of all that lives. B. F. V.

INQUIRER. Can you tell me, then, what has caused this system of Theosophy which you support to arouse so much interest and so much animosity at the same time?

THEOSOPHIST. There are several reasons for it, I believe. Among other causes that may be mentioned are: (1) The great reaction from the crassly materialistic theories now prevalent among scientific teachers. (2) General dissatisfaction with the artificial theology of the various Christian Churches and the number of daily increasing and conflicting sects. (3) An ever-growing perception of the fact that the creeds which are so obviously self- and mutually contradictory *can not be true*, and that claims which are unverified *can not be real*. This natural distrust of conventional religions is only strengthened by their complete failure to preserve morals and to purify society and the masses. (4) A conviction on the part of many, and *knowledge* by a few, that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculative. (5) Finally, perhaps, a belief that such a system must be sought for in teachings far antedating any modern faith.

INQ. But how did this system come to be put forward just now?

THEO. Just because the time was found to be ripe—a fact shown by the determined effort of so many earnest students to reach *the truth*, at whatever cost and wherever it may be concealed. Seeing this, its custodians permitted that some portions at least of that truth should be proclaimed. Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenalists.—H. P. Blavatsky







### Plato and Lomaland

THE young citizens must not be allowed to grow up among images of evil, lest their souls assimilate the ugliness of their surroundings. Rather, they should be like men living in a beautiful and healthy place; from everything that they see and hear, loveliness like a breeze, should pass into their souls, and teach them, without their knowing it, the truth, of which beauty is a manifestation. — Plato

Some people say that children so brought up will become hothouse plants and the more easily succumb to the evil of the world when they do encounter it; and that children should therefore be inured by exposure to the evil. But evidently Plato did not think so. Take care of a tree when it is young and give it plenty of water, and when it is older it will be strong enough to care for itself and do without irrigation. Of course, however, it is possible to pamper the nursling; and that kind of treatment is probably what the people who make the above remark about hothouse plants have in mind. But that occurs only when the outer man is protected without the inner being strengthened. Plato's ideas involved the strengthening of the inner fiber and his isolation of the child from evil was only one of the means to that end. So with the Rāja Yoga education of Lomaland. The young are indeed kept amid harmonious and beautiful surroundings, harmonious not only in externals but in internals; but they are in no sense coddled or pampered. And the strengthening of character which they thus acquire at the beginning will fortify them against any subsequent exposure far more effectually than a process of "inuring" by exposure to evil at a tender age. "Indurating" would be a better name for that latter kind of process.

What the great Teacher says about loveliness passing into their souls without their knowing it, from everything that they see and hear, is very important. This kind of learning is surely better than trying to learn the same thing out of books. As the country-bred person always has something that the town-bred one cannot acquire, so, in greater degree, will the man or woman brought up under the beautiful and harmonious circumstances of Lomaland have a something undefinable that will ever after beautify and protect his life and shed a blessing on those he contacts.

The trouble with most of the world is that it does not know there is such a thing as beauty and harmony; and how is it ever to know? By bringing up new generations in an atmosphere of music and sunshine, both without in the surroundings and within in the associations of a brotherly life. STUDENT

### A Cyclopaedia always Level with this Morning

A NEW YORK publishing firm is issuing a cyclopaedia on a new and very admirable plan. If the firm got the idea from Assyrian research, it does not say so. Anyhow an idea so old as that may be honorably regarded as new. An Assyrian gentleman living 20,000 years ago in the Tigris valley who issued a cyclopaedia would have written it on clay tiles, and it would have been delivered to the purchaser in large wagons and perhaps charged for by the ton. But it could have been kept up to date. For when some branch of science had advanced, or

a King had perpetrated some new military exploit, the old tiles relating to that science or King could have been stacked on some wagons, taken round to the author's house and exchanged for others containing the new lore.

The New York cyclopaedia, which will be in 12 volumes, will be bound in such a way that on the release of a clip the pages come apart. A staff of writers will be continually at work upon such articles as tend to go out of date. Their writings will be printed uniformly with the pages of the cyclopaedia. Any purchaser will have the privilege, without cost, of returning the old articles in his volumes and receiving the new ones. His cyclopaedia will be therefore always timely.

We will suppose that some such work was issued 25 years ago, and that we then chanced to look up Reincarnation. We should perhaps have read something like this:

Reincarnation: metempsychosis. An idea current among the ancients, and even today among semi-civilized peoples, that the soul of man reappeared a succession of times upon earth, either as an animal or in another human form. Though now of course entirely discredited, this fantastic conception nevertheless — etc., etc.

Twenty-five years pass. During that time the staff of writers on our imaginary cyclopaedia have been re-writing this and that. At last it occurs to one of them that the Reincarnation article has a somewhat archaic flavor. So he amends:

Reincarnation: This curious idea, once universal throughout the world, is once more attracting the attention of thinking minds. If the reader will carefully avoid confounding reincarnation with metempsychosis, he will find that much that is plausible may be urged in favor of the former. Thus for instance — etc., etc.

Twenty-five years more go by. The imaginary volumes have been largely recast several times. But the article, Reincarnation, stands. At last its turn comes again, and it appears in this form:

Reincarnation: For some curious reason, the once universal belief in this great truth was in abeyance — so far as the West is concerned — for several centuries, that is to say during the Middle Ages. Whilst there are still many cultured minds to whom it does not appeal, just as there are some still dubious of, or even antagonistic to, the theory of evolution — etc., etc.

STUDENT

### Wide-Open Eyes

"IF thou wouldst know the invisible," says an old proverb, "open thine eyes wide upon the visible." One kind of genius at any rate, consists solely in the power of opening the eyes wide. When Newton saw an apple fall, he opened his eyes wide and saw the law of gravitation. Some day another Newton in another orchard will open his eyes wider yet and see that gravitation is cosmic consciousness in action and can only be understood by those who understand their own consciousness.

Another kind of genius consists in the power to see instantly the genius of the ideas of men who have opened their eyes wide upon something. The world, including the world of science, is conspicuously lacking in this. Some great men owe the whole, and some a part, of their success to this power. A recent book tells the story of Napoleon's adventure

with the steamship. Robert Fulton, having a new idea as to the best way to drive ships through the water, tried to get his idea into the British mind. He failed entirely. Then he tried the French mind. He wrote to Napoleon, suggesting that the invasion of England would be easy if the invading ships ran by steam. Napoleon caught the idea of the mercenary unpatriotic genius instantly, but, for once, distrusting his judgment, ordered it to be quickly submitted to a committee of experts. These acted exactly as the English ones had, and reported that the idea was vain and empty. So there was no invasion. The sequel, long after, is pathetic:

As the vanquished of Waterloo sat on the deck of the British ship Northumberland on October 17, 1815, and scanned the horizon to discern the rocks of St. Helena, he saw suddenly a long trail of dense smoke pouring out of a sort of "huge chimney." "What is that?" he asked, fixing his spyglass on the object. "It is a steamboat," replied the British Naval Lieutenant. "A steamboat!" exclaimed Napoleon, filled with agitation. "Yes, the Fulton," replied the officer, looking through his glasses.

Let us open our eyes wide upon the world, and also upon ideas that are "obviously" absurd and impossible. H.

### Incompetence of Some Scientists

A REPORT informs us that "cold-blooded science" in the person of a geological survey expert, has "exposed" the divining rod and proved its action to be due to involuntary muscular twitches, the diviners being acute people who know when and where the muscular twitches ought to be given.

In the first place the belief in the divining rod is far too general and persistent to allow a balanced judgment to suppose that humanity in general would be perpetually deceived by a trick that does not deceive a geological surveyor. In the next place the divining rod has been used by capitalists as a successful and profitable means; a proof which, in these days of dollar-worship, amounts to almost a divine sanction. In the third place the stick tugs at the hands of the diviner, often bending with the stress caused by his attempt to hold it still.

Although we do not expect science to go to work with leaping pulses and boiling blood, there is no reason for it to be "cold-blooded" — a condition as likely to impair the judgment as the other. The strong desire to prove that there is no force involved except those in which the surveyor is an expert, must be held to have biased his judgment to the extent of causing him to infer his data from his theory. The absurdity of such a procedure in days when we have the wireless telegraph — that marvel of marvels — is obvious. What is there more inexplicable about divining than about wireless messages? STUDENT

### Evidences of Intelligence on Mars

A MATHEMATICIAN has shown that if two hundred be about the number of spots averaging fifty miles in diameter on the surface of Mars, connected by radiating lines fifteen miles wide, and averaging as they do about six from each spot, the chance that these spots would be interconnected fortuitously by such radial lines would be as one to sixteen with 259 ciphers after it. Reversely, this enormous number to one is the chance that the lines are the outcome of a definite underlying plan. J.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00  
THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00  
THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - -

\$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

Theosophy and Islâm, a Word Concerning Sufism  
— Archaeology in the Light of Theosophy —  
Man, a Spiritual Builder

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS  
Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer

TO BE FOLLOWED IMMEDIATELY BY

- No. 7. Teachers and Their Disciples
- No. 15. Theosophy: The Mother of Religions

TO FOLLOW EARLY IN 1908

- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

\* NEWLY ILLUSTRATED BY R. MACHILL, R. A.

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
November the 17th, 1907

Total number of hours sunshine recorded during OCTOBER, 186.  
Possible sunshine, 352. Percentage, 53. Average number of hours per day, 6.00 (decimal notation). Observations taken at 8 a. m., Pacific Time.

NOV.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
11	29.687	68	61	62	58	00.0	N	3
12	29.745	67	57	57	57	0.00	N	4
13	29.805	63	53	60	57	0.01	S	1
14	29.842	65	54	56	55	0.01	E	5
15	29.711	65	56	60	55	0.00	E	2
16	29.763	64	52	59	49	0.00	E	3
17	29.648	69	51	61	57	0.00	S	12



## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

ENGLAND AND IRELAND — Theosophical Book Co., 18 Bartlett's Bldg., Holborn  
Circus, LONDON, E. C., England

GERMANY — J. Th. Heller, ob. Turnstrasse, 3, NÜRNBERG

SWEDEN — Universella Bröderskapets Förlag, Barnhusgatan, 10, STOCKHOLM

HOLLAND — Louis F. Schudel, Hollandia-Drukkerij, BAARN.

AUSTRALIA — Willans & Williams, 16 Carrington St., Wynyard, N. S. W.

CUBA — H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

MEXICO — Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical  
Propaganda League, Point Loma .05

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BRAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East.  
American edition: pocket size: morocco, gilt edges 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) .15

DEVACHAN; or the Heavenworld (H. Coryn) .05

ECHOS FROM THE ORIENT. (W. Q. Judge) New Point Loma Edition. Sm. 8vo, cloth.  
Paper, .25

21 valued articles, giving a broad outline of Theosophical doctrines, written for  
the newspaper reading public

EPITOME OF THEOSOPHICAL TEACHINGS, AM. (W. Q. Judge); 40 pages. .15

FRANKMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century  
and Related Position of, (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend: A VISIT TO KATHERINE TINGLEY (by John  
Hubert Greusel): A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the  
San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet  
of 50 pages, published by the Woman's Theosophical Propaganda League. .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335)  
Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from  
NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

ISIS UNVEILED, by H. P. Blavatsky. 2 vols, royal 8vo, about 1500 pages; cloth; with  
portrait of the author. New Point Loma Edition, with a preface. Postpaid, 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary  
and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo,  
cloth, 400 pages. Postpaid, 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the  
*Los Angeles Saturday Post*, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author-  
itative rules for treading the path of a higher life. New Point Loma Edition,  
pocket size edition of this classic, embossed paper. .25

Bound in black leather .75

MYSTERIES OF ANTIQUITY (G. de Purucker) .05

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her  
pupils. Square 8vo, cloth, .25

PAPER, .125

A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Macchell, R. A. A collection  
of the weirdest tales ever written down by any mortal. Cloth .60

PAPER, .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by  
H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo.,  
about 1500 pages; cloth. Postage prepaid. 10.00

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky.

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75

ORBEK SYMPOSIA, as performed by Students of the Isis League of Music and  
Drama, under the direction of Katherine Tingley. Already published (fully pro-  
tected by copyright):

1 THE WISDOM OF HYPATIA .15

2 A PROMISE .15

NEW CENTURY SERIES. THE PITH AND MARROW OF SOME SACRED WRITINGS.

Ten Pamphlets, issued serially; Scripts, each .25

Subscription 1.50

Already published:

SCRIPT 1 — Contents: The Relation of Universal Brotherhood to Christianity —  
No Man Can Serve Two Masters — In this Place is a Greater Thing

SCRIPT 2 — Contents: A Vision of Judgment — The "Woes" of the Prophets —  
The Great Victory — Fragment; from Bhagavad Gita — Co-Heirs with Christ —  
Jesus the Man (the only known personal description)

SCRIPT 3 — Contents: The Lesson of Israel's History — The Man Born Blind —  
Man's Divinity and Perfectibility — The Everlasting Covenant — The Mysteries  
of the Kingdom of Heaven — The Burden of the Lord

SCRIPT 4 — Contents: Reincarnation in the Bible — The Mysteries of the King-  
dom of Heaven — The Temple of God — The Heart Doctrine — The Money-  
Changers in the Temple

SCRIPT 5 — Contents: Egypt and Prehistoric America — Theoretical and Practical  
Theosophy — Death, One of the Crowning Victories of Human Life — Reliance  
on the Law — Led by the Spirit of God

SCRIPT 6 — Contents: Education through Illusion to Truth — Astronomy in the  
Light of Ancient Wisdom — Occultism and Magic — Resurrection

SCRIPT 7 — Contents: Theosophy and Islam, a word concerning Sufism —  
Archaeology in the Light of Theosophy — Man, a Spiritual Builder

OCCULTISM, STUDIES IN (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50

VOL. 1—Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

VOL. 2—Hypnotism. Black Magic in Science. Signs of the Times .35

VOL. 3—Psychic and Noetic Action .35

VOL. 4—Cosmic Mind. Dual Aspect of Wisdom .35

VOL. 5—Esoteric Character of the Gospels .35

VOL. 6—Astral Bodies; Constitution of the Inner Man .35

THEOSOPHICAL MANUALS. Elementary Handbooks for Students.

Bound in cloth, 16mo, price, each .35

Now Ready.

No. 1. ELEMENTARY THEOSOPHY.

No. 2. THE SEVEN PRINCIPLES OF MAN.

No. 3. KARMA.

No. 4. REINCARNATION.

No. 5. MAN AFTER DEATH.

No. 6. KAMALOKA AND DEVACHAN.

No. 7. THE DOCTRINE OF CYCLES.

No. 8. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.

No. 9. THE ASTRAL LIGHT.

No. 10. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSFERENCE.

No. 11. THE ANGEL AND THE DEMON (2 vols., 35c. each)

No. 12. THE FLAME AND THE CLAY.

No. 13. ON GOD AND PRAYER.

No. 14. IN PREPARATION.

No. 15. TEACHERS AND THEIR DISCIPLES.

No. 16. THEOSOPHY: THE MOTHER OF RELIGIONS.

To follow early in 1908.

No. 17. FROM CRYPT TO PRONAOS: an Essay on the Rise and Fall of Dogma.

No. 18. EARTH: Its parentage; its Rounds and its Races.

No. 19. SONS OF THE FIREMIST; a Study of Man.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1—THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2—THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*

No. 3—MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4—THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series. \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACCHELL, R. A.: *The Path—Parsifal*

— *The Prodigal—The Bard—The Light of the Coming Day—Twist Priest*

and *Prophigate—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c.; mounted .75

PATH MAGAZINE, THE—Vol. ix ('94-'95), Vol. x ('95-'96), each 2.00

PATH MAGAZINE, THE—Index to Vols. I to VIII; cloth .50

PATH MAGAZINE, THE—Back numbers; each .25

SEARCHLIGHT, No. 6—Full report of the Great Debate on Theosophy and Christ-  
ianity held at Fisher Opera House, San Diego, Cal., September and October,  
1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE Back numbers, each .20

UNIVERSAL BROTHERHOOD PATH

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangli (R. N.) .50

2 THE COMING OF THE KING (Macchell); cloth, gilt edges .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECHOS DEL ORIENTE (W. Q. Judge) .50

EPÍTOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

Thirty copies, \$1.00; one hundred copies, \$3.00

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

Luz en el Sendero (M. C.), con Comentarios, paper .35

RESERVA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective  
Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

THEOSOPHIE UND DIE OKKULTE LEHRE

DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge)

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

## IN DUTCH

DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OCEAAN DER THEOSOPHIE (door W. Q. Judge)

DE RIDERS VAN KEIZER ARTHUR—Een Verhaal voor Kinderen, door Ceinnyd Morus.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

PIT EN MERG uit sommige Heilige Geschriften, 1<sup>re</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerders dan de Tempel. Een Gesicht des Oordeels. De Menach Jesus.

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE ERW, en de daarmede in betrekking

staande positie van Vrijmetselarij en Jesuitisme, door Rameses

KATHERINE TINGLEY, DE AUTOCRAAT (De Geheimen van de Leer van het Hart)

LICHT OF HET PAD (door M. C.) Bound in morocco or paper

HET LEVEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

DE MYSTERIEN DER OUDHEID, door G. de Purucker

(Vertaling uit *The New Century Path*, overdruk van de *Nieuwe Erw*, No. 12)

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (Leerling). pp. 42

## IN SWEDISH

BHAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL TEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI af H. P. Blavatsky

" " William Q. Judge

" " Katherine Tingley

HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerat (Katherine Tingley)

LJUS PÅ VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

NEW CENTURY PATH (selected articles) 52 n:r

NEW CENTURY PATH—*Raja Yoga N:r*, med 122 ill.

STJÄRNAN SÄGO OCH FORMSÄLL

ÖPNING I KONCENTRATION (William Q. Judge)

SANTAL I OKKULTISM (William Q. Judge)

STUDIEN ÖFVER BHAGAVAD GITA (126 sidor) (William Q. Judge)

TEOSOFI FÖR UNGDOM

TYSTADENS RÖST (H. P. Blavatsky)

MYSTERIEN OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (Iefnadssteckning)

TEOSOFI OCH KRISTENDOM, Gemänt till Prof. Pfannenstall (Dr. G. Zander och F. Kallberg)

ASSENS LJUS (Sir Edwin Arnold). Bound and Unbound.

DEVAKAN (William Q. Judge)

MÄNNISKOLIVETS TRENN PLAN, med flera

OM OKKULTA KRAFTER och deras FÖRVÄRFVANDE (William Q. Judge)

NÄGRA TANKAR OM KARMA, med flera

KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN (William Q. Judge)

DÖDSSTRÄPET I TEOSOFISK BELYSNING, med flera

Etc. Etc. Etc.

## PERIODICALS

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Yearly

subscription, postpaid 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The

Theosophical Publishing Co., Point Loma, California.

THEOSOPHIA. Yearly subscription. 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden,

or to The Theosophical Publishing Co., Point Loma, California.

UNIVERSELE BRUDERSCHAFT. Illustrated. Yearly subscription, postpaid. 1.50

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,

Germany; or to The Theosophical Publishing Co., Point Loma, California.

LOTUS-KNOPPEN. Illustrated. Yearly subscription, postpaid. .75

Issued monthly. Send subscriptions to A. Goud, Poperstraet, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma.

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

AND THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other

remuneration. All profits arising from the business of the Theosophical Publishing Co. are devoted

to the furtherance of the Theosophical cause.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

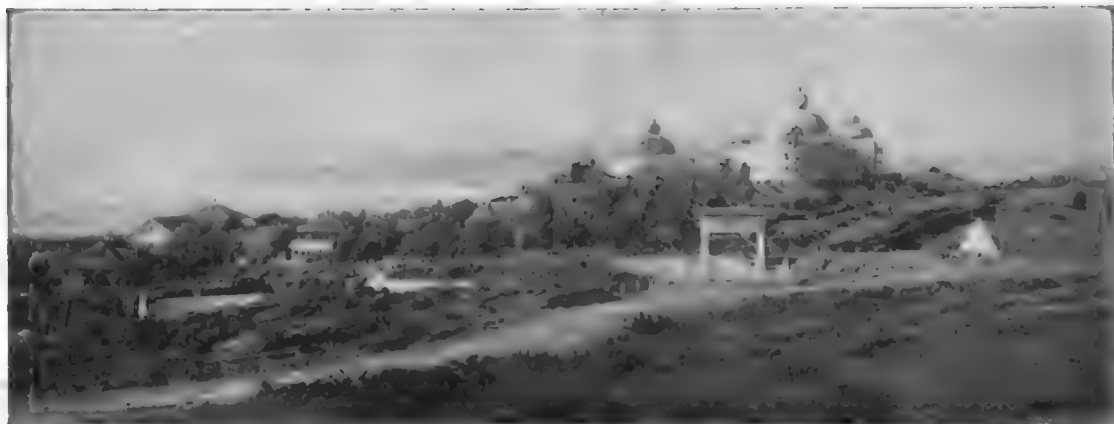
between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Schools & Point Loma Scenery



Lomaland Photo and Eng. Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT

GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD

THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY

WILLIAM Q. JUDGE

KATHERINE TINGLEY, THE AUTOCRAT

THE DRAMA

CAPITAL PUNISHMENT

THE DEATH FARCE

THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG

HUMAN LIMITATIONS

THEOSOPHICAL SIGN-POSTS

LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND

THE PILLAR OF THE WORLD

THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET

The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 34 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

V o l . X I

D E C E M B E R 1 , 1 9 0 7

N o . 4



# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.

Copyright, 1907, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 4

## CONTENTS

### Pages 2, 3 — EDITORIAL

Horrors of Overcrowding in Cities  
Leaving Children to Their Impulses  
Crime and Physical Defects

### Page 4 — TWENTIETH CENTURY PROBLEMS

Psychology and Crime  
Lost Perspective  
Self-Expression  
Pulpit Autobiography

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Geology in Legend  
The Seven Cities of Cibola  
Copyright in Indian Music  
La Pierre Tremblante, Brech, Morbihan (ill.)

### Page 6 — TWENTIETH CENTURY SCIENCE

Physical Immortality  
A Yard of Soil  
Bats and Darwinism  
The Cure of the Morphine Habit

### Page 7 — NATURE STUDIES

Buccal Incubation in Fishes  
La Cabaña Fortress, Havana (illustration)  
Relative Levels of Land and Sea  
The Sequoia Gigantica

### Pages 8, 9 — WOMAN'S WORK

At Beautiful Visingsö  
Midnight (verse)  
Typical Dwelling of the Countryside, not far from Visingsö, Sweden (illustration)  
A Life Theosophical  
Woman and the Stage  
Typical Dwelling of the Countryside, near

### Page 10 — OUR YOUNG FOLK

Sweden in Old Times  
A Swedish Girl (illustration)  
Three Old Saws (verse)  
Facts Worth Knowing

### Page 11 — CHILDREN'S HOUR

Franz Liszt  
The Window (verse)

### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Raja Yoga Pupils at Isis Theater

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

The Environs of Paris  
"La Maison du Seigneur," Versailles (illustration)  
Fragment from *The Litany of Nations*—"France" (verse)

Living Words

### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Katherine Tingley in Europe  
Clippings from the Press

### Pages 15, 16 — STUDENTS' PATH, ETC.

Sonnet (verse)  
Man—the Soul, not the Body  
"Animi Figura" (verse)  
Theosophical Forum

### Page 17 — GENERAL

Theory and Practice in Theosophy  
Gospel Advertising  
"Infernal Baboons"  
The Maelstrom in Norway  
East and West

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Horrors of Overcrowding in Cities

MR. GEORGE R. SIMS, the well known author, journalist, and philanthropist, has been contributing to the London *Tribune* a series of articles entitled "The Black Stain," which have aroused much feeling. They consist of a plain unvarnished presentation of a few facts about slum-life in London, from notes in the author's pocket-book, taken during a pilgrimage through some of these streets. The horrors arising from overcrowding and hopeless vice and intemperance make a story incredible and for the most part unspeakable.

In one of these articles he takes two typical streets, one in Mansion Land, the other in Villa Land. The long rows of four-storied houses, once used by well-to-do people, have now become human rabbit-warrens. Each room holds a family. The horrors, catalogued plainly and without exaggeration, are unbelievable. Sometimes there is only one bed for the whole family, and people of all ages and relationships and both sexes herd together like wild animals. One room had two families, including four parents and eleven children. In many cases the mother is a hopeless drunkard, spending everything in drink, though relieved by several different charities, and leaving babies entirely neglected for months together. They have children by the score, few of whom ever reach their first year. The various results of such a mode of life can be imagined. Mr. Sims darkly hints at a few; readers can fill in the rest. Sufficient to say that the cruelty involved to children, especially girls, equals if not surpasses the worst horrors of history and far exceeds anything that savagery can produce. And this has to be multiplied enormously. In twelve years the National Society (England) for the Prevention of Cruelty to Children records:

## Hopeless Situations

935,543	Neglected and starved
129,366	Assaulted and ill-treated
32,696	Wretched little beggars and hawkers
23,192	Morally outraged
14,652	Sufferers in other ways

Making over one million children in England alone, and these only the cases that were found out.

## The Price of Selfishness

It is as well to be reminded now and again of what exists in our midst. For refined men and gentle women live day after day within a stone's throw of these conditions without the smallest heed. Such is our wonderful civilization. When the fact is brought home to them by some compassionate and unflinching

pen, they cry out; but the remedy seems so hopeless that they too readily succumb to the ostrich policy and seek to forget what they do not see their way to mend.

But let us at least be candid and refrain, while these things exist, from criticising any nation or society, past or present; for we cannot afford to do it, the responsibility rests on all.

Think now of a great Teacher of Compassion, like H. P. Blavatsky, coming to this civilization to help it; all these horrors which other people shut out from themselves, open to her seeing eyes; and being asked to form an academy of magic and mystic instruction for the benefit of a coterie of well-dressed people.

## The Work of Selfish Knowledge

Some papers are saying that these conditions are due to the "heathenism" prevalent, and propose more religion. But it is well to remember that these things have grown up under the aegis of State religion and of the numerous other churches. The Church of England has the most powerful and influential machinery for the propagation of its teachings that it is possible to conceive: a land strewn with churches, innumerable pastors, rich endowments, social prestige, everything. And yet these things are so. Is it then any use to increase still further the output of church religion? Any balanced judgment would infer that the conditions are the corollary of ecclesiasticism; the most warped judgment must admit that ecclesiasticism has failed to cope with them.

In truth we cannot look to any of the ordinary powers for salvation; for all these powers have proved alike helpless. Whether it is church religion, or science, or economics, or charity, the evil still grows unchecked.

## The Failure of the Churches

Are these horrors necessary accompaniments of civilization as civilization is understood today? The fact is undeniable; out of civilization they have grown, and from civilization they are reproduced as fast as ameliorated. Our life is a sham and preserves a respectable front by keeping its shame hidden away. This is the inevitable obverse to the side of life which we turn to public view.

Suppose we search out the roots of this evil whose branches it is so useless to keep lopping. Where will our search take us? It will take us down to two causes that exist as rankly among the well-to-do as among the outcast. *License* and *Ignorance*. Ignorance of the laws of life, and license to follow instinct and passion without restraint from the Higher Law.

Can the churches teach the laws of life?

Can Secularism, Agnosticism, Science, teach the laws of life? Will stale platitudes about salvation and the love of Jesus avail? Will the wild and ever-varying guesses of science or the negations and queryings of agnosticism do it?

Wherever we go, if we still continue to cherish the same ideals of life, to live after the same fashion, there we shall always have the slum with its attendant horrors. So long as there are respectable criminals, hiding their crimes, and many other people innocent in act but negligent, heedless, burying their heads in the sand and turning away from painful subjects; so long shall we have these conditions.

The continued existence of these outcasts seems inevitable in such a civilization as ours; and it is positively to the interest of some that there should be such a class. For one thing there is the drink interest with subtle ramifications throughout the whole of society; again there is a still more nefarious traffic, the particulars of which belong, as Mr. Sims says, to pages of the book of life which he is obliged to turn quickly.

Theosophists have urged the danger of learning unaccompanied by moral improvement, and of publishing new teachings without exacting as a condition pledges of purity of heart and life. Do they exaggerate when they say this? These facts are answer enough.

Our civilization has gained a knowledge that makes a commensurate moral reform absolutely necessary. We cannot live in careless indifference as people can who have not such knowledge. All these evils are the result of knowledge and selfishness acting together. There are many excellent people who live apparently blameless lives and who feel perfectly good; yet see the obverse side! This is because they are neglecting their responsibilities, while readily enjoying their privileges. They are negatively good, and about as useful as a praying saint to a man in a bog.

In view of all the above, the Theosophical program finds ample justification. Shall Theosophists teach the well-to-do interesting particulars about the astral planes, or how to develop psychic powers? Shall they tell people to be good and offer them reward in a future life, like the churches? The right thing to do is to urge people to study the Higher Laws of life, that they may discover how life may be lived under conditions which shall be at least tolerable and decent. The great extremes of riches and poverty, or one part of the community robbing the other of wealth do not solve the question. The parents described are of a kind that will always neglect their children. In some of the cases reported they were well enough off to provide amply for their children. But they are reckless, indolent, extravagant. The fault lies in their lack of education—education in character.

Theosophy aims to renovate the whole basis of human life by instilling its noble ideas of human life and destiny in place of the animalism of science and the cold platitudes of theology. The best place to begin at is the children; and so H. P. Blavatsky's plan of bringing

them up to recognize their Higher Nature and their duties to their kind is carried out by Theosophists. And by the time the evils of our civilization have brought about their inevitable consequences, the knowledge of Theosophy will be so diffused that there will be a surer basis on which to reconstruct.

**Thus the Basis for Reconstruction** Let everyone remember that the best thing he can do to-

wards bettering conditions is to make his own life as true as possible. If his efforts are restricted to a small circle, he can make that circle sacred; and it will widen. If he desires wide influence, let him remember that there is a road to boundless influence, if he will but take it. It consists in the modest, patient fulfilment of the small duties; for, as these are achieved, larger ones open out. By persisting in such a course, he will find his sphere of influence enlarging faster than he can keep up with it. And he will have the satisfaction of feeling that each moment of his life is lessening the amount of suffering, and that his silent influence is inspiring many others to place themselves comrades at his side.

Compassion should inspire to action, but not to useless feverish struggling, nor to a policy of turning away the eyes. It should inspire us to the fulfilment of duty and the observance of every divine instinct.

STUDENT

### Leaving Children to Their Impulses

WHEN people are driven to the theory that it is better to leave a child as much as possible to its own impulses than to interfere by advice, it is a sure sign that parental advice must have arrived at a rather helpless state. If we are so incapable of guiding a child that leaving it alone is the better of two evils, then is it not time we began to reform ourselves?

Have we, at this stage of progress, arrived at such a point that we can afford to set aside the experience of the whole past, declaring that it was mistaken and that we have found a new plan that is better? Judging from the heterogeneous opinions expressed in current literature, one would infer that we are not so very wise or so very certain about things after all.

It seems trite to point out that anyone brought up to follow his impulses will become impulsive; and that, no matter whether the impulses are good or bad. There are many excellent people who can do a great deal of work provided they are allowed to do it when they like and how they like, or who are amiable when uncontradicted, but who cannot fulfil an obligation or work in association with others. They are impulsive people and have never learned to regulate their impulses. The trouble with many badly brought up children is that they will do anything but their duty; they are clever, perhaps, but cannot direct their abilities to anything that has the look of an obligation; they may be industrious, but only when the whim seizes them. The life of an impulsive person is not happy; he does things by fits and starts and is continually switched off by some fresh impulse.

Unquestioning obedience is one extreme; entire unrestraint is the other. Of course it is bad to reduce a child to a state of automatic obedience to arbitrary rules, but this does not mean that we are to rush to the opposite ex-

treme. How are impulses to be controlled? Not by arbitrary authority but by arousing the child's judgment and firmness, so that he may restrain himself. This means wisdom and pains on the part of the parent or teacher, and these are qualities too often lacking.

There is that in the childish nature which resists control and yet asks for it. The child is too young to control himself and asks for our assistance in guiding him. If we withhold it, we are traitorous to the call of the child's better nature and cowards before his lower nature. All children are happy when kept busy, yet they resist the control. Should we yield to the resistance or control it? In the one case we make the child restless and discontented; in the other we make him contented and healthy.

Because some people do not see how to control and advise children wisely, they are preaching the doctrine of not attempting to do it at all. Perhaps they are asked questions which they cannot answer, and so conclude that their children are wiser than they, which in some respects may be true. The need is for a proper understanding of human nature and all the mysteries of life which religion and science leave unsolved. A school for parents, to teach them what children are and how to deal with them, would be a great boon! An understanding of the dual nature, as taught by Theosophy, solves the problem.

E.

### Crime and Physical Defects

ASCIENTIST has been investigating to find out whether there is any connexion between eyestrain and criminal tendencies, and has come to the conclusion that there is. In one reformatory he found the eyes of 108 inmates out of 400 very defective, and reports that on the correction of these defects a notable improvement in conduct ensued. In the same way one hears from time to time of investigations on the effects of brain-pressure due to malformation of the skull, and of various other bodily infirmities, on crime. There is truth in all these things; but, owing to personal assertion and lack of co-operation in science, each investigator makes too much of his own special observations.

Crime and degeneracy are states which include general unbalance and defect, bodily, mental, and moral. Treatment on any one of these three planes will give some relief. But none of the treatments is specific. Indeed it is not too much to say that treatment applied to one plane alone would speedily be neutralized by the continuance of the evil on the other two planes. It is absurd for reformers to divide themselves into conflicting schools on the issue as to whether treatment should be moral, mental, or physical. Clearly the cure should be applied where the disease was generated—that is, on all three planes simultaneously. Hygiene and work for the physical, education for the mental,—but what for the moral? That last is the difficult question for the world. Many measures might be suggested, as, for instance, to stop the reproduction of degenerates, by keeping the sexes in separate reformatories, would do much. But no government is competent to do it. Thus we get back, as usual, to the only radical remedy, education of the whole community in the true Science of Life—Theosophy.

STUDENT

## Some Views on XXth Century Problems

### Psychology and Crime

IN the pages of a popular contemporary Professor Münsterberg describes what he calls "The Third Degree," the measurement of reaction intervals in suspected criminals. A large number of words are recited to the suspect, some dealing with the crime, some not. To each he replies by the first word aroused in his mind by association. The interval preceding the reply is accurately measured. If he is guilty, the interval is lengthened after words related to his crime, this interval being due to the mind's rejection of incriminating words and endeavor to find innocent ones. Its attempt may however be a failure. A lengthened interval followed by an incriminating word, is therefore regarded as very strong evidence of guilt. Thus if the crime be theft, and, after the recitation of a number of innocent words with rapid replies, say at the interval of eight-tenths of a second, the word *cash* is introduced, a natural reply would be *box*. This, the mind, inspired by the sense of guilt, rejects, substituting perhaps *key*—which is worse; perhaps *brass*—which might be worse; perhaps *wood* which, having no natural place after *cash*, is very suspicious. Moreover, the rejection of the first word and the substitution of another has taken time, perhaps doubled the interval.

But is it not obvious that once the purpose of the examination is known, the nervous innocent man or woman would behave exactly as the guilty? Such a person is, moreover, likely to be in an extremely suggestible condition, and, confronted with a strong cool examining mind perhaps prepossessed by—or quickly acquiring—a clear-cut opinion, might readily receive and utter the thoughts and respond to the expectations of the examiner.

Consequently whatever the value of this method for the detection of crime for the first few months of its introduction, until its purpose was generally known, we should say that thereafter it would be worse than valueless.

STUDENT

### Lost Perspective

ACCORDING to a well-known writer ("J. B.") in the *London Christian World*, altruism made its first appearance with Christianity. Speaking of man's sympathy for the sufferings and weaknesses of others, this writer says:

It is at this point we note the marvelous work of Christianity in the soul's development. Paganism has no such conception of vicarious endurance as the Gospel offers.

Quoting a few lines from Euripides, he goes on:

When we compare with this the feeling of Jesus and of Paul, the sacrificial temper which could be "never elated while one man's oppressed," and which, working in the modern consciousness, makes it impossible for us to be satisfied with our luxury while our brother is in want, we see the advance that humanity has made.

He evidently knows nothing of the ethical teachings of Buddhism, nor can he ever have

read the Egyptian so-called *Book of the Dead*. From other of his articles we know that he has read the *Bhagavad Gītā*; so he must have forgotten the description of "the man of purified heart" in the fifth chapter, "living"—as Burnouf translates the passage—"the life of all that lives," (*vivant de la vie de tous les vivants*); or, in a better known version, "for whom the only self is the Self of all creatures."

Whilst revising his conceptions of "Paganism" he might also look around and ask himself whether the social conditions of modern peoples does really suggest to him a "sacrificial temper" as pervading everywhere, "making it impossible for us to be satisfied with our luxury while our brother is in want."! Whether, in fact, in order to make his point, he has not found a double misrepresentation to be necessary.

But if he is right about the modern world, a considerable difficulty comes in view. Christian students are supposed to cultivate a becoming admiration for "the marvelous works of God." We should think they would be overwhelmed with a more than equivalent astonishment at the marvelous fact that God did not awaken altruism in the human heart, or inspire its utterance, until 2000 years ago. And this astonishment would have led to a little study outside the official curriculum, a study in the course of which they would have discovered the truth of Saint Augustine's assertion—that the Christian religion, under other names, *has never not been* on earth: and of Christ's assertion: *Before Abraham was, I am*.

But perhaps the real fault is at the door of science, which, despite the traditions of every great nation and the obvious lessons of archaeological research, still regards 2000 years as covering a very considerable fraction—say a fifth—of human civilized history. Following Theosophy, she will presently add a few ciphers to the denominator of that fraction.

STUDENT

### Self-Expression

IN the current *Hibbert Journal*, Professor Seth tries to deal with a difficulty which seems to be arising in the minds of Christians who read Nietzsche. Nietzsche preached what he called *self-expression* at any cost—to others. Christianity preaches *self-abnegation*, *self-suppression*, and the like virtues. Which is right? The answer turns, of course, upon the meaning of the word *self*. It can be used for the self of common life, which, unchecked, is absolutely selfish, absolutely regardless of the world of men, thinks only of its own interests and, either of its own sensual enjoyment or—on a higher scale, and for that purpose suppressing sensuality—of its own power.

It can be used for that other self which, in its initial manifestations as conscience, appears to the ordinary man to be, if *within* himself, *other* than himself. As conscience it manifests as controller of the selfish self. To follow its bidding leads to the line of conduct called *self-abnegation* and so on. The other

line, in its lower aspect, that of sensuality, leads as everyone knows, to disease, dimming of consciousness, and death. In its higher aspect, the pursuit of personal power, it leads to estrangement from others and the estrangement of others; and, as everyone knows who is not hypnotized by the glowing delirium of Nietzsche, to a fierce, hard, narrowing consciousness which, before finally ceasing to be altogether, ceases to be properly human.

But on the other path, according to the whole-heartedness and wisdom of its pursuit, another self, self actual, gradually awakes and one day spreads wide wings in a sunlight which has never been seen or suspected by the first self, though it shines over all the earth. The Christians have thought of this awakening as only occurable at death and so have given it an unreality and remoteness that has weakened all their teaching. Or in other cases they have confused it with the phenomenon known as conversion, with which it has nothing to do. Had they not made these mistakes the world would be a thousand years in advance of where it is, and we should have had no Nietzsche.

*Give up thy life if thou wouldst live*, has in every age been the burden of humanity's teachers. In modern terms, service, sacrifice, is the way to freedom.

STUDENT

### Pulpit Autobiography

IT is an old saying that no man can talk at all without giving us more or less autobiography; but this is so extremely true that one wonders it has not been noted in the frequent discussions about the failing power of the pulpits, lessening congregations, and increasing emptiness of the training colleges. A preacher can inspire others to do and believe no more than he himself is doing and believing.

But his words must not outrun belief by an inch, even unconsciously; or there will be the enfeebling and repellant note of insincerity. A congregation will gather to listen about hell, to be told they are going there, if the preacher's words are weighted to the very full with his belief in that awful doctrine. It will gather to listen about God if the words are weighted with the speaker's actual consciousness of the *Presence*. But the weight of that tremendous theme is lacking. Unconsciously to the preacher and to the audience, the words ring somewhat hollow, are therefore dull, and the audience diminishes.

If the preacher is urging the act of prayer, the bringing the consciousness into the presence of God; or the daily act of realizing the injunction to love thy neighbor as thyself—the act, done at some part of the day, of so expanding the heart, that *manifest* action *must* follow—if he is not daily achieving both, with a power begotten of long practice, his words will prevail with no one, interest no one. They will only prevail and interest in the exact proportion of the sincerity behind them; and their failure is the measure of the insincerity. For people would as fully like to be compellingly stimulated to prayer and to compassion as to read a powerful novel or see a thrilling play. The history of religion proves that. STUDENT



# Archaeology

# Palaeontology

# Ethnology

## Geology in Legend

**G**EOLGY might perhaps occasionally soften its austerities by the study of legends—in this country, of Indian legends. There are one or two legends of the Yosemite Valley Indians which are at least suggestive of a land link once uniting our Western strip with India. These people believe that their forefathers formerly lived far away in the West, wandering thence for some immeasurable period of time until they at last found themselves in the valley which still bears one of the names they have given to it. So far as the living are concerned, return to that happy land is impossible, *for the sea now rolls between*. But the Great Spirit which guided the Eastward wanderings permits the dead to go back to the primal home. The dead were burned and the funeral ceremonies were designed to aid them in their long journey, to point out the direction and as it would seem, to indicate the exact spot to which they were to orient themselves. The mourners, circling around the burning pile, used to stop at the northwest corner; and then, pointing to the West, to chant the word "*Him-i-la-ya*"! Have we not here the very name of the most prominent feature of that "land in the West" from which they think they came?

There is another legend that belongs to the whole picture. It reports that two little boys once went down to the river to swim. After they had swum they were tired and slept. And whilst they slept, the rock on which they lay gradually began to lift until at last it was nearly as high as the moon. With this we remember that while Lemuria was sinking, California was rising.

So putting the legends together, they suggest that this people began to wander Eastward from India, Northern India, while as yet Lemurian remnants bridged the Pacific. Their wanderings naturally covered a long time because they covered a long space; but finally they reached California. And by that time the *sea* was behind them instead of the lands they had crossed. The legend of the boys who swam and slept appears to be a memory of the changes still under way in their new home after their arrival.

STUDENT

## The Seven Cities of Cibola

**I**N Lincoln County, New Mexico, thirty miles north of White Oaks, are the ruins of Gran Quivira. Their extent proves that they were once the center of a large population, as does the fact that they are surrounded by many other ruins. There is evidence, moreover, that a large number of towns have been buried under volcanic lava and ashes. The unex-

pected nature of the catastrophe is shown by the heaps of corn and the skeletons found in the ruins. A great river of lava, called the Mal-Pais, extends for forty miles through Otero, Socorro and Lincoln Counties, and contains ruins filled with volcanic ash or partly submerged with lava.

Coronado in 1540 went in search of the "Seven Cities of Gold," and heard of the grand city of Quivira, where there were princely palaces, three or four stories high built of stone, decorated with jewels, and the roofs covered with gold; the streets broad and shaded with trees, gardens resplendent and women wondrously beautiful. But when he arrived all this had vanished and he found nothing but an ordinary pueblo town.

Coronado was hunting something that had long ceased to be an actual existence on earth and was now only a symbolic record; for, as



Lomaland Photo. and Engraving Dept.

LA PIERRE TREMBLANTE, BRECH, MORBIHAN. (SEE CENTURY PATH, VOL. X, NO. 5)

H. P. Blavatsky says, "these seven caves, seven cities, etc., etc., stand in every case for the seven centers or zones upon which the seven primitive groups of the first Root-Race were born." Nevertheless here had been a people who were aware of the history of the Root-Races and had preserved its records. How much more is there lying burnt and buried beneath the lava and ashes than what has so far been found? And how long is it since the volcanic overflow took place?

Here is surely the proper line along which to search for the antiquity of America, not among the pots and bones of the savages and outcasts. We have Indian tribes in varying degrees of culture, the better classes of which show by their character and traditions that they are escaped descendants of the peoples who were in bulk exterminated by the cataclysm. Everything points to the conclusion that America has been the home of great prehistoric civilizations with wonderful knowledge; and that cataclysms brought their race-cycle to an end; all in accordance with the teachings of the Secret Doctrine and with the conclusions deducible from the facts obtained

by archaeology as a whole. Students of Indian lore have amassed a treasury of symbol and legend proving the former general acquaintance with the universal Wisdom-Religion and its symbols. Yet, in face of all this cumulative evidence, other students are still endeavoring to trace a history of mankind based on the old evolutionist ideas, and to show that this continent has been peopled only by successive races of primitive savages. It looks as if science were largely an occupation disconnected from actual life and dealing with a class of ideas that do not affect the real beliefs of people; since different and contrary theories can exist side by side, even in the same book, without arousing any sense of inconsistency. It is also clear that there are two chief strains of influence in speculation, the one tending to foster the animalistic views of human nature and the other tending to represent man as the

heir of long ages of glorious achievement. These two strains of thought are everywhere apparent, causing everywhere conflict. They stand for the influences that are respectively against and for the progress of the race.

STUDENT

## Copyright in Indian Music

**O**NE reason why we have so little of the Red Man's music is that the Red Men are very conservative of it. A song is regarded as the property of the composer and is usually restricted to his family, no Indian venturing to sing a song that does not belong to his family. This at least is

the case with many of the tribes, and was a more general custom among them before the advent of white civilization broke down some of the barriers of their customs.

A writer in the *Craftsman*, who is trying to collect Indian music in order to preserve it, states that it is often very difficult to obtain a song because the Indian who sang it yesterday will refuse to repeat it today on the ground that it is another man's song and must not be given to the white man. One Indian said that their songs were the only things the white man had left them, and now the white man wanted to take them away too. The writer says it took him many months to persuade this man and his neighbors that what was taken away was also left; which seems like sophistry, as what the Indian meant was the exclusive right to the song. Song and incantation mean the same thing to many ancient peoples, and that thing differs from what either of them means with us today. As one of the most potent external aids to the evocation of higher potencies in man and in nature, music and song had their place in the ancient Sacred Mysteries.

STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## Physical Immortality

THERE is a small but very important corner of the field of physiology which, when the right kind of attention is directed to it, may start us on a promising search for methods of prolonging life. As most people know, we begin physical life as a small mass of uniform cells. As the organs appear, the cells of which they are composed, very complex, enlarged and differentiated, are products of the small, simple, primitive cells. But not all of these thus disappear. They are to be found throughout life entangled among the higher cells to which their brethren gave rise. It is their duty, as the higher cells wear out, to evolve in the same way and replace them. Each higher cell, such as that of muscle, gland, or nerve, has practically foregone all functions save the one which is especially wanted of it. But especially has it foregone the function of multiplication. It lives its life, does its work, and dies without producing any successor. The successor has to be provided by one of the entangled primitive cells. In the early years of life they are very well equal to their task. And each of them is moreover extremely ready to become two, and those two, four; so as to be capable of supplying any number of gaps in the ranks of their highly differentiated brethren. Now and then they take—in the superfluous exuberance of their vitality—to multiplying without reason or warrant; and then a cancer results.

In the later years of life, as the frequent cancers show, these cells retain vitality enough to multiply, but not enough to undertake the more exacting work of passing into higher forms. As the older and complexer cells, which also show diminished vitality, wear out and cease to function, they are not replaced.

We have many pieces of apparatus in the body which work well enough to show what they are intended for and might do, but which yet work ineffectively. One of these is the very elaborate machinery for repelling bacterial invasion and dealing with it when it has happened. This is of course always at work, or we should all be dead tomorrow; but it does not work well, or we should never have any bacterial disease.

Another piece of apparatus, with which we have just dealt, is apparently intended to enable us to live for ever, or an immense length of time. It fails because the primitive cells, everywhere present, fail in vitality necessary to enable them to replace worn out complex cells. Why they do so is partly the problem of the physiologist, more that of the philosopher and moralist. A bacterium, given reasonably good conditions about him, is relatively immortal. When he feels his system getting weak, he concentrates his whole living material, himself, into one point. He becomes as it were a pillow where the feathers have all gathered at one end. Around himself, the new point, he fashions a new wall and escapes through the old one. Then the free point becomes a new bacterium, really the same as the old one but with a perfectly renewed lease of life. The mystery of that curious rejuvena-

tion we have never understood. But a bacterium is only a cell, and what one cell can do cannot be totally beyond the possibilities of another.

Humanity's problem is not how to discover a new serum. It is to discover how to live, instead of wasting vitality. The vitality spent in digesting a meal proper in quantity and quality, is more than replaced. It may be that in ideal life the vitality spent in all work and feeling would be fully replaced in the very act. We habitually spend a great deal that brings no return whatever. The problem is therefore the philosophical problem of how to live, how to work, how to feel, how to spend productively. It is a problem in philosophical ethics and morals. STUDENT

## A Yard of Soil

AN industrious statistician, perhaps desirous to measure the total aliveness of the earth, selected two average plots, 4 feet by 4, of meadow and forest floor. Everything on these two surfaces, and to a depth of about an inch, was removed and examined for life. The forest patch gave 112 living animal items, including coleoptera, hemiptera, hymenoptera, spiders, other arthropods, annelids, gasteropods, cocoons and eggs. There were also 194 seeds or fruits. Multiplying these numbers for an acre, we get nearly a million and a half of animals and more than two million seeds and fruits. For the meadow acre, however, the animal life rises to nearly 14 million animals and 34 million seeds.

But the investigator, who contributes his figures to *Science*, should have also counted the many thousands of fungi spores to the cubic inch and carried that amount out into terms of an acre. And then he might have examined the same inch for its millions of bacteria. That is as much as he could have done. But we know that there are bacteria beyond the limit of microscopic visibility. If he could have counted these, every fragment or speck of dead stick would have become for him a thronging universe. STUDENT

## Bats and Darwinism

ACCORDING to the doctrine of development as taught by Darwin all the different species of mammalia have branched out from a few root-types and have become persistent through some chance peculiarity of structure which has given them the advantage over their competitors less fortunate. Thus the giraffe is said to be derived from some remote, ancestral, long-necked deer whose accidental abnormality enabled him to browse upon the leaves of trees, while his short-necked relations starved to death leaving no issue.

The case of bats presents a problem not so easily explained. The common bat is simply an insectivorous mouse whose power of flight is due to the possession of enormously elongated fingers webbed with a membrane delicate but strong. If we endeavor to imagine the primeval mouse which made the first approach to the cheiropterous (or hand-winged) type, we see at once that any change in the direc-

tion of a bat's wing must be distinctly to his disadvantage in progression on the ground. Long before flight could have become possible the long-fingered mouse would have been squeezed out of existence in the fierce struggle where the fit alone survive. According to Theosophy, the drastic alteration of the paw of general mammalian type to the bat's wing, took place in the astral period of evolution long before the physical plane was reached, so that the missing link will never be discovered as a fossil in the rocks. Ages before the bat emerged upon the plane of physical existence with its strife and competition for the means of life, the shadowy forms designed to be the future bats already had been perfected into the shapes familiar to us as they flutter in the summer evening air. And the same is true of many another undiscovered (and physically undiscoverable) root type whose divergent representatives we study today. STUDENT

## The Cure of the Morphine Habit

FOR some time the papers have been publishing paragraphs concerning the virtues of the plant *Combretum Sundaicum* as a cure for the morphine and opium habits. The rumors gained ground and at last an experimental inquiry was undertaken at the Meda Lodge Sanatorium for Inebriates, London. Dr. McBride, the Superintendent, has issued a preliminary report of a set of cases, and this has been furnished by the secretary to the English medical papers. The powers of the plant in removing the craving appear to be real and marked, and no ill effects have been noticed. It is given as an infusion, one-and-a-half ounces of leaves and young shoots being boiled for four hours in water, more water being added from time to time to keep the product at the quantity of a quart. This is placed in two pint bottles, carefully corked and in the dark. They are marked A and B, and into A is mixed the victim's ordinary day's dose of his narcotic. From that bottle he takes about an ounce at intervals of two hours, each time refilling it from B. When B is empty A is finished without further replenishment. The next quart is treated in the same way, save that decidedly less of the narcotic is put into A. After a short time none is put there.

It is recommended that in severe cases the patient should be under medical supervision. In mild cases a trustworthy friend or attendant should be constantly present. The days of treatment should also be free from business work or cares. In all the reported cases the patients have expressed surprise and gratification at the ease with which the loss of their narcotic was borne. It should always be explained to the victims of a narcotic that unless the habit has gone very far indeed, the craving, unsatisfied, dies easily and quickly.

Independently of this, the action of the *Combretum Sundaicum* has not been ascertained. It seems possible that the American indigen, *Combretum Coccineum* or *Purpureum* would serve the purpose as well. M. D.

# Nature

# Studies



Lomaland Photo. and Engraving Dept.

LA CABAÑA FORTRESS, HAVANA

## Buccal Incubation in Fishes

**A**N article on fishes that hatch their eggs in their mouths appears in the *Scientific American Supplement*. Fish have various ways of incubating their eggs, and this way will be novel to many readers. With most fish the female lays hundreds of thousands or millions of eggs a year and abandons them; the greater number of the eggs and of the small fish hatched from them become the prey of numerous enemies. Some fish are ovoviviparous and hatch the eggs within the body. In some the eggs remain attached to the body until they are hatched. Other fish again build a species of nest and watch over the eggs. Buccal incubation, it appears, is not very uncommon; the eggs, after being laid and fertilized, are placed in the mouth of either the male or the female. As they are in a compact mass which fills and even distends that mouth, it is supposed that the parent has to fast during incubation.

STUDENT

## Relative Levels of Land and Sea

**T**HE relative levels of land and sea change as time goes on. Is this due to an absolute change in the level of the land or to an absolute change in the level of the sea? Both. The changes in land-level can be proven in other ways than by comparison with the sea-level; geologists know this. Also it is proven by levelling and bench-marks that the absolute level of the sea changes. Hence it is of no use to estimate the one by the other, unless we

know one of the two accurately and independently.

But great errors have been made in the past by assuming that the sea-level is constant. A writer in the London *Geological Magazine*, however, shows that the sea-level must fluctuate.

It seems that Playfair many years ago enunciated a law to the effect that:

By the principle of hydrostatic level, it is clearly impossible that the ocean should rise or fall *permanently* at one place without being similarly affected everywhere. It is certain, therefore, that the changes being in different directions in different places, must be due to movements of the solid crust.

In the above syllogism, the word "permanently" is obviously used in the sense of a fairly long time, say a few years; otherwise the conclusion does not follow from the premiss. But Playfair's law was untrue. The hydrostatic principle asserts that water will keep its level if unacted on by forces other than gravitation, and if quiescent. The very same principle which declares that still water will be level, also declares that moving water cannot be level. For the currents are caused either by an external force, such as wind, which piles the water up, or else by the very effort to regain level. But there are currents in the ocean; therefore the ocean is not level.

A capital example of a syllogism built on a mere assumption as premiss:

The sea must be level.

But the relative levels of sea and land change.

Therefore it must be the land that moves.

But, as we have seen, the first premiss is false. The effect of currents is to pile up the water; and, when we consider that the ocean is about a thousand times as broad as it is deep, we shall hardly be satisfied to compare it with water in a pot. It is in fact, more like a film. It is easy to see how a very slight difference of air-pressure in different places would cause a difference of level, which, though relatively small, might amount absolutely to many feet. It is known that the water at one end of Lake Michigan is higher than it is at the other, on account of the wind. Again, water that is flowing under the influence of gravity must necessarily be higher towards its source. Hence, what with wind and barometric differences and currents, it is evident that the surface of the ocean is not level. The writer referred to maintains that secular changes in the direction of currents produce correspond-

ing secular changes in the sea-level adjacent to various coasts; and gives data showing how these changes have been proven by surveying.

STUDENT

## The Sequoia Gigantea

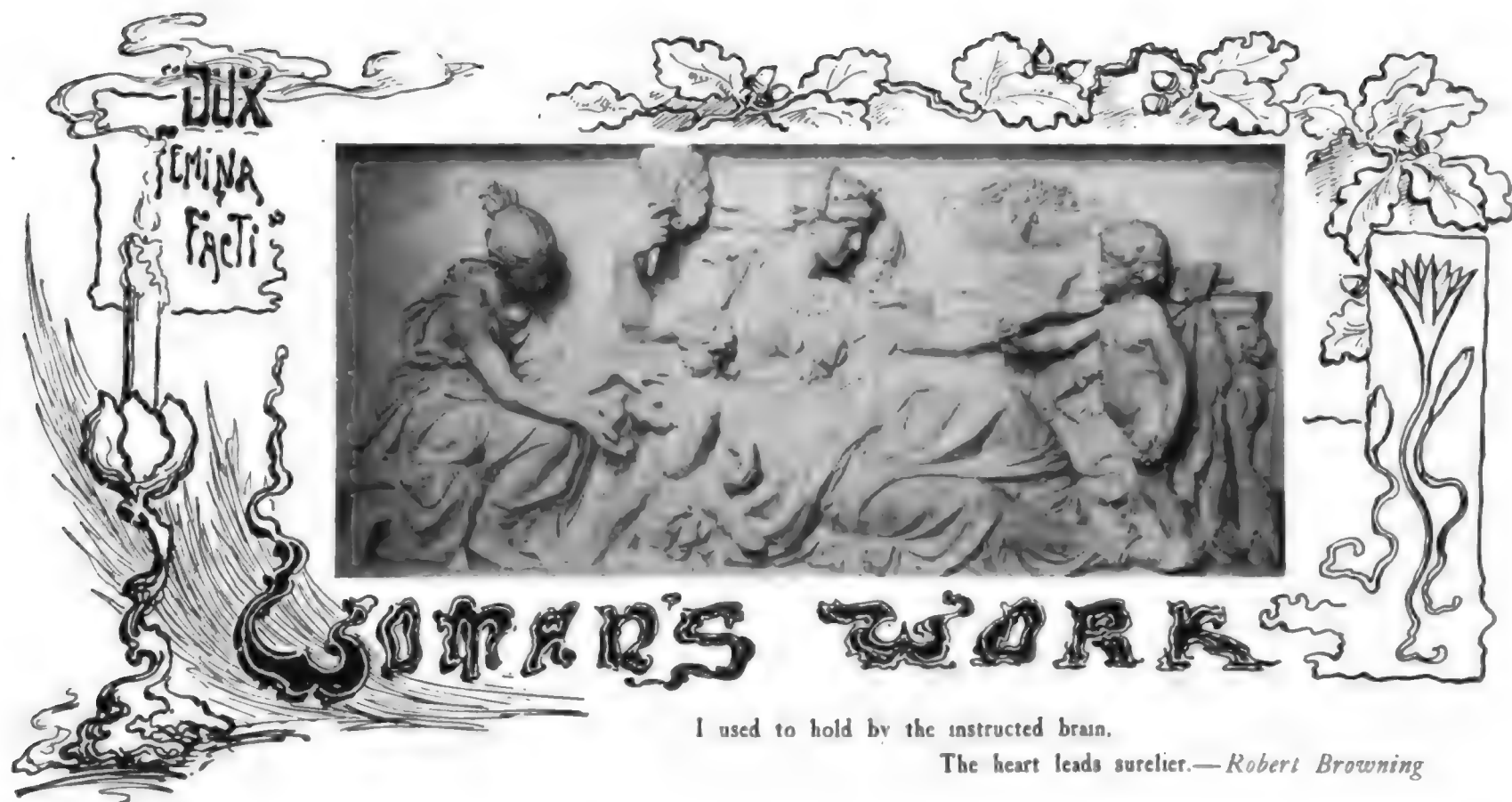
**T**HE Californian "big tree" is the largest tree known, in a general sense, but is outrivalled in height by the *Eucalyptus amygdalina* or "messmate gum" of Australia, one of which has been felled measuring 470 feet, and in girth by the *Adansonia*, which is really a plant and not a tree.

It has been estimated that the largest are at least 5000 years old, says *The Rural Californian*, and that they survived the glacial period which devastated so much of the continent—the *latest* glacial period, a Theosophist would say. The petrified forests of Arizona are supposed to be remains of Sequoia forests which "went down to the primeval sea, were covered with sandstone, and rose again." A large number of fossil species are known, showing that the genus was widely distributed in Europe, Asia, and North America. The name is said to come from a Cherokee chief called Sequoya.

The only other species in this genus is the Redwood (*S. sempervirens*), which does not attain the girth of the other species, though taller and much more abundant. The Sequoias are conifers, forming one of several surviving links connecting the two families of the firs and the cypresses.

STUDENT





I used to hold by the instructed brain.

The heart leads surer.—Robert Browning

A VISITOR to Visingsö in the spring or in early summer when the fruit trees are blossoming and Nature has put on her fresh green dress, will surely never forget the beauty of the island. He will get the impression that the whole water-girt hill is one great garden with all its different kinds of trees and flowers. This refers especially to that part of it where the Royal Forest is located, but all over the island you will scarcely find a single cottage that does not lie as if embedded in green, some of them having beautiful gardens and orchards. The cottages are usually painted red and white, have tiled roofs and look very homelike and inviting when you step inside the gate of the yard.

The people at Visingsö are friendly and hospitable when you get acquainted with them, and this seems nowadays to be easier than formerly, for tourists and summer guests have changed the conditions during late years. In former days the islanders are said to have been very reserved and vigilant in their dealings with strangers. More than the people in other parts of Sweden they avoided all intercourse with outsiders. They very seldom married people from the mainland, and did not like to have newcomers move to Visingsö to live. Because of this the islanders have retained many characteristics of the olden time. Among themselves they are talkative, lively and good-humored and hold so strongly together that it is said that if one of them becomes your enemy you will find them all against you; while, on the contrary, if one of them becomes your friend you will soon have friends all over the island.

In general the inhabitants of Visingsö are cautious in business, and as they have very few needs a certain air of plenty and content prevails throughout the whole community. Most of them are farmers, and gardening and bee-keeping provide many with an extra income. The women take part in all kinds of farming and gardening, and, like the men, they are ex-

## At Beautiful Visingsö

perts at handling the oar. As islanders they often have to brave the dangers of restless and violent Lake Vattern, but they have learned to know it so well that accidents seldom happen.

The old national dress formerly used at Visingsö is described as follows: for the men, gray military-looking coats made of homespun, hooked, not buttoned; buckskin breeches; blue stockings with black leather straps and brass buckles; shoes with high wooden heels. They also used black broad-brimmed hats or fur caps.

### MIDNIGHT

**HUSHED** are the fretful noises of the day,  
Shadows and mystery their vigils keep,  
While through the darkness earth pursues her way,  
Enwrapped in silence deep;

So still, so still, that when the night-wind stirs,  
And like a stealthy footstep rustles by,  
A murmurous whisper moves the pines and firs  
With deep, low-breathing sigh.

All nature vibrates with a noiseless beat,  
The ceaseless pulsing of the ocean's breast,  
And countless mystic throbbings that repeat  
Humanity's unrest.—Clara Boise Bush in *New Orleans Times-Democrat*

The women wore homespun jackets, hooked together and with long coat-tails, short skirts of striped stuff; white stockings and black shoes. On their heads the married women wore white starched linen head-dresses, arranged so that they fitted closely around the forehead and tied at the neck into a knot with large corners standing out on both sides. The unmarried women wore caps.

This dress has gradually disappeared, and so have also many of the old-fashioned cottages built of logs, and with turf roofs.

About the origin of the beautiful Royal For-

est at Visingsö is told a little story. In 1832 some inspectors visited the royal domain at Visingsö in order to evict some poor people who had no right to live on its grounds. When the inspectors came to the gate between the fields and the forest they found a small cottage there, in which an old woman was living. Around the cottage was a little garden-plot and in this they saw three oaks, one of them stunted, but the other two unusually fine trees. When asked about the oaks the old woman said that she had, over forty years before, planted them herself and had ever since carefully guarded them; but it had not been possible for her to prevent some mischievous person from stunting the growth of one of them. The inspectors ordered the stunted oak to be cut down, and pieces of it were sent to Stockholm for examination. It was found to be of first rate quality and then and there it was decided to use the royal domain for oak plantations on a large scale. The old woman was permitted to keep her little cottage during her lifetime as a reward for her care of the oak trees, a care which had such unforeseen result. Thus originated the noble Royal Forest at Visingsö; and it is now, with its oaks, beeches, firs, pines and larch-trees, one of the most beautiful and well-conserved forests in the world. The straight rows of arching trees, the soft turf, the pure air, the fragrance of the firs, the singing of thousands of birds, almost convince you that you have come to a paradise when you spend the early summer days at beautiful Visingsö.

Those who know something about the militant, on-sweeping, compassionate and ever-victorious methods of Katherine Tingley in making Theosophy an actual living power in human life, with practical, not theoretical results, can easily see in the Visingsö of today the heart-center of a new life for Sweden—nay, for all Europe. The opportunities of Saint Birgitta's day have returned and to grasp them a Leader is at hand. STUDENT

### A Life Theosophical

SOME years ago the life and work of Mistress Dorothy Wadham was referred to in these columns. The following, from *Unity*, is of special interest at this time when woman is doing so much along educational lines, and when the greatest and most far-reaching educational work known in centuries is now being inaugurated in England by a woman, Katherine Tingley, Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY throughout the world.

A curious account has recently been published of the work of a woman who was contemporary with Queen Elizabeth, and to whose strong hand, clear head and warm heart the University of Oxford owes one of its noble colleges.

Dorothy Wadham was the daughter of Sir William Petre and was born in 1534. Before she was twenty she married Nicholas Wadham. They lived a long, quiet country life. On his death she was seventy-five years old, and his will left her residuary legatee, "upon special trust reposed in her that she will bestow such sums as come to her to such uses as I have requested her, and she hath assented thereunto."

Within six weeks of her husband's death Dorothy Wadham began the task they had together planned. At seventy-five years of age she set herself to found, build and govern a new college for the University of Oxford.

Land was bought for six hundred pounds. The buildings consisted of chambers, hall, library and chapel. Four years sufficed to complete them, and Wadham College remains today one of the most beautiful groups of buildings in beautiful Oxford.

The residents in the college and recipients of the bounty of the foundress were a warden, fifteen fellows, fifteen scholars, two chaplains and two clerks. By way of servants there were two cooks, two butlers, a manciple, a janitor, and a barber who bore the dignified title of the "Barbitonsor." Every one of these men was appointed to his place by Dorothy Wadham. She turned over to their support her whole fortune, reserving only an annuity of two hundred pounds.

The constitution of the college was written by her. She claimed and used the right to fill all vacancies. Her knowledge of every detail of the life of the place was marvelous, although she apparently never visited it. She decreed the length of the "disputations" and the hour for "supping," selected the cook and determined who should succeed him on his death. Long absences from the college were forbidden by her, and even the quarters which were to be occupied by the chaplains—"the two chambers on the right side of the gate that hath but one study a peece"—she personally selected.

Only nine years of life remained to Dorothy Wadham after her husband's death. She died in 1618 and was buried in Ilminster church. Her faithful servant ordered "mourning gowns for all the Fellowes and Scollers of the Colledge," and contributed twenty pounds for the better enlarging of the funeral feast. So, rich in years and in honors, Dorothy Wadham sleeps, having accomplished in the nine years before she was eighty-four a work of beneficence which shall last as long as English scholarship endures.

After reading this let no woman hereafter say "I am old; therefore my duties to humanity no longer claim me. I would live selfishly, quenching, not feeding, my soul's light." Nay—the sunset time might be the golden time of every life.

STUDENT

### Woman and the Stage

IN a recent number of the *Theater Magazine* Archie Bell writes as follows. H. H.

Woman has done more for the theater than any other single force. The theater has done more for woman than any other institution.

These are broad statements; but a glance at the facts in the case will prove them to be sound. . . . One forgets that four centuries ago woman had no connexion with the theater, on the stage or in the audience; today, after a short period, as time moves, she is the predominant factor in the playhouse, and without her the institution would suddenly crumble to decay.

Woman found the theater a house for coarse jesting and a rendezvous for men who today go to the bar-room for a similar purpose. She lifted it to its rightful place and established or re-established acting as an art beside painting, sculpture and poesy. She cleansed it and, unwilling to let it go its own way, thereafter she cast her own fortune with it and became the chief factor in its evolution.

It is but a little time since Shakespeare lived and



Lomaland Photo. and Engraving Dept.

TYPICAL DWELLING OF THE COUNTRYSIDE  
NOT FAR FROM KATHERINE TINGLEY'S NEW RĀJA YOGA CENTER  
AT VISINGSÖ IN SWEDEN

wrote his immortal dramas, yet the bard never saw one of his female characters enacted by a woman. The Portias, Juliets, Desdemonas and Ophelias of his time were boys—some of them forty years of age—and one old chronicler tells us that real kings were sometimes kept waiting for the performance to begin because the stage queens were delayed in shaving. Shakespeare wrote for an audience of men, hence the plausibility of the contention that Shylock and Hamlet were conceived and first executed as characters of broad comedy, quite bereft of all the philosophical and psychological grandeur with which time has encompassed them.

The rôle of Juliet, for instance, is full of coarse retorts and vulgarities that might have been highly diverting to the wine-flushed crowd that heard her (him) talking from the balcony. Woman became Juliet and the world saw reflected in her character all the beautiful and sacred traits of feminine grace and modesty. This evolution of the Italian maiden is fairly typical of what has resulted from the appearance of woman on the stage and her keener perceptions at work in the audience.

There has been a full compensation for her mission, however, and if she has raised the status of the playhouses to its present high plane, she has derived equal benefit for her labors. Today the author (if he chance to be a man) thinks first of the woman in his audience and aims to please her. His second thought is of the female characters in his play. . . .

On the stage the question of "woman's rights" is *passé* and seldom mentioned. It is generally conceded that she has attained a full sway and a crusade for "men's rights" in the plays of the day would

be as apropos as the crusades that are now conducted with vigor by the opposite sex in other channels of life. The reigning favorites of the day could be counted on the ten fingers, if only male actors were to be named. Woman is predominant in influence and far in the majority in numbers.

### Jottings and Doings

THE harp that belonged to the lovely Empress Josephine is chief among the many objects of interest in the valuable historical collection gathered at Malmaison, Josephine's château near Paris. It is surmounted by a gilt imperial eagle, bears on its mahogany sides three bronze bas-reliefs representing Apollo, Minerva, and Harmony. Minerva holds a shield bearing the letter "J" for Josephine.

Beautiful Malmaison is owned by the French people who cherish it for Josephine's sake. It has been restored almost to its original appearance and is the museum for a rare collection of beautiful objects of great historical interest.

The Empress Josephine is one of those noble characters in history who live in the heart; whose memory is perennially fresh, not alone in France but the world over. Courage, loyalty, womanly dignity and sweetness were combined in her, and the great injustice which she bore with truly saintlike patience lifts her above the level even of great ones and thrones her as Empress in a higher sense than did the title which she bore. H.

PATRIOTIC Americans in Paris are interesting themselves in the purchase of a celebrated house recently offered for sale there. On account of its association with the early history of the United States, through one of Columbia's most splendid sons, it is hoped to procure the property and perpetuate it as a museum or American Club. The house was built by Benjamin Franklin and occupied by him during part of his residence in Paris. It is situated near the Champs Elysées and is marked by a medallion bearing the portrait and name of its original illustrious owner.

Another interesting association and one which links this house to France as well as to America is the fact that it was for a time the home of Napoleon and Josephine in those happier days before the "Little General" had become the mighty emperor. STUDENT

Nearly three hundred delegates present at the recent convention of the Illinois Federation of Women's Clubs heard from Mrs. Adlai Stevenson, wife of the ex-vice-president, the "humane" side of the race suicide argument.

"There is no thoughtful woman in America," said Mrs. Stevenson, "who has not been more than startled by the appeal for larger families. While this appeal has been most urgent, I do not recall that there has been one word in reference to the health or life of the mother, nor has the ability of the mother, physically, mentally, morally, spiritually, or financially, to rear children, been touched upon.

The question should not be how many children, but their condition and what kind of children they will make. This plea for the little ones, that some thought should be given to prolonging the life of the mother and thus protect the babes, should occupy first place in the work of mother's clubs. The size of the family is of less importance."—*Exchange*

# OUR YOUNG FOLK

## Sweden in Old Times

**S**WEDEN may be studied with interest for many reasons. We find there a small people, living in the same place for at least six thousand years according to modern historians; many signs pointing to a time far beyond this. It has never lost its independence during this time, though for centuries in almost constant conflict with most of its mightier neighbors. More remarkable still, there are no signs of decay, so usual among old nations; always in time of danger there has appeared a man being a born leader, who has carried his people through their trials, leaving them with fresh courage, enthusiasm and energy for new tasks. It has its unique place among the European nations. Surely there must be a great, strong soul behind the people, guarding it through the centuries for some special task in the future. May it be that this is the time when its soul will be able to manifest itself in order to show the true light of the ages to European nations?

Old traditions speak of Svithjod—its old name—as the home for the people from time immemorial, when the Gods still appeared among them always when required. The common belief up to the Viking period was, it seems, that Odin reincarnated as king at critical times. In one of these incarnations he came from the East at the head of a fresh tribe and settled in the midst of the country, where at Upsala, which means literally “the high halls,” he established a seat of worship. The old tribes recognized him as chief priest and king, and he ruled for a long time and brought new life to the whole people.

The fully known history of Sweden begins unusually late. The recorders among the Scandinavians were the Icelanders, who stood in closer relations to Norwegians and Danes than to the Swedes.

We know there existed a trade in amber with the countries south of the Baltic and down to the Mediterranean, two thousand years B. C. The tools and weapons of stone, and later of bronze are of high artistic skill, and many mounds and stone-works prove that a high degree of culture existed.

Not until 700 A. D., however, can we trace events and persons with certainty. It was a time of expansion. The inhabitants of the North were roaming over the seas and countries of Europe and even America as Vikings. We find the Swedes in Russia, establishing a new culture and gathering the tribes together under the Swedish Rurik dynasty. In Byzantium we find them as the bodyguard of the emperor, and in all Mediterranean countries are many traces of their expeditions. In Finland a numerous Swedish population had been settled for some thousands of years, and their communication with their native country was now very lively.

In this way the Swedes came in contact with Christianity and brought home its new influences. Christian monks began their work in the country. It was a transition period of great interest, lasting four hundred years, until in



A SWEDISH GIRL

## THREE OLD SAWS

Lucy Larcom

**I**F the world seems cold to you,  
Kindle fires to warm it!  
Let their comfort hide from view  
Winters that deform it.  
Hearts as frozen as your own  
To that radiance gather:  
You will soon forget to moan  
“Ah! the cheerless weather!”

If the world's a wilderness,  
Go, build houses in it!  
Will it help your loneliness  
On the winds to din it?  
Raise a hut, however, slight;  
Weeds and brambles smother;  
And to roof and meal invite  
Some forlorn brother.

If the world's a vale of tears,  
Smile, till rainbows span it!  
Breathe the love that life endears,  
Clear of clouds to fan it!  
Of your gladness lend a gleam  
Unto souls that shiver;  
Show them how dark Sorrow's stream  
Blends with Hope's bright river!

1248 Christianity and the Roman Church were fully recognized.

What struck most foreign people, when meeting the sons of the North, was their vigor and abundant vitality, their royal stature and beauty, their openness of mind, perfect honesty and reliability, their disregard of comfort, pain and death. Like healthy children they shrank from all that was dishonest or false. When fighting for something they considered just, never did they hesitate for a moment to count the enemies or their own host; they began at once under the spell of song and in the conviction that their true purpose must make their strength irresistible.

This state of mind was the result of their belief in the Gods as human ideals, more as wise leaders and comrades than as Gods in our conception of the word. And they considered themselves as descendants of these Gods, with inherent godlike qualities.

In a strict sense there was only one class

of people, the free, independent “odal” peasants, who elected kings and enacted laws on the yearly meetings at Upsala in connexion with the great sacrifices to Odin. Each of these peasants was considered king of his domain and family, and his tribute to the common king was for many, many years a voluntary gift.

In reality there were also slaves, mostly captives from the Viking expeditions. They did all the harder work, but were generally well treated. Sometimes we find them taken in as free members of the family. And the law was, that if either father or mother of a child was free, then the child was free. The high-minded Swedes could not allow the usual kind of slavery in these times; and it was prohibited entirely by the law in 1335, without any sign of resistance.

A nobility was also formed in time and consisted of the royal families, all who served under the king, and some of the mightiest peasant families. For a long time it was, however, considered more honorable to belong to one of the independent, original families.

Woman had a high and free position. Her counsel was always asked at important crises, and even her full-grown sons listened with deep respect to her words. She acted as physician. Sometimes we find the women fighting in battles with the same spirit as the men. The children had a thorough physical training and their minds were nourished by the songs of the skalds.

And now that Râja Yoga has been brought to Sweden, all the seeds of greatness that lie in young Swedish hearts will be quickened, and the glory and strength that was hers in the past will again be put forth, this time even more nobly, in behalf of Humanity. STUDENT

## Facts Worth Knowing

THERE is a project in hand in Louisiana to give lumber some chemical treatment that will make the wood used in building last much longer. The Forest Service is going to undertake to devise what the treatment shall be.

THE mountain sheep's hoofs have thick rubber-like cushions, very elastic, and it is upon these cushions that these sheep alight when they make a jump of six or eight feet over a precipice. They have been known to leap twenty feet, jumping up and running off at once, and easily escaping the hunter's dogs who cannot jump as do the sheep, without injury.

THERE is but one bird choir in the world that has been trained to sing as are boys and girls. It is in Florence, Italy, and this is what is said about it:

The birds—300 in number—are all in separate cages, which are arranged in rows on both sides of the altar. The leader is a girl who has had the birds under her own personal training for over two years. The whole of the musical part of the service is most exquisitely rendered by them. The leader starts each hymn by whistling the first few notes, and then the birds take it up, in obedience to the movement of the instructor's hand.



# THE CHILDREN'S HOUR

## Franz Liszt

### DEAR CHILDREN:

Franz Liszt has been called the King of Pianists and he was one of the most wonderful players who ever lived. By the magic of his touch upon the keyboard he held his listeners spell-bound and made them feel the deep joy of beautiful music.

He was born in the land of the Gypsies, that wild and beautiful country, Hungary, in 1811. His father was an officer in the service of his country and his mother was a kind and good woman. Little Franz spent his childhood in the beautiful village of Raiding surrounded by most wonderful scenery. His heart was always filled with love for his parents and the wild strange country about him. There were rugged mountains covered with gloomy forests, and from the country round about the Gypsies would come to the village and play their weird music and go through their strange dances.

The love for music early showed itself in this gifted boy. Whenever he heard music he stopped to listen and then tried to imitate it. Father Liszt did not at first wish his little son to study music so early, but the determined child was so anxious to learn that he could not be held back; so his father wisely decided to teach him as best he could. Franz must have been an unusually good boy, for his mother said he had none of the faults which so many children have and that he was always cheerful, loving, and obedient—very obedient. When Franz Liszt was grown up he said, in speaking of his childhood:

"How could I help being a good son when I had such a faithful and self-sacrificing mother." Yet in spite of this, the boy Franz must have had certain weaknesses in his nature which his mother did not realize, for they developed as he grew older and affected his life as a man.

Little Franz was soon given school lessons also, but before he could spell he was trying to compose music. Upon the wall in his home there was a picture of the great Beethoven and the child musician said he wished to become a man like him. Franz was so fond of practising on the piano that he did not spend as much time playing games as most boys do. He gave a public concert when only nine years old and played so marvelously well that some Hungarian noblemen offered to pay the expenses of his musical education.

Then his parents decided to take their wonderful boy to Vienna to study. Every one who knew Franz felt sure that he would succeed because he had so much determination and will-power. He would never give up when he felt it his duty to perform some task, and once when he was suddenly taken very ill with a fever at a concert, he played in spite of it, and most beautifully, to the astonishment of his friends. He showed his resolute nature when he was very little by playing with his *nose* some of the notes which he could not reach with his small hands!

It is interesting to know, dear children, that when young Franz went to Vienna he took

## THE WINDOW

Alfred Tennyson

THE frost is here,  
And fuel is dear,  
And woods are sear,  
And fires burn clear,  
And frost is here  
And has bitten the heel of the going year.

Bite, frost, bite,  
You roll away from the light  
The blue wood-louse and the plump dormouse,  
And the bees are stilled and the flies are killed  
And you bite far into the heart of the house,  
But not into mine.

Bite, frost, bite,  
The woods are all the searer,  
The fuel is all the dearer,  
The fires are all the clearer,  
My spring is all the nearer,  
You have bitten into the heart of the earth,  
But not into mine.

lessons of Czerny, and Czerny was a pupil of Beethoven. Later on Franz Liszt taught many of our great pianists who are now living, so you see right down to the present day we have the influence of Beethoven's teaching.

It is said that once when Franz played at a concert Beethoven was in the audience, and was so carried away with the tiny lad's masterful performance that he went on the stage and kissed him. Although this little genius was very much praised and honored by many great people he did not become spoiled as a child. He proved to be a dutiful son, for when his father died, although Franz was only sixteen, he lovingly cared for his mother, and he provided for her as long as she lived. He sold his dearly loved piano to pay his father's debts and was ever ready to sacrifice his own interests for the good of others.

Once some people collected some money to build a monument of Franz Liszt in honor of his genius, but what do you suppose this noble musician did when he heard of it? He insisted that the money should be given to a poor young sculptor instead. At another time, however, he himself caused a monument to be erected to Beethoven and gave a large share of the money towards it himself. Do you not think, dear children, this showed a real Brotherhood spirit, and that Franz Liszt did not always think of himself first and his own honors but loved best to help others?

He accepted the position of director of the Court Theater at Weimar in order to help young composers who were then unknown, by bringing out their works. One of those whom he greatly aided was Richard Wagner, and it is said that Wagner could never have succeeded in producing his grand music if it had not been for Franz Liszt's untiring service for him. A true and lasting friendship grew up between these two great men.

Franz always put his whole heart and soul into his work and inspired the musicians under his direction to bring out the true meaning and beauty of the music. He was great not only as a player, teacher, conductor, and composer, but he was also a fine writer.

When he was quite a young man he realized that his general education outside of music had been neglected, so he worked very hard to improve in other studies. On this account he was able, later on, to write useful books about music and other subjects. As a writer of transcriptions he was rarely gifted, and some of his best musical work was done in this way.

Now how many children who read the CENTURY PATH know what a *transcription* is? When one musician takes a song or other composition written by another and arranges it for another instrument than that it was first intended for, it becomes a *transcription*. This was what Franz Liszt often did. Some of the gypsy songs he wrote again as piano pieces called rhapsodies, and many of the great songs of Schubert and other composers he arranged for the piano in the most beautiful and masterly way.

Franz Liszt seemed to have been born under a bright star for he was always successful in everything that he undertook. On his concert tours he met with almost unheard-of enthusiasm and honors, and won all hearts by his superb playing. His fame as a pianist has never been equaled, but he did not care for fame and in his later years devoted himself to composing and teaching. The money which he earned he gave to those who needed help.

He was always giving. His life is filled with many beautiful, noble deeds of service for his fellow-men; yet he could have done much *more* for Humanity if he had not failed in *some* ways to live up to the best that was in him. You must remember, dear children, in studying the lives of great musicians, that although they had wonderful talents and many fine qualities, few of them had rounded-out characters. They did not have the advantage of Rāja Yoga training, and were not taught to overcome their faults when they were little children.

Franz Liszt was one who had not learned *self-control* in all things; but we will not dwell on his failings for he had many noble traits and did the best he knew how for music and to help others. For the good work which he accomplished he deserves our gratitude.

A RĀJA YOGA MUSIC TEACHER

## Devoted Mrs. Robin

NOT long ago a car was side-tracked on one of the railroads near a big city in Connecticut, and something very unusual happened there. A family of robins made their home in a cosy corner of the unused car and had a fine family of birdies to be fed and cared for—when one day the car suddenly started off with the robins on a railroad trip, much to their mother's astonishment. But she flew swiftly after the car and almost kept up with it. She found her babies, fed them, and then flew home after the car as it returned. Once again it started, and again returned, and Mrs. Robin flew the eighteen miles four times, keeping track of her babies and feeding them. She must have been tired and bewildered, but she would not for that desert her little ones. E. N.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Entire Program in Charge of Râja Yoga Pupils

THE announcement that the program at the Isis Theater on Sunday evening would be entirely in charge of the younger students of the Râja Yoga Academy at Point Loma drew a large audience which completely filled the theater.

Surely there is some strange spell which attracts the public on these occasions and charms them into a silent and rapt attention to the music, the songs and the speeches presented by the children. One can feel that the whole large audience is woven into a bond of sympathetic feeling, and that it is not the children alone who produce speech and music, but that there is also something in the heart of every listener which speaks and sings in harmony with them. And those who have felt this once on these children's evenings come again and again and bring their children with them, moved by the impulse of that within which is always reaching forth for harmony and beauty.

A program containing 14 numbers was given on this occasion, each number receiving well-deserved applause. The Râja Yoga string quartet, the songs of the tiny tots, the solos by young musicians on piano, clarinet, trombone, and violin, and the admirable singing of the girls' special class gave great pleasure to the vast audience.

From Master Montague Machell's paper we quote the following:

"When such festivals as Thanksgiving, Christmas, and Easter come around, we naturally go back in thought to the event which gave them birth. It is well that we should ever bear in mind these events and their meaning to humanity, for they are all land-marks in the world's history.

"But does the joy of Christmas merely come from knowing that a great teacher named Christ was born on that day? And does the joy of Thanksgiving come only from the knowledge of its history? Namely, that pilgrim forefathers were intending to make this day one of fasting, owing to the scarcity of provisions, when a ship laden with stores from the mother country arrived and turned the occasion into one of thanksgiving?

"To those whose hearts are not yet aroused to the deeper meaning of such an occasion as this, it may be the case. But Râja Yoga gives to the world a larger conception of such festivals.

"Through the power of Râja Yoga we are learning to celebrate the birthday of the Christ within each one of us in our joyous Christmas festivals. And at Thanksgiving time we welcome another birthday for humanity—the birthday of the greater Thanksgiving in the hearts of all mankind.

"Seen in this light Thanksgiving day brings with it a joy that is boundless as time. Truly, if we can all feel this fountain of Gratitude

and love for humanity springing up in our hearts we shall at once realize what is meant by Thanksgiving. It is a day on which are stirred into life those mighty forces Gratitude, and Unselfishness.

"There are many who may say 'this gratitude and unselfishness are very beautiful, but how can I express my gratitude and my unselfishness? I cannot afford to give presents to my friends, I have no means of showing my gratitude.' Of all mistakes which we make in life, probably none are so serious as the idea that our best feelings for others can be measured in dollars and cents. There is no man or woman on this earth who has 'no means of showing gratitude.' Real gratitude and real unselfishness are best shown in the little acts of every-day life.

"The little acts of kindness, consideration, and mutual forbearance are the gifts which gold can never buy. They are worth more than all the gifts of money we could possibly give. Let us celebrate our Thanksgiving by clearing the gardens of our minds, by removing some of the old weeds which we have been watering and nourishing for so long. Many of us have become so hopelessly confused as to what are the real things of life that could we really see our mental gardens as they really are, we should find some utterly worthless weeds grown to prodigious size, while our best plants were hidden beneath the dense mass of foliage.

"But we need not be discouraged, the right time to begin work is at the present moment—NOW!

Do noble deeds, not dream them all day long,  
And so make Life, Death, and the vast Forever,  
One grand sweet song.

"Truly, the hearts of the Râja Yoga children are full tonight, for we feel that we have a message which will go out all over the world. A message which will touch the hearts of those in the shadow of the prison, those who have least faith in their higher selves. And receiving our message, they will be touched with a new hope; their hearts will glow with a greater love for their brothers—they will feel the birth of the greater thankfulness!"

Margaret Hanson's paper was as follows:

"It gives me much pleasure tonight to tell you about the Lotus children of Europe.

"I was very fortunate in being chosen from the Râja Yoga children at Point Loma to accompany Mrs. Katherine Tingley on her European tour. It was a great privilege, and I have found, that although I am a young girl, we can all help.

"One of the first places we visited was the home of Mrs. Tingley's childhood, in Newburyport, Massachusetts. She intends to start a school there. The site is very beautiful, and overlooks the Merrimac river. There are also many beautiful woods around it.

"We also visited the Lotus children of England and Sweden, where Theosophical centers

will be started. One will be in the Royal Forest near London, which is of historic value, having been set apart as a Royal hunting-ground by William the Conqueror. History becomes so real when one is actually in these places where the makers of history once lived.

"The second site for a Râja Yoga Academy is on the island of Visingsö in Sweden, which has been Royal property for generations. Both spots are ideal. There are many Lotus Groups in Sweden, where this great work is being carried on. We stayed there several weeks.

"You who have heard Mrs. Tingley lecture from this stage will appreciate the enthusiasm that those Swedish people expressed. The tones of her voice and her gestures all helped the people to understand the message of Theosophy that she brought to them.

"The Royal Opera House in Stockholm was filled with eager and attentive listeners.

"She spoke to large audiences in all the towns she visited. I felt so sorry when I saw the hundreds of people who were unable to gain admittance because of the crowded theaters. There were tears in many eyes. The ring in her voice touched many hearts.

"It was a constant regret to Mrs. Tingley that she was unable to speak the Swedish language, but her words were faithfully interpreted. The Lotus children of Stockholm had prepared an entertainment for Mrs. Tingley and her party.

"The children were all dressed in uniform. A representative of each class read a scroll in English which they presented to her, and the little ones had action songs. The boys performed many calisthenic exercises, and were proficient in fencing.

"We also visited the 'Falls of Trollhattan' which are the most beautiful in Sweden.

"The peasants still wear their native costumes in some parts of the country. We were in one city on the 'Children's Day.' The children dress in their native costumes or those of other countries, and go about the city with small money-boxes to collect pennies which they use to help the sick children to go out into the country. In the middle of the day all the children paraded through the town, and were over an hour passing the window. They have two festivals, one in summer and one in winter.

"In England the children are carrying on the work in the same harmonious way, doing their part to hold the cable-tow of love which binds all nations. As soon as it was known that a school was to be started in England, applications started to come in from all parts of the world, even from South Africa.

"Everywhere that Mrs. Tingley and her party went, they were received with great enthusiasm. Although I visited many beautiful places, yet to my mind, my dear home in Lomaland is the most beautiful. There many children are being cared for and educated by loving hearts. We are looking forward with great joy to Mrs. Tingley's return." OBSERVER

# Art Music Literature and the Drama

## The Environs of Paris

THE environs of Paris are wonderfully beautiful. In half an hour by train can be reached deep forests, parks with ruins of old châteaux, palaces with their stately gardens and superb fountains. These palaces—some of which are now in ruins, having been destroyed during the French Revolution—were at successive periods royal residences, and many of the most significant events of French history were enacted in these old courts of France. Some of the palaces, viz., Versailles, the Trianons, St. Germain, Fontainebleau, are in good preservation, their gilded rooms, gardens and parks kept in order as show places and open to visitors. Weeks in summer can be spent making daily excursions from Paris to the neighboring places of interest; to St. Cloud whose hilltop commands a sweeping view of the Seine, Paris in the distance, with its domes and towers, its triumphal arches and columns, and the dense foliage of the Bois de Boulogne; to the old Château of Fontainebleau with its great forest covering thousands of acres and fringed by the villages so beloved by artists; to Ville d'Aubray where Millet lived and where one sees the picturesque little lakes and great trees he loved to put into his inimitable landscapes; the great park at Rambouillet which far surpasses the gardens of Versailles in loveliness.

Versailles swarms with visitors in spring and summer—especially on the first Sunday of every month when excursion trains run every five minutes from Paris to accommodate the vast crowds who go to see the playing of the Grandes Eaux, the jets of which are more than seventy feet in height. The lawns and terraces which surround the palace are filled with fountains, statues and vases. These gardens were laid out by Lenôtre, the most famous landscape gardener of his time; and, as has been said of him, he practised geometry, architecture and sculpture upon lawns, trees and ponds.

Following the good-natured, holiday crowd from fountain to fountain, which play successively, one goes back in thought to that frightful year of 1789 and sees in imagination the gardens filled with a surging mob of reckless, frantic men and women, and the gilded salons of the palace sacked and defiled—the outward sign that the whole structure of French society was tottering to ruin. The Palace, a dream of splendor and luxury, in the construction of which “le Grand Monarque” extrava-

gantly lavished millions from the royal treasury, was the center of open corruption, license and vice during his reign and that of his successor, the profligate Louis XV. Its magnificent galleries bring up so many distressing visions that it is with a feeling of relief that we leave it to wander through the miniature palace of the Petit Trianon embowered in gardens and groves. Though this little palace was built by Louis XV for Madame du Barry, it seems to hold only memories of Marie Antoinette; for this was her favorite home and here were spent the happiest days in the sor-



Lomaland Photo. and Engraving Dept.

“LA MAISON DU SEIGNEUR,” VERSAILLES

## FRANCE

From *The Litany of Nations*, Swinburne

AM she that was thy sign and standard-bearer,  
Thy voice and cry,  
She that washed thee with her blood and left thee fairer,  
The same was I.  
Were not these the hands that raised thee fallen and fed thee,  
These hands defiled?  
Was not I thy tongue that spake, thine eye that led thee,  
Not I thy child?  
By the darkness on our dreams, and the dead errors  
Of dead times near us,  
By the hopes that hang around thee, and the terrors,  
(Cho.) O mother, hear us.

rowful life of the unfortunate Queen. Here one sees the Temple of Love and the cottages of the “hamlet” bordering the little lake (see illustration) where the Queen with her court companions tried to play at living the simple life.

So short and ill-starred was the life of this beautiful Queen, so cruelly were her thoughtless follies translated in that cruel time into vices and crimes! One who believes in Eternal Justice cannot but feel that even envying Nature, which witnessed the tragedies of a century ago, felt something of the grief and despair of those days and is but waiting, waiting, like some sentient thing, to blossom into new and more radiant perfection as a brighter life dawns for France. STUDENT TRAVELER

## Living Words

“I DO not see,” says Mr. Arthur Symonds, “why people should ever break silence upon the stage except to speak poetry.”

To which a prominent New York critic replies that poetry is now out of date upon the stage. We can say in prose all that we want to say.

Which seems to show a defective conception of the drama. The great artist does not simply copy a bit of nature; he paints *more* than is visibly there in order that we may appreciate what is there. A musician does not merely

echo the audible sounds of nature; he selects, elaborates and orders. If drama-writing is to be an art, it must do the same. It must select its bit of scenery (the plot), and then must give it the setting of expression, in words chosen from *among* those used by the ordinary man, but selected, elaborated and ordered so as to embody the feeling perfectly. Not only must selection and ordering and accentuation be made, of events—that is the plot; but of the expressions of ordinary communication; and that is poetry.

The poetic form is

the necessary condition for charging the words with their full volume of feeling. And we are told that we no longer want that! Which seems to show that we have not, now, the necessary volume lying latent, to which appeal could be made. We require of our dramatists a substitute—rush of action; otherwise we cannot keep up our attention. Indeed the critic admits that Shakespeare owes his remaining popularity not to his intense and vital line, with all its possibilities to the great actor; but to his plot, his action.

In all this there is something to think of, some lesson, if we remember that the more infantile and the more barbaric is consciousness the less could it respond to an appeal for subtlety and complexity—that is civilization—of feeling; the more would it require a show, a vivid spectacle of something doing, an appeal to quite primitive and elementary emotions.

But perhaps the people would gladly have the drama no mere mirror and realistic photograph, would gladly be led inward to their own latent depths, if there were true poet-dramatists who could write what is wanted, and if there were actors who could use words as words of poetry should be used. Theosophy, with its rare insights, its wealth of knowledge, its treasury of wisdom, finds in the drama rare opportunities. The day of the sensational in drama and poetry is passing. STUDENT



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Katherine Tingley in Europe Clippings from the Press

Mrs. Katherine Tingley  
(Translated from *Karlakrona Veckoblad*,  
October 8, 1907)

**D**URING the last weeks Mrs. Katherine Tingley, Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY throughout the world has attracted the marked attention of the Swedish people, and to judge from the press reports of her lectures, has met with general sympathy. This attitude has no doubt been to some extent the result of the sympathy which she herself has expressed to Sweden and the Swedes. Katherine Tingley speaks most enthusiastically of the nobility of the Swedish national character and of the work which our nation will some day do in regard to other nations, helping to lift them from their present depths of materialism and spiritual degradation. The Swedes, Katherine Tingley says, are now awaking from a spiritual sleep which has been holding them for centuries.

One of the main purposes of Katherine Tingley's present European tour was to visit Sweden and further her work in this country, and also carry out new plans which she has for her work in England, Ireland, Germany and Holland. In her journey through Sweden Katherine Tingley has taken especial interest in the historical places she has visited. After her stay at Visingsö her route included Alvastra, with its old ruin; Vadstena, so full of recollections of the time of Birgitta; Upsala, Falun, and Mora, as well as other places connected with our principal historical events.

As Leader of the Theosophical Movement Katherine Tingley has made several journeys which she names "Crusades." In 1896 she and several members of her staff made such a crusade around the world, when the colors of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY were planted in every country from England to New Zealand, and the Samoan Islands, with their intelligent people. The motto for this crusade was, "Truth, Light, and Liberation to Discouraged Humanity." Ancient sites in Ireland and England, the great Pyramids of Egypt, the temple ruins at Eleusis in Greece, and the rock-cut temples on the Island of Elephanta in India, were visited. After her return to America she established the School for the Revival of the Lost Mysteries of Antiquity at Point Loma. In this School the true nature of man is taught as in ancient times in the mysteries of Egypt and Greece, and from there teachers will go out all over the world; teachers who, having obtained the mastery over themselves, will be able to teach the people the difficult art of self-knowledge and self-control.

Few are yet able to understand the unparalleled significance of this School, says one of Katherine Tingley's Swedish friends. Yet no one can deny the fact that our civilization has reached a point which it cannot pass without some new fructifying ideas,

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

and few will contradict the statement that the central one among these must be that of Universal Brotherhood. The work that Katherine Tingley is doing through her Rāja Yoga system is to educate a new generation with new possibilities of realizing this high ideal towards which the primitive religion and culture of our forefathers aimed.

Such a new generation can only be brought up through a special and systematic training of the children. By giving them in their early days a knowledge of their divine nature and its counterpart the lower nature, and by helping them to conquer the latter and thus bring the two natures into harmony can this end be attained. Already the Rāja Yoga educational system is being taught and realized at Point Loma, California, and at Santiago and Pinar del Rio, in Cuba, and new schools are being erected on San Juan Hill, Cuba, in the New Forest, England, and in other places, and soon this system will also be in full operation at the Rāja Yoga School on Visingsö here in Sweden.

The Crusade in Sweden is now nearly finished, after her visit here and to Malmö. It is, however, probable that Katherine Tingley will soon return because she has so many strong ties of friendship with Sweden and the Swedes which will last always in the future.

## Mrs. Tingley in Malmö

(Translated from the *Skanska Aftonbladet*, Malmö,  
October, 16, 1907)

**K**ATHERINE TINGLEY, Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, lectured last evening in the Masonic Hall on "The Message of Theosophy." The hall was completely filled and the audience during the whole time listened with rapt attention. A great number unable to get seats were turned away.

Mrs. Tingley's lecture was full of life, her voice rings with a singular charm and her gestures are peculiarly eloquent. She expressed her regret for being unable to speak in the Swedish language, as she well knew it would be impossible for her to receive the full understanding she was so desirous of having. After her extensive travels through the country she had become greatly interested in Sweden. She held the Swedish people in high esteem and predicted a great future for them by reason of their distinctive traits of character.

She pointed out how disturbance and dissatisfaction reigned everywhere, even here in Sweden.

"This," she said, "was due to the fact that the true conception of man's nature was lacking; men had no certain knowledge of their divine nature, and all the natural high possibilities in everyone. Theosophy comes with the great message that man can fashion his own life, that he can direct the evolution of his own character, and by his own free will live a high and grand life by rendering noble service to all that lives. Theosophy

declares that the real essence of man is immortal and divine.

"Theosophy was brought to the West by H. P. Blavatsky, but she always declared that it was man's inheritance from the most ancient times, that it had always existed even though at times it had disappeared from the sight of men.

"Unfortunately, however," Mrs. Tingley said, "Theosophy has been misinterpreted and the original statement of its teachings by H. P. Blavatsky has been misrepresented by certain persons, who still dared to call themselves Theosophists without having any right to this name.

"It has now, however, reached the point," as the speaker had learned, "that a certain Mrs. Annie Besant has declared that a so-called Theosophical Society of which she is the guiding power, did not have any moral code." The speaker was astounded to hear this and was forced to draw a distinct line between that society and the Theosophical Movement she represented. "H. P. Blavatsky," she declared, "drew the line very clearly in regard to morals when referring to man in his higher and divine nature, though which he has knowledge in this field." No one can be astonished that Mrs. Tingley should protest in the name of Theosophy against such misrepresentation, namely, that the Theosophical Society had no moral code.

Then she spoke of death and showed how Theosophy gives a new hope and a new light on the question. "That which men call Death is not death," she said, "only a period of rest in order to enable the eternal man to take up his work once more where he left it in his last life. Theosophy gives courage and hope through the teaching of Reincarnation and shows that there is justice in life. Theosophy takes the teachings of Christ as true, that what a man sows he must and will reap life after life."

Mrs. Tingley declared that marriage was a sacred institution. She said: "A new and higher view of marriage will bring a new and purer race to be born on earth. The feeling of responsibility must be awakened and the realization of common interest among all men would give humanity a universal brotherhood."

She urged her audience to have courage to begin the study of Theosophy and step by step to live up to the Theosophical ideals.

Music followed the speech, which was interpreted by Mr. Torsten Hedlund from Gothenburg.

Today Mrs. Tingley starts for Paris.

**Mrs. Tingley leaves Sweden—Woman's League Started**  
(Translated from *Göteborgs Handels-och Sjöfarts-Tidning*,  
October 16, 1907)

THE Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Mrs. Katherine Tingley, has now left Sweden via Malmö. After her visit here in Gothenburg, she made a journey around Sweden and also paid a short visit to Helsingfors and St. Petersburg.

A few days ago a Swedish branch of the International Woman's League was formed by Mrs. Tingley. It is a part of the International Brotherhood League, this in its turn being an integral part of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

This new League is a Swedish parallel of a similar League at Point Loma which has had great success in this work. Its purpose is to help men and women to realize the highest possibilities of their human nature and the nobility of their calling. The League has no creed, every member being required to show that tolerance for the opinions of others which he expects for his own. One of the aims of the League is also to give to home life a more elevated and sacred character and it declares that there exists in the higher nature of man a clear and distinct moral sense. It therefore protests against the belief that in nature there is no moral law, or the statement that Theosophy has no moral code.

The International Woman's League has four departments: the Isis Conservatory of Music and Drama; a literary department; a department for the study of the history of art, and all that will enable art to take its true position as a high educational factor in human life; and a department for practical humanitarian work.

**Mrs. Tingley Extends Tour of Old World**  
(From *Evening Tribune*, San Diego, November 16, 1907)

REPORTS from Europe are that Katherine Tingley has been greatly extending her tour. Everywhere in Sweden she has had phenomenal success. From Stockholm she made a brief visit to Helsingfors, Finland, where she lectured to a crowded house in the theater. She also visited St. Petersburg, returning again to Stockholm. From Sweden Mrs. Tingley went to Paris, and from there to Geneva. In all these places important work was done in connexion with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The latest information is that she will remain in Geneva for a short time, directing a large propaganda work throughout Europe, with the help of several secretaries who are with her.

As soon as she has completed this special work she will again begin her public work in Germany, Holland and England, possibly also visiting Ireland, in all of which countries she has numerous Theosophical centers.

While in Sweden Mrs. Tingley made extensive preparations for her educational work and the establishment of a Rāja Yoga Academy on the island of Visingsö in Lake Vättern, and in answer to the report which was recently published in many of the newspapers throughout the United States, that the Swedish government had refused Mrs. Tingley permission to erect her school on the Island of Visingsö adjoining the Royal Forest, it should be explained that this was in regard to the form in which the application had been made which was not legal according to the Swedish law. This detail, however, has been remedied and the application presented in proper legal form so that the work of erecting this school will be begun in a very short time.

In every place visited by Mrs. Tingley many requests were made for another visit soon, and she has said that she expects to again go to Sweden next year.

A cablegram received this morning at Point Loma Homestead from Mrs. Tingley's secretary tells a word further of her movements. It says: "Katherine Tingley, on completion of her special propaganda work in Switzerland and France, now proceeds to Holland and Germany and will then make another visit to England."

Students'



Path

## SONNET

James Russell Lowell

AS the broad ocean endlessly upheaveth,  
With the majestic beating of his heart,  
The mighty tides, whereof its rightful part  
Each sea-wide gulf and little weed receiveth---  
So, through his soul who earnestly believeth,  
Life from the universal Heart doth flow,  
Whereby some conquest of the eternal woe  
By instinct of God's nature he achieveth:  
A fuller pulse of this all-powerful Beauty  
Into the poet's gulf-like heart doth tide,  
And he more keenly feels the glorious duty  
Of serving Truth despised and crucified---  
Happy, unknowing sect or creed, to rest  
And feel God flow forever through his breast.

---Selected

## Man---the Soul, not the Body

TO the minds of those who think upon the problems of life the query "what is man?" is sure to be presented again and again. If we take Paul's description of man we find him described as a compound of body, soul, and spirit. Without going into any deep analysis we may define the soul as the man himself with his will and power of choice; body as his covering of flesh with all the impulses and sensations which tend to pull him down and identify him more and more with material existence; spirit as the divine part, his highest nature.

One of the first tasks in life of a new-born child is to gain control of its physical body and senses. But with the usual modern methods of training and education, when the mind, as the instrument of the soul, has obtained possession and control of the body with its myriad sensations it may become so absorbed in experiencing the pleasures of physical existence, that the soul may forget its high calling and the reason of its entrance into earth-life. We know from observation that man often becomes so absorbed in the hurry and rush of modern life that he forgets altogether that there is anything but the struggle for place and power; or, on the contrary, he may be so weighed down by poverty or sickness that he forgets to look for the inner guide. Yet with mankind as a whole there has always remained a memory which, though oftentimes so faint that it exists but as a dim faith, has yet provided a sure anchorage in all ages. We find it expressed again and again in all the great religions of the world to which man clings because this faith-memory still lives within him and is an expression of the soul's real nature.

It may appear a paradox to say that men in general believe only what they have found from experience to be true, and may it not therefore be that their faith is, as said, the soul's memory, however distorted, of its true source and being.

It is a common belief in the Christian religion that the soul enters a higher life after death, but few speak of it as coming from a

higher life at birth. This teaching of Reincarnation as now again presented by Theosophy is one of the keys to the mystery of our life. The soul comes into earth-life in order to gain experience, and to do this it must gain for itself a fitting instrument. From this standpoint we can see why the body has sometimes been called the enemy of the soul. It may be mastered, and wisely used may become the means for the gaining of great knowledge and enlightenment. But on the contrary, unless we assert our true nature it will become our master and drag us down. Which of these it shall be, we ourselves have the power to decide.

It is step by step that we climb and gain the mastery, or it is step by step that we fall and become slaves. If we take pleasure in sensation and seek to renew it again and again, although for a time we may delude ourselves that we still have control, the day will come when we shall find that we have lost control and have become enslaved. Only those who have been through this experience can know the agony and struggle of again gaining self-mastery. Yet if man fails to fight, if he yields to that which has become an overmastering passion, he may reach a point where the soul can no longer find any answering chord in his nature. Such a picture is terrible, but it is nevertheless true that there are many soulless beings among us in the guise of men.

On the contrary, if we realise our true natures and dominate the animal nature, there is no height to which we may not climb. And not only so, but as we rise or fall are we helping on the whole of not only human but all terrestrial evolution, for the very matter of which our bodies are composed rises or falls in the scale of evolution as do we ourselves. As we live our lives now, so will be our opportunities in the future—opportunities for further self-knowledge and higher development, or if we neglect our opportunities now we shall find ourselves still further bound by the hundred cords of desire and passion.

## STUDENT

AND the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house—our hearts—the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the inner darkness before trying to see into the darkness without; we must know ourselves before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter, and, as they think, faster work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it is so simple.  
—William Q. Judge

THERE is a dawn for every being, when once freed from illusion and ignorance by knowledge.—H. P. Blavatsky

### "ANIMI FIGURA"

John Addington Symonds

GODS fade; but God abides, and in man's heart  
Speaks with the clear, unconquerable cry  
Of energies and hopes that cannot die.  
We feel this sentient self the counterpart  
Of some self vaster than the star-girt sky.  
Yea, though our utterance falter: though no art  
By more than sign or symbol may impart  
This faith of faiths that lifts our courage high:  
Yet are there human duties, human needs,  
Love, charity, self-sacrifice, pure deeds,  
Tender affections, helpful service, war  
Waged against tyranny, fraud, suffering, crime:  
These, ever strengthening with the strength of time,  
Exalt man higher than fabled angels are. — *Selected*

### THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** In Theosophical literature the remarkable statement is made that the moon is the parent of our earth, instead of *vice versa*. Please give the main reasons for this assertion. I would like also to know what, according to Theosophy, is the relation between the other planets and their moons.

**Answer** The statement about the moon being the parent of the earth is one of those difficult matters that cannot be proved by a few quotations. It is a harmonious and integral portion of the whole theory of the universe as treated in Theosophical writings and requires a comprehensive understanding of it. Not only is the earth the successor of another deceased planet, but each of the other planets is governed by the same law. Very little is said in Theosophical teachings about the satellites of the exterior planets, Jupiter, Saturn, etc. The following, bearing on the question, occurs in *The Secret Doctrine*:

Why should Venus and Mercury have no satellites, and by what, when they exist, were they formed? Because, we say, science has only one key—the key of matter—to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. Mercury and Venus have no satellites but they had "parents" just as the earth had. Both are far older than the Earth and, before the latter reaches her seventh Round, her mother Moon will have dissolved into thin air, as the "Moons" of the other planets have, or have not, as the case may be, since there are planets which have several moons—a mystery again which no Oedipus of astronomy has solved. . . .

"Mars has two satellites to which he has no right. Phobos, the supposed inner satellite, is no satellite at all. . . . Phobos keeps a too short periodic time, and therefore 'there must exist some defect in the mother idea of the theory,' as Faye justly observes."

If we wish for corroborations of such teachings of Theosophy as this of the earth's parentage, it is to be found in the fact that they explain a greater number of proved observations than any others, and that they fit into a place in the general plan—a plan which is coherent and rational. H. P. Blavatsky's Teachers, in advancing the philosophic views we are considering, while they have incontestable proofs of their truth, put them forward in such a way as to disarm criticism, for they were taught more as suggestions for thought to be worked out by the thinkers of the twentieth century, than as dogmas to be accepted on personal authority. They knew that as science made progress new facts would come to light which nothing else could explain but Theosophy. We are seeing this exemplified constantly in psychology and other branches of re-

search, but here are a few illustrations of the effects of the lunar connexion which have never received rational, or perhaps any, explanation from science of today, but which the Theosophical hypothesis clears up without difficulty. Such things as the mysterious influence of the seven-day time periods of the moon upon many vital functions such as crises in diseases and other periodic manifestations, the excitement of susceptible persons at new or full moon, the metamorphoses and reproduction of insects and the habits of littoral fauna, the effect of exposing meat to, or sleeping under, the bright moonlight of the tropics, are not explained by science. If the questioner will turn to the CENTURY PATH for September 29, 1907, he will find a record of some new observations of biologists upon the extraordinary behavior of the Palolo worm in the Gulf of Mexico, etc., which prove the undeniable effect of the rays of the moon at one particular period!

From an astronomical standpoint the moon shows some anomalous characteristics as compared with the satellites of other planets, particularly regarding its motion and its great size in comparison with its primary, the earth. These are consistent with the Theosophical hypothesis, but the current theories of astronomy do not deal with them; they are not touched upon in the text-books, though an occasional astronomical lecturer has noticed the existence of these peculiarities. Professor Ledger in a course of lectures delivered in the City of London a few years ago pointed out that in most things the moon appeared more like a sister planet than a satellite of the earth. This is the nearest approach that a leading astronomer has made to the Theosophical position, but we may soon expect a change.

Besides discussing the question from the scientific standpoint H. P. Blavatsky gives a large number of references, in *The Secret Doctrine* and elsewhere, to the subject, showing it was included in the world's mythologies under a slight veil. Theosophy, in short, treats the earth's origin from the moon in the same spirit that any true scientific student would endeavor to prove a theory his teachers told him was true but which he must prove by his own exertions. He would seek for all the facts bearing upon the point at issue, however unlikely they seemed taken singly, or however insignificant, and if no better hypothesis covered the ground after he had fully examined the case, and if it fitted the place waiting for it, he would accept it, at least provisionally; and if he found, as we are finding day by day, that newer discoveries confirmed what his teachers had told him at the outset, the soundness of his position would be assured.

Modern Science does not take into account a large number of factors in this and many other investigations, owing to its materialistic bias; but Theosophy does not reject any alleged fact *à priori*, and it is therefore able to reason more accurately about certain things. The forthcoming Theosophical Manuals, 17 and 18 will give in simple form a general sketch of the evolution of the earth and man, according to Theosophy, and will discuss in more or less detail the interesting question of the transfer of the life-energies from the moon to its daughter "which overgrew it and gave much trouble!" C. J. R.

NEW thoughts and new interests have created new intellectual needs; . . . It is not he who repeats obstinately and parrot-like the old literary formulae and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming [this] century and so their benefactors. . . .

In order that one should fully comprehend individual life with its physiological, psychic, and spiritual mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother men, to studying and knowing collective life or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and remember the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.—H. P. Blavatsky

INQ. Are we to regard Theosophy in any way as a revelation?

THEO. In no way whatever, not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, superhuman beings; but only in the sense of an "unveiling" of old—very old—truths to minds hitherto ignorant of them—ignorant even of the existence and preservation of any such archaic knowledge. . . . Selfishness is essentially conservative, and hates being disturbed. It prefers an easy-going, unexact lie to the greatest truth, if the latter requires the sacrifice of one's smallest comfort. The power of mental inertia is great in anything that does not promise immediate benefit and reward. Our age is pre-eminently unspiritual and matter-of-fact. Moreover, there is the unfamiliar character of Theosophic teachings; the highly abstruse nature of the doctrines, some of which contradict flatly many of the human vagaries cherished by sectarians, which have eaten into the very core of popular beliefs. If we add to this the personal efforts and great purity of life exacted of those who would become the disciples of the inner circle, and the very limited class to which an entirely unselfish code appeals, it will be easy to perceive the reason why Theosophy is doomed to such slow uphill work. It is essentially the philosophy of those who suffer, and have lost all hope of being helped out of the mire of life by any other means.—H. P. Blavatsky





1000000

the general principle to the  
the. A knowledge of the ab-  
the of Theosophy is necessary  
to apply them; but to confine  
abstract would be equivalent to  
a narrow area of profitless  
this point: that not only  
be no good as a practical  
even be a good theorist.  
not foresee all possibilities or  
all factors, and it therefore  
as a check to its operations.  
we propose to ourselves a  
abstract side of Theosophy, we  
the help of experience to keep us  
away and to supply us with new  
the

which can readily be seen in the  
for instance. However much  
the size, however accurate  
the knowledge of dynamics and so  
can succeed in foreseeing all  
of nature; and the practical  
bringing out things which the  
never dreamed to be possible,  
refuse to credit, but which  
are proved by showing them to  
be consistent with theory as  
proved. We have various

### Theory and Practice in Theosophy

AT a recent British Association meeting a lecturer took as his subject the interaction between theoretical science and practical science. His main point was that though theoretical science stimulates progress in practical science, there is also a reaction or contrary influence by which practical science stimulates further discovery in theoretical science. Instances are the telescope which led to new discoveries in theoretical optics; and telegraphy, which promoted an understanding of the theory of electricity.

The lecturer was but applying to the case of science a principle that is general. Knowledge leads to action, and action leads to further knowledge. No investigator who should confine himself to the abstract would make much progress; it might indeed be that he would prefer to leave to others the business of applying his theories, but he would inevitably profit by their experience.

Let us apply this general principle to the case of Theosophy. A knowledge of the abstract principles of Theosophy is necessary for one who would apply them; but to confine oneself to the abstract would be equivalent to limiting oneself to a narrow area of profitless study. And mark this point: that not only would the theorist be no good as a practical man, but he would not even be a good theorist. The mind cannot foresee all possibilities or take into account all factors, and it therefore needs experience as a check to its operations. Hence, even if we propose to ourselves a devotion to the abstract side of Theosophy, we shall need the help of experience to keep us from going astray and to supply us with new points of view.

How true this is can readily be seen in the case of science for instance. However much mathematicians may theorize, however accurate may be their knowledge of dynamics and so forth, they never can succeed in foreseeing all the possibilities of nature; and the practical men are always finding out things which the mathematicians never dreamed to be possible, which they even refuse to credit, but which they subsequently endorse by showing them to be after all quite consistent with theory as previously formulated. We have various theories of etheric action in attempted explanation of magnetic and gravitational attraction, and the transmission of light and of Hertzian waves; but what merely theoretical calculation would ever have predicted these facts? Say what one will, experience, practice, experiment are as necessary to theory as theory is to them. The two are twin powers that cannot work apart.

A Theosophist, therefore, who wishes to have a correct theory of life, should put his theories into practice; for they need testing at every step. It is evident to all who have tried to live a Theosophical life that they have learned very much more about Theosophy than they ever would if they had confined themselves to theoretical study. It does not amount to much merely to believe that one has a Higher nature; one will never find out much about it by mere thinking. It is necessary to call it into action. Without this practical effort, the conception of a Higher nature could never amount to much. We might reach to new and seemingly exalted states, but they would be likely to be merely exaltations of

the emotions; or, if genuine illuminations, they would urge to action.

There should not be such a strong contrast made between theory and practice, as though they were mutually exclusive, and as though the practical man must necessarily be an unthinking man. The word "practical" has been misused until it has come to mean almost "unpractical." A practical Theosophist does not abandon anything save what was useless; he applies the knowledge which he has, and gains more by his experience. For him, selfish knowledge is no knowledge. STUDENT

### Gospel Advertising

WHILE thoughtful ministers are wondering what they can do to arouse a deeper appreciation of the quality of the gospel message, other evangelists seem to think that what is needed is quantity. If the people will not take the gospel when it is offered, they must be made to take it by violent methods. At least this is the impression derived from certain circulars that have come to hand, from which the following is quoted:

Order our dollar packet of gospel ammunition: 30 artistic and virile gospel post-cards, 12 personal testimony tracts, etc.

Pastors, urge your young people to form a Gospel publicity league and circularize your district regularly. Push out our modern Gospel tracts every week. Print your weekly topics on the back of them. Print anything on the backs of our Gospel tracts. Do double work—*evangelism* and *advertising*.

Use our post-cards, tracts, hand-bills, mottoes, show-cards, etc., for flyers, newspapers, magazines, cars, bill-boards, etc.

The great principle of advertising—*suggestion*—is recommended for application to the business of evangelism. Great stress is laid on the suggestive effect of a bombardment of "our little gum stickers," and so forth. The essence of this principle is that people can be made to buy things which they do not want and which they know are inferior—by the force of suggestion. The original Gospel surely did not need such recommendations. The value of conversions effected by such methods cannot be great or permanent. In the long run the people learn to discount such advertising and to judge by the merit of the goods alone. The unblushing effrontery with which money and gospel are run in double harness, and the holy *dramatis personae* set up as presiding fetishes over the business, will warn off all possible converts that could bring credit to a cause. If thoughtful Christians, to whom Christ's message is sacred; could only define their creed in such a way as to exclude such damaging acquaintances! STUDENT

### "Infernal Baboons"

A NOTED prizefighter who has for some time left the ring and betaken himself to a better calling, was recently asked whether, during a fight, he ever felt any sympathy for the man whom he was beating. His reply, published in a New York contemporary, is somewhat startling. Here is a little bit of it.

I knew that I was there to do just that thing to him if I could. I knew that if I did not do it to him he would do it to me. I knew that the sting of being licked, if I had to experience it myself, would be intolerable. And yet with all of this in my mind, I repeat that I never started one of my opponents down toward that gloomy world of shadows to which the beaten prizefighter goes, that I did not feel sorry, mortally sorry for him. I felt

ashamed of myself, ashamed of being where I was, of doing what I was doing, ashamed of the mad shouts of the men around the ring to go in and kill the poor devil already rocking towards his finish, ashamed of the whole infernal baboonish situation from beginning to end.

The two adjectives describing the situation are not badly chosen. If Dante had ever seen a prizefight, he would certainly have made a special place in his *Inferno* for the bystanders that yell around the ring; and it would have been a deeper and worse place than that prepared for the two men in the ring. They want to see blood because it means victory; the tiger wants to see it because it means food; and they and the tiger must have the courage to risk something for it. Nothing lower than humanity could have created the *Blood-for-blood's-sake* Demon, or thought out a way of gratifying it vicariously and recklessly! STUDENT

### The Maelstrom in Norway

WE have been so often disappointed in the results of inquiries into the existence of famous natural phenomena that it is quite a relief to learn that the famous Whirlpool of the Lofoden islands, in Norway, is not a myth after all, and in spite of the efforts of the people who like to reduce everything to the commonplace. There are several maelstroms in close proximity and they are extremely dangerous for boats and even large ships. For a few hours in the day ships can pass through them, but as soon as the tides begin to gain strength the whirlpools form and at times they are absolutely impassable for the largest vessels. Victor Hugo, Edgar A. Poe and other writers have given sensational descriptions of them, but in the light of sober fact, it appears these descriptions have been little if at all exaggerated; at least they well represent the danger and the horror of the spot when the tides are rushing at their fiercest and the wind is high. Many wrecks have disappeared in the vortex not to reappear for many miles. The official hydrographic charts of Norway say:

When the wind is steady at flood and ebb tide each day the whirlpool is still for half an hour or more, but . . . toward the height of the tide or when a gale is blowing the water revolves with a speed of twenty-six miles an hour in mighty whirlpools, in which the largest steamers would be helpless. STUDENT

### East and West

THE *Fortnightly Review* contains an account of an interview between some eminent Japanese and an American missionary. One of the former thus sums up:

You have brought us much; you have taught us many lessons, but none of them is so precious, so helpful, so enriching as that which—did you wish it—we could teach you, the lesson of quiet, continuous, reasoning thought. Even in material things you have seen its benefits to us. You are in the habit of saying that the victories you so applaud were won "because the Japanese think out everything beforehand." There are greater victories which each of us can win if he will but learn to think, victories over every ill that can assault poor vulnerable man in this world, for thought robs them all of their sting, and leaves the poorest of its disciples richer than any of your multi-millionaires—rich in spiritual clearness and greatness, in the conscious certainty of union with the eternal harmony which was the beginning and shall be the final outcome of the life of the Universe. STUDENT



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

No. 7. Teachers and Their Disciples

TO FOLLOW EARLY IN 1908

No. 16. From Crypt to Pronaos

An Essay on the Rise and Fall of Dogma

No. 17. Earth

Its Parentage; Its Rounds and Its Races

No. 18. Sons of the Firemist

A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents

Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
November the 24th, 1907

Total number of hours sunshine recorded during OCTOBER, 186.  
Possible sunshine, 352. Percentage, 53. Average number of hours per day, 6.00 (decimal notation). Observations taken at 8 a. m., Pacific Time.

NOV.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
18	29.543	63	47	51	47	00.0	E	5
19	29.832	64	47	52	45	0.00	E	6
20	29.831	65	50	54	52	0.01	SE	6
21	29.772	63	48	52	49	0.00	E	4
22	29.868	63	53	57	48	0.00	E	5
23	29.782	65	50	57	47	0.00	E	3
24	29.815	62	52	61	49	0.00	E	10



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902

Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Loma Land Photo and Eng. Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE*

In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT

GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY

NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD

THE ARYAN THEOSOPHICAL SOCIETY

QUOTATIONS

RISE, OH SUN!

THEOSOPHY APPLIED TO DAILY LIFE

THEOSOPHY AND CHRISTIANITY

REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY

WILLIAM Q. JUDGE

KATHERINE TINGLEY, THE AUTOCRAT

THE DRAMA

CAPITAL PUNISHMENT

THE DEATH FARCE

THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG

HUMAN LIMITATIONS

THEOSOPHICAL SIGN-POSTS

LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND

THE PILLAR OF THE WORLD

THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET

The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12



dup.

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 4 Point Loma, San Diego, California Copy 104

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

DECEMBER 8, 1907

No. 5

# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.

Copyright, 1907, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 5

## CONTENTS

### Pages 2, 3—EDITORIAL

Fragments of Arcane Science  
Discipline of Children  
Heights and Valleys of Civilization  
Co-operative Housekeeping

### Page 4—TWENTIETH CENTURY PROBLEMS

Morals by Surgery  
The Next Generation  
The Cycle of Instincts  
The Theory of Rebirth

### Page 5—ARCHAEOLOGY, ETHNOLOGY, ETC.

Dolmens: The World's History in Stone  
Interior of Dolmen of Rondosec, Plouhanel, Morbihan (illustration)

### Page 6—TWENTIETH CENTURY SCIENCE

A Possible Future  
Fluid Chronology  
The Perspective of Life

### Page 7—NATURE STUDIES

The Okapi  
Harvard's New Timber Tract  
The Southern California Editorial Association's Visit to Lomaland, June 29, 1907 (illustrations)  
Song of the Storm (verse)  
Artificial Honey  
Scenic Desolation in Ballooning

### Pages 8, 9—WOMAN'S WORK

Geneva  
Geneva, City of the Allobroges (illustration)  
The Value of Reticence

### Page 10—OUR YOUNG FOLK

Lighthouses  
The Pessimist Firefly (verse)  
A Japanese Hero's Thoughts about Education

### Page 11—CHILDREN'S HOUR

The Fairy Folk of the North  
"I am trying to be a Râja Yoga" (illustration)  
The Discobolus

### Page 12—THEOSOPHICAL FORUM, ISIS THEATER

Lomaland Students at Isis Theater  
The Optimism of Theosophy

### Page 13—ART, MUSIC, LITERATURE & DRAMA

A Proposed Home for Artists  
St. George and the Dragon (illustration)  
Shakespeare's Genius

### Page 14—THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Katherine Tingley in Europe  
Clippings from the Press

### Pages 15, 16—STUDENTS' PATH, ETC.

From "The Bobolink" (verse)  
Capital Punishment  
We are Immortal  
From "The Sphinx" (verse)  
Theosophical Forum

### Page 17—GENERAL

Coincidences  
Coal-Gas vs. Electric Light  
Orizin of Some Inn Signs  
Metallic Beautification

### Pages 18, 19, 20—

Meteorological Table; Advertisements; Book List

## Fragments of Arcane Science

THE following quotations are taken from the *Ohio Archaeological and Historical Quarterly*.

Of old the Indians abode tranquilly in the Sacramento Valley and were happy. All of a sudden there was a mighty and swift rushing of waters, so that the whole valley became like the Big Waters, which no man can measure. The Indians fled for their lives, but a great many were overtaken by the waters. Also the frogs and the salmon pursued swiftly after them and ate many Indians. Then all the Indians were drowned but two who escaped into the foot-hills. But the Great-Man gave these two fertility, so the world was soon repopled. From these two there sprung many tribes, even a mighty nation, and one man was chief over them all.—*The Maidu Legend of the Flood*.

Before the beginning of the new-making, Awonawilona (the Maker and container of All, the All-father Father), solely had being. There was nothing else whatsoever throughout the great space of the ages save everywhere black darkness in it, and everywhere void desolation.

In the beginning of the new-made, Awonawilona conceived within himself and thought outward in space, whereby mists of increase, steams potent of growth, were evolved and uplifted. Thus, by means of his innate knowledge, the All-container made himself in person and form of the Sun, whom we hold to be our father and who thus came to exist and appear. With his appearance came the brightening of the spaces with light, and with the brightening of the spaces the great mist-clouds were thickened together and fell, whereby was evolved water in water; yea, and the world-holding sea.

With his substance of flesh, outdrawn from the surface of his person, the Sun-father formed the seed-stuff of twain worlds, impregnating therewith the great waters, and lo! in the heat of his light these waters of the sea grew green, and scums rose upon them, waxing wide and weighty, until, behold! they became the Four-fold containing Mother-Earth and the All-covering Father-Sky.—*Fragment of Creation Story*.

It is well known to students of antiquity that Deluges and Noahs are universal. The great Flood, says H. P. Blavatsky, had several meanings, and referred to both spiritual and physical events. The First Cosmic Flood refers to primordial creation, or the formation of Heaven and the Earths. But the terrestrial Deluge has also a dual application. In one case it referred to the real historical submersion of Atlantis; in the other case it is symbolical. But deluges like glacial periods, have been numerous, as geology can show; and, while the great Atlantean Deluge is the one referred to in our own and other Flood stories, yet subsequent floods have been confused with it.

When the wicked remnants of the Atlantean or Fourth Race were thus destroyed, the seed of the Fifth Race was preserved, and this is the physical meaning of the Ark story. Owing to the exact correspondence between the spiritual and the physical—"as above, so below"—it was possible to preserve in the same story accounts both symbolical and literal, referring to the Mysteries and to the history of the Fourth and Fifth Races. As has been so frequently pointed out, the Flood stories exist all over the world, such races as the American Indians, for example, having them even in their smallest details, such as the sending out of the birds from the Ark, the resting of the Ark on a sacred mountain, and so on; and these stories far antedate the arrival of Christianity. This fact is once again respectfully commended to the attention of our biblical critics and theologians, as it seems to have such an important bearing on their researches that to ignore it would be fatal. Is it not obvious that in our Hebrew-Chaldaean Bible, we have but one out of many of these confused semi-symbolical narratives?

With regard to the Creation story, it must be premised that man never was "created" all at once by God as described in Christian theology. He is truly the product of evolution, but not of physical evolution alone. There are several distinct lines of evolution that converge in man, and from which he derives the various principles of which he is compounded. The question is obviously a very profound one, and its full comprehension awaits only those whose purity and devotion of life has led them

## Theosophy the Key

to the portals of Wisdom. But in Theosophical writings there is enough of the broad outlines given to correct some superstitions of modern thought and set inquirers on the right track. Briefly we may distinguish man's evolution into corporeal, mental and spiritual; the first relating to the animal evolution on which modern science speculates; the second to the evolution of the mental and psychic elements in man, and the third to the derivation of the Divine Flame in man. These tenets, expressed in allegorical form, are found, in many degrees of incompleteness and confusion, among the sacred myths of various ages and races. In our Hebrew-Chaldaean Bible we have a fragment. In this account there is a mixture of two distinct Creation stories, as has been discovered by the theologians, who call them the Elohist and the Jahvist accounts. The second one, in Genesis II, ought to come first; it describes how the Lord God (Yehovah) made man of

the dust of the ground and made him a living soul (*nephesh*, "animal soul"). This man was endowed only with natural life, and not yet ensouled.

**"Creation" or Formation** The account in Genesis I, which should come second, tells how God, in this case *elohim*, "creative powers," imparted their likeness to man. This is in accordance with the archaic teaching that the *Manas*, or self-conscious responsible power in man, was imparted to him by the *Mānasaputras*, or "Sons of Mind," Beings who had become perfected in previous great cycles.

The account given in the extract quoted above reminds us much of that in Genesis I; and, as it is only a sample from among very many, it ought to give theologians something to think about, as to how such races came to have such teachings independently of Christianity.

The only way out of the endless difficulties of this sort that must ever confront scholars is to recognize that all these myths and traditions are the surviving fragments of a once well known and universally diffused Science, which was one when the races were one, and has become dissevered as the races became dissevered.

**Modern Science Limited** Nowadays we have a science whose channels of information are the bodily sense alone, whose field of inquiry is the physical world alone, and whose court of appeal is the so-called "intellect." This science makes no demands on character and holiness of life; these attributes are not regarded as essentials for wisdom. Hence this science lends itself as much to the unworthy as to the worthy, as much to the indifferent as to the scrupulous; and its effects upon human welfare are, to say the least dubious.

In olden times, Wisdom was not thus regarded; knowledge was a sacred thing, whose use was a duty and whose abuse was a terrible crime. Purification was the gateway to its attainment; its effects were wholly beneficent. This ancient ideal of Science needs to be restored, ere we can hope to advance beyond the present limited scope of our knowledge to those realms wherein the deeper mysteries of life and nature lie veiled. STUDENT

### Discipline of Children

**S**PEAKING of children, a writer says that where discipline leads to deceit, then better no discipline at all; that the majority of children do things of which the parent knows nothing and practise deceit to avoid punishment. The statement is illustrated by the case of two boys who, having saved a little girl from drowning, denied the story for fear of being punished for going into the water, and were much surprised at being praised and rewarded. Children early learn to deceive through fear, continues the writer, and concludes:

This shows how far grown-ups are from understanding the real nature of the little ones. . . . Perhaps this deceit among children comes because parents find it so much easier to punish carelessly than to explain carefully.

Observe the missing member in the argument: "parents will do that which they find easier." The nail has been hit on the head: the indolence of the parents is what is to

blame. They are afraid of trouble, afraid of their own unpleasant emotions, afraid of their children. Consequently they cannot rule them; is it any wonder?

Discipline which constrains through fear, and does not touch the inner nature, ceases to act when supervision is removed, and hypocrites are bred. The parents have not won the confidence of their children, and appear rather as unreasonable tyrants than as watchful guardians. But whose fault is this? There are many parents who care more for their own feelings than for anything else, and who do not mind what happens so long as they do not know of it; these often argue themselves into an unfounded optimism as to their children, a blissful state which the children promote by their hypocrisy. Often the relation between parent and child is such that the child would do anything rather than consult its parent; its quick intuition has discovered that the parent is troubled, bored, and uninterested by its doings. So it leads a private life all unknown to the parent.

We often hear of the *privileges* of parenthood and much fine gush might be quoted about them. We would like to hear more of the *duties* of parenthood. But perhaps parents "find it easier" to enjoy the privileges than to discharge the duties. We hear much of parental "love"; but what is mis-called "love" is too often a weak sentimentality or merely a love of pleasure. This kind of love can be played upon. Without calling a child "wicked," one can truthfully say that nature, human nature, is all alive in it, and this human nature will make a fine fool of that parental "love." Thus children soon learn to manage their parents, though often the children themselves do not know that they are doing it; the strong natural instincts and desires act on the fears and emotions of the weak parent. The child gets what it wants by playing upon the parental sentimentality and fear of discomfort; and, into the bargain, fools the parent completely.

Children are not automata; they are human beings, very much alive. Nature rules in them, and Nature is not to be controlled by any force short of the human will and intelligence. Not that the parent should control the child by the parent's own will; he should arouse the child's will to control the child's own nature. Instead we find, as above, that the parent often arouses merely a hypocritical cunning which is part of the child's lower nature. Perhaps the reason why the parent fails to arouse the child's higher nature is because his own higher nature needs arousing. So we need a Theosophical Rāja Yoga school for parents, to teach them about their higher nature and their duties to human beings in the helpless stage of infancy.

A child may be very pretty and delicate externally; but internally it is a full-fledged human Soul. We should remember that all the powers of a full-grown person are there, as yet unmanifested outwardly, but still present interiorly. We have a dual nature in the child to deal with; it is a child and yet a Soul. Most parents deal only with the child, as though it were never to grow up.

True discipline is obedience to the light within; the law to be obeyed is no arbitrary law, but the law of right living. But the parents need to know more about these things themselves, in the first place. STUDENT

### Heights and Valleys of Civilization

**A** WRITER'S definition of civilization lies implicit in his selection of an *index* to civilization. The writer of a recent volume of historical studies thinks that the history of civilization might be written as *the history of aspiration*. So written it presents a new and unexpected set of landmarks. The volume gives us Egypt as the earliest of the nations and then shows that in that country aspiration rose as high as it ever has since. The proof consists in a number of quotations from Egyptian liturgies and inscriptions, very ample for their purpose. For example, enumerating indirectly the qualification to be possessed by a soul desirous to enter heaven, the *Book of the Dead* represents such a soul as declaring that

He has not oppressed his kindred, not ill-treated his slaves nor exacted from them excessive labor, or been the cause of cruelty towards the slaves of others; that through his act no hunger has been suffered, no tear has been shed. "I have not deprived the babe of its milk. I have not used a deceitful weight. I have attacked no man, I have deceived no man, I have terrified no man, I have slandered no man. I have never been insolent or ill-tempered or a mischief-maker. I have given bread to the hungry, water to the thirsty, apparel to the naked, a boat to the shipwrecked. I have done that which is right and true for the Lord of right and truth."

A psalm which the volume quotes gives the Egyptian conception of the Deity:

Hail to thee, Ra, Lord of Truth, whose shrine is hidden, at whose command the gods were made. Thou listenest to the poor who is in distress, thou deliverest the timid man from the violent. Thou judgest the poor and the oppressed, Lord of mercy most loving, at whose coming men live.

How many milleniums before Christianity this prayer was first spoken we do not know. The hymns of the Vedas and of the Persian sacred writings would give us very complete parallels. But between then and now intervenes the history of the nations around the Mediterranean basin. And if the altitude of aspiration is the test of civilization, Sir William Ramsay is right—the world went downhill for milleniums and is only now climbing back (though here Sir William might not agree) towards moral heights that had been attained when the Aryan race was young. STUDENT

### Co-operative Housekeeping

**A** SCHEME of co-operative housekeeping is to be tried in one of the garden cities of England. The plan is to build a number of dwellings in the form of a quadrangle, like a college, with separate living-rooms but a common kitchen, with qualified cook and staff; the meals to be served in a common hall, or else, for a small extra payment, sent hot to the private rooms. Other services also will be obtainable from the administration department.

So far as food is concerned, the digestions of the dwellers are likely to be benefited by cookery which will certainly be better and less monotonous than many have been accustomed to; and there will be a great economy of labor and anxiety. But the rights of privacy in housekeeping are very dear. In view, however, of the increase of woman's work in other than domestic spheres, there will doubtless be some demand for this mode of life for families. The experiment is worth trying. STUDENT



# Some Views on XXth Century Problems

## Morals by Surgery

FROM time to time we hear of some good boy who, falling on his head, is thereafter a bad boy. Taken to a surgeon it turns out that a splinter of bone is pressing on his brain. This is raised or removed and he is a good boy again.

The theory that we are what we are because of our heredity or immediate environment, and that the most influential item in environment is the body, comes up at once. According to this theory not only are we not strictly responsible for anything we do or are, but in the future it may be to refined surgery that we shall turn for a moral mankind. Even people who do not put the thing quite so baldly to themselves as that, get some of the shadow of it across their minds, and do not well know what to say about it.

The ordinary man, who does not know much about his own power, may be at the mercy of his bodily condition. If his liver is out of order he is cross and may accept the crossness as a phase of himself, knowing no remedy but a pill. An *animal* whose liver was out of order would have no choice but crossness. Its consciousness is not identical with its body, and the nucleus of it pre-exists and will post-exist the body. But, roughly speaking, the animal's feeling is conditioned and complexioned by the bodily balance. So is man's, to the extent that he is an animal. But he is a man, more than animal, precisely because there is awake in him, present in him, a center of conscious will capable of dominating the whole animal gamut, of permitting or refusing to permit any phase of temper and emotion. He is of course not independent. If his liver is out of order he will have difficulty in suppressing irritability and substituting geniality and placidity. But he *can* do so, first and easily in speech and act; with more difficulty — which diminishes and vanishes with practice — in feeling. The slightest study of his own nature will convince anyone of that simple fact in practical psychology; the slightest attempt along that line will show him his duality, show him exactly where he differs radically from the mere animal, and enable him to face the fact of the restoration to goodness of the bad boy with no loss of his sense of human dignity. Indeed if that very boy had been properly trained to know himself and his power, it would have been left for slighter or other symptoms to indicate the need for the surgeon.

STUDENT

## The Next Generation

THE New York Committee on Physical Welfare of School Children has just published the results of an elaborate investigation made for it by four specially qualified physicians. The investigation concerned itself with New York children only; but the report generalizes, remarking that if these particular children are typical of American children in general, the schools of the country must contain not less than *twelve millions* who are the victims of serious physical defects! Perhaps they are not typical, and we ought to say eight or ten millions — or fourteen.

The report further remarks that these defects are not such as would be prevented by better nourishment and ventilation, but require medical and surgical aid.

It then tries to minimize the seriousness of the situation it pictures, by the expression of an unwarranted belief that if we could know as thoroughly the condition of the children of fifty years ago, we should find it — except as to eyesight — worse. The belief is unwarranted because it is opposed to the figures of tuberculosis. The steady increase of tuberculosis — the most usual form of manifestation of generally weakened tissue-resistance, and the most easily estimated index of it — is somewhat masked by its better treatment. But shielded behind this better treatment and by careful preventive measures, the *tendency* continues to increase. I have not conferred upon my poultry an added power to resist foxes by building better coops nor by setting traps. But their deathrate will be lower.

What is to be done? One suggestion made in the report shows the urgent need of opening the whole question of methods in education. It is that the course of study in public schools should at least not be such as to produce or aggravate disease and defects!

The state concerns itself first with the education of the children who in a few years will compose it; secondly, when at all, with their health. It must reverse the order. And those education officials who have visited Katherine Tingley's Rāja Yoga schools at Point Loma and elsewhere will have gained some further ideas which will ultimately bear rich fruit.

STUDENT

## The Cycle of Instincts

METCHNIKOFF, who proposes to make us immortal by the addition of sour milk to our diet — because the lactic acid formed by the germs therein is fatal to those bacilli in the large intestine whose putrefactive products gradually age and poison us — maintains that at each of the great periods of life a special instinct arises, slowly superseding the previous one. Thus when the time for death nears, the instinct is to *let go*, to rest. Before that, the instinct, sense, feeling, — we have no very good word — is of *the value of life*. By this is meant, not so much the desirability of personally keeping alive as the abstract importance of life itself.

In an ideal life, all these instincts would follow each other in regular order. But in the lives we now live, some do not come at all or only feebly; some are greatly in excess. We are out of balance. Pessimism, for example, is due to the total absence of the value-of-life instinct. And because the lives of all men are too short, the placid death instinct rarely has a chance to appear at all.

The Russian chemist's ideas suggest a few comments. The value-of-life instinct, if it is really present, is an illumination. Its place is usually more or less completely occupied by its antagonist — that unreasoned, unilluminated grasp of life whose obverse is terror at the thought of death. And this sometimes reigns up to the very moment of death. Nevertheless,

though not in that way, one's personal life should be respected, grasped, conserved. For each one of us, in each life and in the totality of his lives, is living out a unique phase of the Great Life of which he is a fragment. Of that Life each of his lives is a day full of meaning and import, just as he may make each of his own days full of meaning for himself, a rounded out phase of his own growth. The greater Life depends on us for its outworking. There are infinite meanings in it, as yet latent and folded, waiting to unfold themselves in our lives. Therefore the ancient students were taught to regard each day from the rising of the sun as sacred, and through all tasks to hold in their hearts, in the silence, the sense of that sacredness. It was a sense of responsibility, of *vocation*, and though it was knowledge it was and is beyond expression, beyond words. In our day we do not think of the heart consciousness as capable of *knowing* anything, nor believe in the possibility of knowledge which is outside verbal expression. So that penultimate "instinct" of Metchnikoff's, whose significance he can hardly have appreciated, now gets little chance of development. But the way is as open as ever.

And again, the death instinct, the instinct to give up and rest, normal as it may be for most, though perhaps not often attained, will itself in stronger and nobler men and women be replaced by another. It is sometimes nobly held off by women who fight for the last minute of life in the interests of their children. And those who have worked unselfishly for humanity, who know themselves as souls and immortal, will go up to and through death with unweakened purpose. They will let go physical life because the instrument is worn out. But they will hold their charge, their vocation, as closely as when physical life ran highest, too strong to crave for rest and ready at once for the rebirth that will bring them again upon the field.

STUDENT

## The Theory of Rebirth

PROFESSOR HAECKEL seems to be doing more good than he knew and in another way than he intended. His statement that consciousness is a "physiological function of the brain," meaningless as it is, has inspired a reply by Mr. Hugh MacColl in the *Hibbert Journal*. He replies to the Professor by passing immediately beyond him and asking where and what is the soul. It is not the senses, which merely transmit; nor the brain, which merely receives and co-ordinates what is transmitted to it; but that which *understands* what it receives. The soul, says Mr. MacColl, is that which feels and thinks. But he will be in difficulties unless he goes a step further. It is that which *witnesses*, and should absolutely *dominate* the apparatuses and processes of thinking and feeling — is therefore not identical with them. They tend to vary with the bodily condition. But the important point in the article is its advocacy of re-incarnation. The soul is continually re-embodied, always rising in the long run "from higher to higher, and from better to better," a reincarnated idea.

STUDENT

# Archaeology Palaeontology Ethnology

## Dolmens: The World's History in Stone

THOUGH the subject of dolmens has been frequently dealt with on this page of the CENTURY PATH, its importance and interest are such that it may well be dealt with again.

In treatises on archaeology we shall find that one of the headings is "Rude Stone Monuments" — by which is meant the huge stones, dating from unrecorded times, set up in every country of the globe. These are classified as: *Menhirs*, single monoliths raised on end; *Alignments*, monoliths arranged in lines; *Cromlechs*, monoliths arranged so as to form an enclosure, like that of Stonehenge; and *Dolmens*, monoliths covered with capstones so as to form a chamber. But there is a little disagreement about the exact definition of these several terms.

In France there are 1600 of the isolated menhirs recorded, mostly in Brittany. The largest known in the world is that of Locmariaquer (Morbihan), which is a rude but smooth-sided obelisk, now lying broken into four pieces, the aggregate length of which is 67 feet. It was of granite foreign to the neighborhood and weighed 382 tons (U. S. A.). The next largest is 37 feet high and there are sixty-seven of various heights down to 16 feet. Menhirs are also found abundantly in the British Isles, in Scandinavia, in Algeria, Morocco, India, Central Asia, America, etc.

Near Carnac in Brittany are various Alignments, the first three groups of which are supposed to be parts of an original line nearly two miles long. A plan that was made of the alignments at Erdeven shows that out of a total of 1120 menhirs that originally constituted the group, 290 are still standing, 740 fallen, and 90 removed.

Of cromlechs, Stonehenge is a famous example. They are generally circular or oval, but rectangular ones are also known. Frequently the stones are arranged concentrically.

Dolmens in their simplest form are three or four upright stones with a single capstone, and they vary till we reach the Giant's Graves, *Grottes aux Fées*, and *Allées Couvertes*. They occur in the north of Europe, in the Crimea and Circassia, through Central Asia, to India. Similar structures have been found in Palestine, Arabia, Persia, Australia, the Penrhyn Isles, Madagascar, Peru, etc.

Now here is an ancient book which all may read; and verily it defies every theory that archaeologists, ethnologists and historians have ever put forward about the human race. And herein we have both a problem and its solution; for the stones were put there largely for the purpose of defying such theories, and well have they fulfilled it! But, more marvelous still, archaeologists still continue to sit among these monuments and construct theories totally at variance with them; so that, so far from being fearful of mentioning the dolmens too often, one ought rather to wish that pictures of them were hung in every study and every schoolroom, to say nothing of the pulpits.

Were they built by Druids? Then what were the Druids doing in Madagascar and Australia? Were they built by Stone-Age men, whose implements are



Lomaland Photo. and Engraving Dept.

INTERIOR OF DOLMEN DE RONDOSEC, PLOUHARNEL, MORBIHAN

found in some of them? Then they could not have been built by the Iron-Age men (whose implements are found in others of them). Some have cup-shaped hollows, clearly pointing to sacrifice; others are covered all over with hieroglyphics. Some were evidently used for burial. It is certain that others were used as fortifications. When not intended for landmarks, they were clearly meant for refuges. In short, they have precisely the marks which any reasonable person would expect to find in buildings which have seen all the races and all the ages, witnessed more history than is written in all the books in the world, and been used by every single race, and class of people, for every conceivable purpose.

No ordinary theory, conformable to orthodox views of the past, can account for the universal diffusion of these monuments, found as they are on every continent and on the oceanic islands. Was there a "race of dolmen-builders"? Such an idea is, in the opinion of many scientists, absurd; and it would need to have been a wonderful race, one throughout the world. Will theories of migration account for them? Here again it would be necessary to suppose extraordinary means of transit across the oceans. We must look for a great race of people, living in times far remoter than history has penetrated, who had access to all these lands, and who were animated by a mighty purpose, as well as possessed of powers adequate to the transportation and erection of such colossi. We must go back to the times when, as geology tells us, what are now waterways were dry land.

The general similarity among the stones shows that the builders were either one people or so united in idea and purpose as to be practically one people. It is inconceivable that all humanity, separated as now into races so alien from one another, would be smitten with the universal mania for erecting megaliths. Again the similarity between most of them precludes the idea that they are the casual accumulations of ages of history, built independently and at different times.

A word or two as to the classification of human Races, as given in Theosophical teachings. These are on a far ampler scale than the meager scheme of our historical chronology. The latter is still under the thumb of ecclesiastical tradition, from which it has not yet succeeded in emancipating itself so far as humanity is concerned, though it has done so in the matters of geology and astronomy.

We are in the Fifth Root-Race at present. Each Root-Race has seven sub-races. Each sub-race has

seven family-races. The family-races are divided into nations. We are in the fifth sub-race of the Fifth Root-Race. The Fifth Root-Race has been in existence about 1,000,000 years, and each of the first four sub-races thereof endured some 210,000 years. Therefore a family-race lasts 30,000 years.

Now these stones were erected by the second sub-race of the Fifth Root-Race, men of gigantic stature. Initiates of this race moved from one land to another for the purpose of supervising the erection of menhirs and dolmens, colossal Zodiacs of stone, and places of sepulcher, as symbolic records of the world's history. They journeyed from Egypt in a northwest-

erly direction, *by land*, over what later became the Straits of Gibraltar; turned north and traveled through the future Phoenician settlements of Southern Gaul; then still further north, until, reaching Carnac in Brittany, they turned to the west again and arrived, *still traveling by land*, on the northwestern promontory of the New Continent. This was when,

"The level of the Baltic and of the North Sea was 400 feet higher than it is now; when the valley of the Somme was not hollowed to the depth it has now attained; when Sicily was joined to Africa, Barbary to Spain," when "Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenque were not in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn."—(M. Joly, *Men before Metals*)

These megalithic remains, and especially the "Mounds," are connected with serpents and dragons, alligators and crocodiles. Such symbols are delineated either in their alignment or in carvings upon their face. Often the whole building is a book of hieroglyphics. This proves to the student of symbolism their connexion with the Wisdom-Religion.

Let not the reader be startled by the vast periods of time. Men of science tell us, what is clearly true, that mere size and duration are as nothing in a universe that is not finite; and they pass easily from the discussion of the infinitesimal atoms and light-waves to that of the unthinkable stellar distances. Physical science frankly admits this and talks freely of millions of years in geology and astronomy. Why limit the human race to such a near limit in the past? Whether we limit it equally in the future or not, it is absurd to limit it in the past.

But though these infinitudes of time seem vast compared with the duration of a single physical lifetime and with our physical conceptions of time, it is not so with the life of the Soul or with the life of Humanity. Once enlarge our conception of life beyond the tiny cycle of our own personal life, and we cease to figure so insignificantly in the universe. Let us familiarize ourselves with the grand truth of Reincarnation and of the unity of Souls, and we shall be on the way to realizing a larger life. "What is man, that Thou art so mindful of him?" He is a very great deal more than he thinks he is; and, though he may make himself little enough to be vain, he *can* be great enough to be self-respecting. May the discoveries of science teach humanity to take a larger view of humanity!

STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## A Possible Future

RECENT researches into the nature of crystals, showing that there is a state of matter below the crystalline, have suggested to an imaginative French chemist a new picture of the future of the universe. He has perhaps also been reading a little Theosophy. When a plate of gold which has been much polished or beaten very thin is examined microscopically, the crystals are found to have been broken. It has to some degree lost its softness, and at the edge, where the beating has been carried farthest, it may have become so hard as to crack. In the early stages of the process the crystals are deformed, not broken; they have not only slipped with regard to each other, but one pole of the individual crystal has slipped upon the other along a cleavage plane. As the beating or rubbing goes on, the next slip disintegrates the crystal altogether. Passing through a momentarily fluid condition it settles down into hard formlessness. The next deeper layer shows fragments of crystals cased in the newly formed vitreous matter. This, in a still deeper layer, may surround uninjured crystals.

If, now, the film be heated, the crystals suddenly reappear as they were, and all the vitreous matter vanishes into its old crystalline state. The film is now as soft as ever and the beating may be continued.

Within certain limits of temperature a deformed or broken crystal behaves somewhat as if alive; if injured it will start at once to repair itself; and it will grow in size. Above that limit it may take a new shape altogether, an "allotropic" modification, and this will behave in the same way. Above that again it may be unable to maintain any crystalline form and merely melt. Cooled below a certain point, while retaining its form it will not exhibit life, will not grow, will not repair an injury.

So there is a state of matter below the living crystalline, in which, if there are crystals, they are "dead," a state where the force of cohesion acts to the exclusion of that which carries molecules apart, free. At absolute zero the latter has vanished, cohesion alone reigns. As temperature rises, and the freeing force of heat begins to antagonize the cohesion, the two forces come to a balance and the crystalline form of any substance represents its way of balancing the two. Temperature still rising, cohesion is at last overbalanced, the crystal melts and a fluid results. Still higher, cohesion ceases to work between the molecules; they fly free and a gas results. Still higher the atoms within them are freed. Under the influence of light, vibrations of the same order as heat, the atom itself begins to disintegrate into electrons, and all form or organization, so far as we know, is at an end.

But we know a few cases of the phenomenon called "fluid crystals," bodies which, though nearly fluid, preserve crystalline structure and habits.

Science supposes, reasoning from the past, that we can foresee a time when all matter will have radiated away its heat into space

and assumed an absolutely dead, subcrystalline condition. But we have just learned that this is not the whole of the story. Matter radiates the measurable heat that it has; but we now know of some of the heavier elements that in continuously passing into simpler and lighter ones—and we do not know that the process stops anywhere—generate enormous quantities of heat and light, raising the temperature of all the matter about them. The future destiny of the universe may therefore be, while becoming more and more rarified, to become for uncounted aeons *hotter and hotter*. And the final upshot, when at last radiation *does* win the day, may be a rarified haze instead of a lot of dead globes. On this view, the future evolution of all things living, from crystal upward, consists in the *power to retain form against increasing temperature*, just as "fluid crystals" retain their form through fluid. The forms would get more and more complex to accommodate the increasing heat and light, and their consciousness would correspond. The nucleus of the sun, for example, may have form and organization in spite of a heat that would instantly destroy any form now on earth.

Finally the possibilities of form would be exhausted and the haze of final-primordial stuff would wait until a new Fiat, reinforcing cohesion, would inaugurate the vast drama once more. The spiral serpent would take up his work in chaos. STUDENT

## Fluid Chronology

IT is astonishing how much the few grains of radium extracted since 1898 have contributed to our supplies of ignorance, if also to our knowledge. Until that date the earth's history was all clear and exact. The planet was a hot body cooling regularly and at an ascertainable rate. Calculating backwards we could say about when "the moon was thrown off," (namely between fifty-four millions and "many" hundreds of millions of years before the Christian era), and when the sedimentary rocks began to be deposited, (namely, between twenty-six millions of years ago and a hundred millions).

But these delicate calculations have been upset. Radium will heat its own weight of water to boiling point in an hour, and will go on doing that for thousands of years before its life is over. And while it is dying in this strenuous manner, more is forming. Uranium, another metal, all the while that *it* is dying, is giving birth to radium; and *it* takes hundreds of millions of years to die.

As soon as they realized these facts, geologists perceived that all their calculations might be utterly at fault, their estimated periods any number of times too short. The earth, so far from resembling other cooling bodies, might not be cooling at all, might even be getting hotter. All depended upon the amount of radium in the crust. Examination of the amount in the accessible surface rocks shows that if the same proportion exists right in to the center, the temperature must actually be rising; if it stops sharply at a depth of forty-five

miles, there is enough to maintain the temperature as it is. But as we are pretty sure, from such knowledge as we have, that until now the earth's temperature *has* been falling, we can take two or three paths of speculation. We can suppose that there has always been radium, but that it does not extend so far in as forty-five miles. We can suppose it a recent evolution on the earth, or a recent arrival from the sun. All these three views have their supporters. But it is plain that the last two are compatible with, almost parts of, a so-far unuttered hypothesis that at some comparatively recent date, geologically speaking, the earth may have entered a new phase of her history or come round a turning point. Having been, until recently, cooling, she may have become as cool as she wishes and decided now to warm up again. Neither does it follow that such a warming, to whatever point it were carried, would involve the extinction of life. Astronomers often argue that such or another planet cannot be inhabited because the conditions there do not permit. They are really making an unwarranted statement that conscious life is only possible under the material conditions through which *our* conscious life manifests. From all that we know, it seems eminently probable that if the earth's temperature rose slowly, adaptation of life and organization would accompany.

The moral is, to keep our eyes on the conclusions of science; but to remember that within the week another radium, another X-ray, may require the recasting of the half of them. STUDENT

## The Perspective of Life

MANY years ago, when Virchow first began to write about the cell, it was thought that in that little organism, of which millions make up our bodies, we had the indivisible unit of life.

But presently the view narrowed. The nucleus could live without the cell-body, though the latter hardly without the former. The nucleus was therefore the indivisible unit.

With higher microscopic powers, very much the contrary was found. The nucleus contained from some few up to 200 lesser units, "chromosomes," capable of being singly removed from it and exhibiting every mark of individual life. *They* therefore were the real units.

Not at all. Within each of them were a number of still minuter granules, the "chromomeres," also having a set of important activities of their own, very marked in the processes of division and union of cells.

Surely we are now at the end. We are at the end of present microscopic possibilities. But the facts of heredity cannot be explained unless we postulate within the chromomeres a set of still minuter units, "allelomorphs," each representing some tissue of the body and capable, when the time comes, of reproducing it. And it would seem foolish to suppose that with them we do now come to finality. In fact there may not be any finality. Organization may be limitless both ways. STUDENT



## Nature

## Studies

## The Okapi

THE okapi, recently discovered in the Congo forest, was mentioned by the explorer Stanley as an animal of ass-like appearance that was caught in pits; but the scientists, having foregone conclusions to the contrary, would not believe him. Still the okapi does exist. It is found to be a near ally of a fossil specimen found in Greece and Asia Minor. Its nearest living relative is the giraffe; it is larger than a stag. Like the giraffe it has only two hoofs and no remains whatever of the other digits which are represented in the deer, oxen and in most antelopes, by two little false hoofs on either side of the third and fourth toe. The color is most remarkable. The cheeks and jaws are yellowish white, contrasting abruptly with the dark-hued neck; the forehead is a deep red chestnut and the ears are the same color fringed with black. The forehead ranges between vinous red and black, and a black line follows the bridge of the nose down to the nostrils. The muzzle is sepia-colored; the neck, shoulders, barrel and back range from sepia and jet black to rich red; the belly is blackish; the hind quarters and forelegs are either snowy white or pale cream, touched here and there with orange, and boldly marked with purple-black stripes and splotches like a zebra. The hair is very short and glossy. Very little horn is discernible in the stuffed specimen from which the above description (in *Nature*, London) is taken. The animal is said by the natives to feed on leaves and small twigs.

STUDENT

## Harvard's New Timber Tract

THE forestry department of Harvard University has secured, through gift, a tract of 2300 acres of timber land for the practical teaching of forestry. It is described as probably the best body of timber now to be found on an equal area anywhere in Massachusetts. There are 10,000,000 board feet of merchantable lumber, nine-tenths of it white pine; but this occupies only half the area, the rest being occupied by various types of hardwood growth, younger crops of pine, and some open ground. The area includes three miles of the Swift River valley, the basins of two ponds, and the slopes of Prospect Hill; and there are excellent wood-roads. Various people have also donated adjoining tracts of land so as to surround and protect the reservation. A great advantage is that it so happens that there are stands of



## SONG OF THE STORM

OUT of the cavern of Time I spring,  
On the dancing feet of the wind;  
Wildly, oh! wildly my way I wing,  
While the gray clouds hurry behind,  
Trailing a mantle far over the sky,  
And the maniac winds go bellowing by.

The scudding grasses all shivering fly,  
And the plants crouch down to the earth  
The old oaks groan and the poplars sigh,  
But I laugh with a frenzied mirth,  
And call on the tempests to mock their cries  
With thunderous tongues and with flaming eyes.

Not a trembling tree but lifts its arms  
With a vain appeal to the skies;  
Oh! I love their terrors and wild alarms  
And the merciless, mad replies  
From the foam-flecked mouths of the chafing hounds  
That I hold in leash in my hunting grounds.

--- *Pall Mall Gazette*

clude practical lumbering, the planting or replanting of areas from saplings or natural seeding, the study of diseases, and of the various methods of reproduction, cuttings, thinnings, growth, etc. These will be carried on under the combined direction of the German Meister-schule and of the university forest school. STUDENT

## Artificial Honey

CANE-SUGAR, under the action of certain dilute acids or ferments, undergoes the process known as

"inversion"; that is, it becomes transformed into the two products called dextrose and levulose, which are sugars that occur in fruits, the former being also known as grape-sugar and as glucose. When this process of inversion is carried out almost completely, the result is a substance very like natural honey; it crystallizes like honey after standing, and can be liquefied again by slight heating. One process given is to heat the sugar with a solution of tartaric acid to about 110° C., stirring it all the while, until it takes on a golden yellow color.

There are various flavorings that can be added to give the aroma of honey. While the above product is not equal to ordinary honey, it can often be used with advantage to improve natural honey which has a bad flavor through the bees using certain flowers. And, considered as an adulterant, it has the advantage of being a perfectly pure and wholesome one. STUDENT

## Scenic Desolation in Ballooning

AN aeronaut describes graphically the dreariness of the earth as seen from a balloon high up. At a great altitude the beauty of the earth's landscape disappears and nothing is seen but a dark dirty surface. The outlines of the mountains are lost, and the trees, houses, towns, all look like toys. The beauties of illumination disappear, and with them all perspective; there is nothing near, nothing far; distance vanishes. In place of a landscape there are patches of yellow for the fields, the roofs of houses, the white streets; the waters are dark and lack individuality.

Looking up, there is nothing to see but space, sheer hollow space without relief. Utter silence wraps the whole. The aeronaut thinks travelers by air-line will miss the scenery; but doubtless other distractions will be provided for them, as in the case of travelers through the scenery of earth. STUDENT

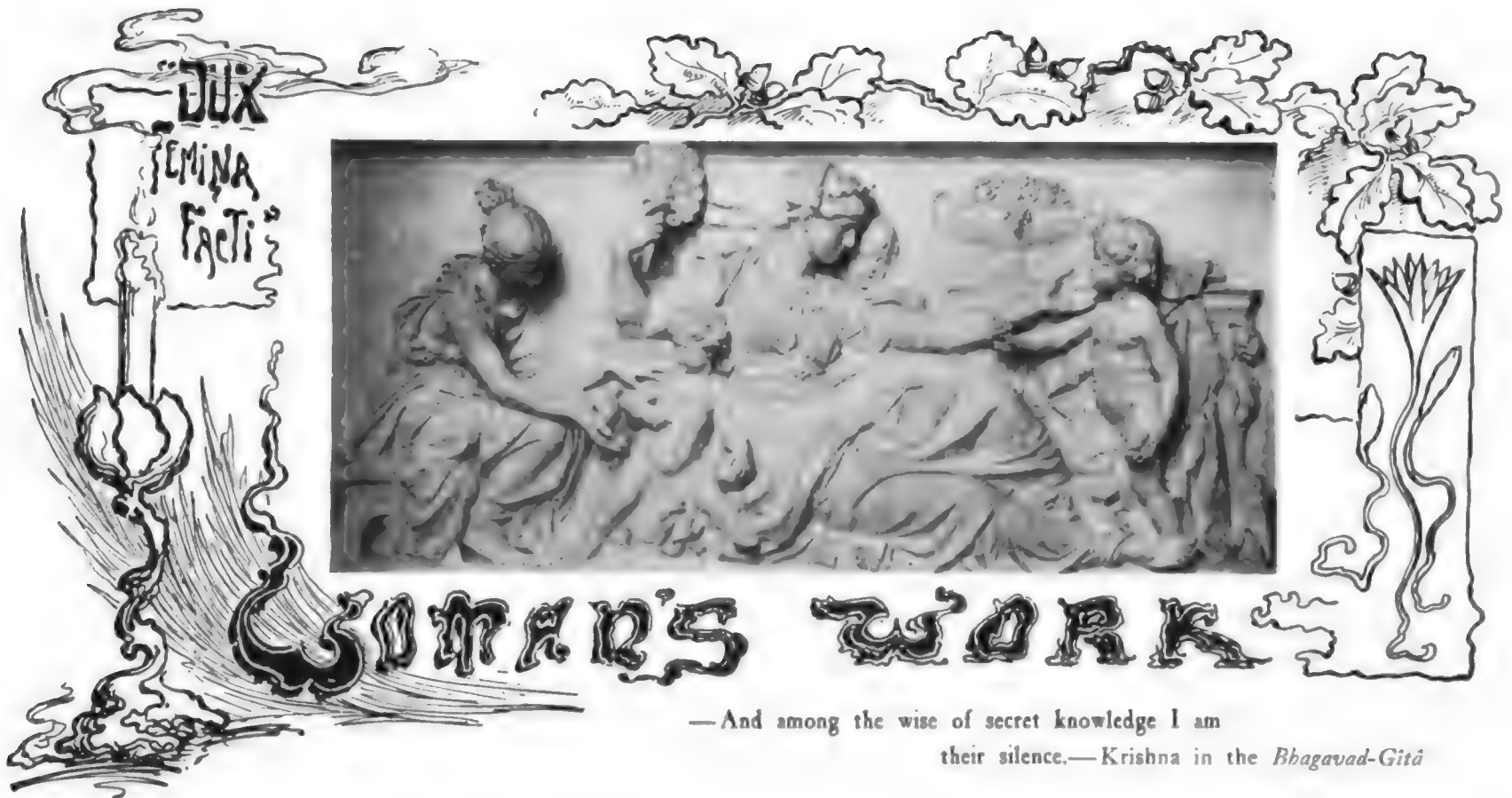


Lomaland Photo. and Engraving Dept.

THE SOUTHERN CALIFORNIA EDITORIAL ASSOCIATION'S VISIT TO LOMALAND, JUNE 29TH, 1907. GROUPS OF THE VISITORS BEING SHOWN OVER THE GROUNDS

various ages from the small sapling to the mature tree, and on different areas. The general plan is to work so as to render the forest as profitable as possible from the commercial point of view; and this general plan will in-

silence wraps the whole. The aeronaut thinks travelers by air-line will miss the scenery; but doubtless other distractions will be provided for them, as in the case of travelers through the scenery of earth. STUDENT



AT first sight one would hardly suppose that prosperous and well-built Geneva, with its clean broad streets, fine rows of shops and handsome hotels fronting the beautiful blue lake, with its long bridges from which one can see down—startling fact to a dweller in ordinary towns—through ten feet or so of clear, turquoise-tinted water, at first sight one would hardly suppose that this beautiful Geneva was one of the most ancient cities of Europe. Yet such is the fact. No one knows when it was founded. Caesar found a city here when he came, the frontier city of the Allobroges, and a bridge over the lake too, having crossed which he was in Helvetic territory. One does not know what ancient remains may lie beneath the soil waiting to be uncovered, for the Rhone has changed the surface of the land since the days of Dumnorix, and the site of the ancient city is now in the subsoil. Where stands the little grim cathedral, Calvin's cathedral, reminiscent of him too, in its austerity, and still containing his chair beneath its pulpit, the Romans had a temple of Apollo; on that same hill-top before the Romans came perhaps the Druids of the Allobroges, "in the face of the sun and the Eye of Light," performed the rites of Maponos the Sun God, that beautiful youth whom Arthur's men, with the help of the Five Ancients of the World, set free from agelong imprisonment, as the Celtic legend tells.

Through Roman times—Geneva flourished and grew great under the Romans—the Allobroges kept their individuality, though now incorporated in Burgundy, now beset by Savoy, now united with France, now subdued by Napoleon. Geneva's long struggles against powerful neighbors, as well as oppressive counts and bishops of her own, no doubt awakened in her that love of liberty for which she has become so famous, and prepared her for the great part she has played and perhaps is yet to play in the world's

## Geneva

history. On one occasion the walls of the sleeping city were actually scaled by the Savoyards before Geneva awoke and turned her enemies' prospective victory into a crushing defeat.

But with the love of liberty had grown up a certain license of living, and when Geneva had thrown off the yoke of Rome the town was imperilled by the contests of Protestants and Libertins, and Romanism came near to regaining the ascendant. The Libertins expelled young Calvin, who had made himself

**A** STATE arises out of the needs of mankind; no one is self-sufficing, but all of us have many wants. Then, as we have many wants, and many persons are needed to supply them, one takes a helper for one purpose and one for another; and when these partners and helpers are gathered together in one habitation, the body of inhabitants is termed a state....Plato

such a power in the state, but the state was quickly obliged to recall him. Justice must be done to Calvin, and Theosophists should be the first to give him his due. It was under his rigorous dictatorship that Geneva rose to her greatest power. He represented a revolt not only against Rome, but also against licentiousness. Geneva under his tyranny had yet a half perception of the great Theosophical truth, that freedom is to be found alone when the lower nature is chained and impotent. What they did not perceive, what they lacked, was Katherine Tingley's teaching that this can only be done by awakening in each individual his own Higher Nature. Calvin overshot the mark and the Calvinists made vice attractive by making right

living a tyranny. Yet, to a degree, Calvin did purify Geneva. And now the Genevans, "grateful sons of Calvin" as they inscribe themselves upon it, have erected a monument to Servetus, his chief victim, and apportion blame to their beloved Calvin for his crime.

One portion of the city is full of Calvin, and of the Middle Ages before him. The old, steep, narrow streets leading up the hill to the Cathedral—how these contrast with the broad boulevards of the lower town! Here, within a stone's throw of the Cathedral, is the Rue Calvin, with his house marked by a tablet. One would almost call it a slum. But these queer dark old houses are in truth rich and beautiful within, and the old Genevan aristocracy, descendants perhaps of Allobrogean princes, live there. Here too, is the Rue Farel, after the other great Protestant reformer, and a tablet on the consistory house telling that John Knox once preached there; and here is the Hotel de Ville, ancient Parliament House of the Republic, with, in place of stairs, its cobbled road leading up to the fourth story, up which roadway the representatives of the people used to ride on horseback to their deliberations. In this house, as you may say, Arbitration was born, for here the Alabama case was decided.

In the midst of the lake, midway between the two chief bridges, is Jean Jacques Rousseau's island, with that bizarre hero's statue set in the midst of it. We see Geneva giving birth to an apostle of liberty again; for Jean Jacques was a son of the republic, and never lost his love for his native city, however badly it treated him. In front of the Hotel de Ville Rousseau's books were publicly burned in 1762, yet Geneva was quick to join the Revolution which Rousseau had had such a great hand in bringing about. From that time until 1813 Geneva was one with France. A statue between the Jardin Anglais and the lake, representing two stately female figures, each with an arm encircling the other, com-

memorates the union of Geneva in 1815 with the Swiss Confederation, but not as a mere Canton — she still, unlike Berne, Vaud, Zurich and the others — bears the title of Republic. Official documents are still headed "Republique et Canton de Genève."

What will this ancient community of seekers after Liberty say when the true and unique gospel of freedom, which is Theosophy, or Râja Yoga, is put before it? At present Geneva does not love the name of Theosophy, and very rightly so, for the so-called "Theosophy" that has been presented to it until now has been a weird and uncanny thing indeed, such as no wholesome community could stomach. Its teachers openly proclaim that they have "no moral code" in their society! Evil may be done they say, "for a good end."! We have heard before now of the "greater glory of God." Geneva had

### The Value of Reticence

ALL grace, all beauty, suggest to the thoughtful observer the power of self-restraint, the reserve which enables an individual or object to maintain its existence, separate, yet in harmony with the whole. A true and delicate reserve does not suggest aloofness, except to the ignorant and uncultivated, those who from want of thought have little respect for their own deepest feelings or for those of others.

The grace of reticence is sadly lacking in the life of today. It does exist, in the finer, stronger natures, even though it be unrecognized by the chatterers who dissipate their force in a voluble stream of talk about their own affairs, ignorant or heedless of the fact that this letting-off of personal steam, with its empty garrulous noise, is stopping their progress toward anything real, and that it is

ward withdrawal? Never until we do this shall we reach our deeper feelings nor shall we have true consideration for others. For we cannot estimate the effect of self-indulgence in speech — the heart-wounds, the false impressions it may give.

It is the egotism of the age that is the cause of this garrulity, this never-ending "I" in the mind and on the lips and before the eyes and minds of others — this egotism that takes so many forms, assumes so many guises, and and that is such a subtle enemy to the larger growth of the human heart, such a disturbing element in the deeper currents of life.

How late do we learn that the deepest feelings are stirred no longer in a heart that is drained of these holy depths of emotion by excessive speech, by words, words, words, which by "explaining" every feeling and laying the heart bare to the gaze of others in



GENEVA, CITY OF THE ALLOBROGES — THE ALPS AND MONT BLANC ON THE LEFT IN THE DISTANCE

enough of this doctrine centuries ago, witness the Reformation; hence the name of Theosophy, because of this pernicious misrepresentation, has come to imply something to be avoided — except by cranks and spook-hunters.

But when Râja Yoga is set up on the banks of that unpolluted blue water: when the lives of its students shall be witness, as clear and pure as the turquoise Rhone, which maintains its purity right through the city, which flows on, even after its junction with the turbid Arve, unmingling with the impurities of the latter river! Beautiful Rhone, are you not the fitting symbol of the new life that shall come to this glorious, heroic, liberty-loving city? Will there not be new judgment then? Geneva has already no state church and no capital punishment; her principal religion is already said to be almost creedless in its breadth, Calvinism having died out within it. But in the coming time, with Râja Yoga, Geneva's freedom shall be something more than merely negative. The age-long ideal of the children of the Allobroges shall find its fulfilment. For freedom, like peace, is in reality a warrior quality, always going out over, conquering and illuminating the needy, waiting world.

CRUSADER

Geneva, Switzerland, Nov. 1907

only when this valve is shut that they can move on in power and true dignity.

This lack of reserve and discretion in speech and bearing — proclaiming in itself a lack of mental poise and depth of feeling — betrays a growing tendency toward vulgarity.

There is a power in thought even though unexpressed, and the economy of this will give us, at the opportune moment, the power of expression and the ability to command attention.

When we consider calmly and speak deliberately then will our words come forth with power; but we cannot do this until we have learned something of the grace of reticence. Through the constant practice of judiciously withholding our words we shall find ourselves, when the occasion demands a free expression of our feelings, able to hold our minds steadier and to grasp the subject in hand more competently. Then the feelings we have kept to ourselves will have gained coherence and intensity, the worthless will have dropped away and the true we shall see to be true in the light of our own deeper natures.

Why can we not realize the value of reticence, and recognize the truth that ripe thought, correct ideas, and just judgment are the fruits of deep contemplation and an in-

self-exploitation, cause the real thing to vanish.

Reserve is strength. What comes from the heart reaches the heart of others, and the truest relations between human beings have naught to do with volubility concerning what exists, or what has happened, or what might happen, or what ought to.

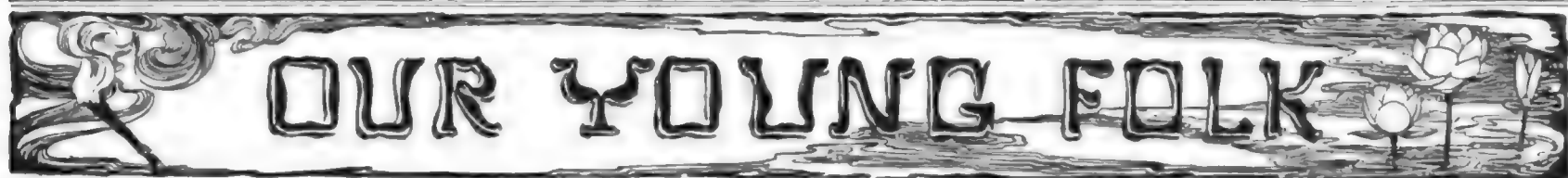
What respect we have for those who stand in delicate reticence upon "a spot of their own," protected by their power to restrain useless, self-revealing speech!

ELISABETH BONN

THE beauty of Indian women is one of the charms of Mexico. In the capital, where the Indian has degenerated by contact with the whites, by extreme poverty and menial service, it is less to be remarked than in the smaller towns and in the country. But the beautiful faces one takes in memory away from Mexico are those of Indian women. Fine eyes are universal and, what one hardly expects, fine features, according to Caucasian standards; broad brows, straight noses, well formed mouths and chins full but not gross or heavy. The expression is very generally intelligent, and often one is struck with the nobility and refinement of the countenance.

One frequently sees types among the peons that seem to belong to some highly civilized ancient caste, an Egyptian priest of royal blood, a Roman centurion, an Aztec emperor.—Editorial in the *Tulsa, I. T., Indian Republican*





### Lighthouses

**W**HAT a blessing are lighthouses to those who travel upon Nature's great highway the sea! For though the waters appear harmless enough, there are often dangerous reefs and sandbanks hidden beneath the surface which might destroy any passing ship with all its occupants, were it not for those friends of all sea-goers, the lighthouses.

The United States has the best protected coast of any country in the world in the way of lighthouses. Although a large number of these have been constructed with comparatively little difficulty, others have demanded the greatest courage, determination, and ingenuity that men can show. But then they were built for a good purpose, and that makes a great difference; for men can work much better and do greater things when their motive is good than when it is bad.

One of the most difficult lighthouses to build was that of Minot's Ledge, near Boston. The rock on which it stands is barely large enough to hold it. The present structure of stone was completed in 1860 and was a great triumph for the engineers who had charge of its erection. The iron one which had been built twelve years before was destroyed, and the keeper and two assistants lost their lives.

Another noted lighthouse is that of Spectacle Reef in Lake Huron. The main difficulty in building this was to make it strong enough to resist the enormous pressure of the winter ice. It is quite unprotected, being ten miles from the nearest land, and with ice and waves bearing down upon it for one hundred and seventy miles. It is surrounded by a wall of masonry which is so fitted together and bolted and rivetted that it is stronger than a solid circle of stone would be. The wall is constructed so that the first ice which collides with it is broken and ground on the seven feet of the water which covers the reef. This ice then protects the lighthouse from other ice.

Spectacle Reef lighthouse was built in 1873. As no navigation is carried on during the winter, it is of course used only during the rest of the year. The year after it was erected, when the keeper came for a second season, he found the ice piled up forty feet around it.

On the extreme northern point of the Florida reefs is another lighthouse which required much labor to construct. This is the lighthouse of Fowey Rocks. During the process of erection it was necessary to build a platform twelve feet above the water where the men could wait for the supplies with which to work. The weather was so bad that the men were often forced to wait for hours and even days at a time before the tugs could get to them.

The last of the lighthouses which we will mention is that of Tilamook Rock, Oregon. This was probably the most difficult in construction of them all. The first party of working men that attempted to land met with failure and the foreman lost his life. After this it was very hard to secure the necessary skilled labor.

Finally, however, in 1879 men and provi-

### THE PESSIMIST FIREFLY

S. W. Foss

**A** PESSIMIST firefly sat on a weed  
In the dark of a moonless night;  
With folded wings drooped over his breast  
He moped and he moaned for light.  
"There is nothing but weeds on the earth," said he  
"And there isn't a star in the sky;  
And the best I can do in a world like this  
Is to sit on this weed and die;  
Yes, all that I need  
Is to sit on this weed,  
Just to sit on this weed and die.

"There is naught but this miserable swamp beneath,  
And there isn't a star overhead."  
"Then be your own star! then be your own star!"  
An optimist firefly said. [wings  
"If you'll leap from your weed, and will open your  
And bravely fly afar,  
You will find you will shine like a star yourself,  
You will be yourself a star;  
And the thing you need  
Is to leap from your weed  
And be yourself a star."

Then the pessimist firefly leaped from his weed  
And floated far and free;  
And he found that he shone like a star himself,  
Like a living star was he.  
And the optimist firefly followed and said:  
"Why sit on a weed and groan?  
For the firefly, friend, who uses his wings  
Has plenty of light of his own;  
He has plenty of light  
For the darkest night,  
He has plenty of light of his own."

Ye firefly souls with your folded wings,  
Why sit with the weeds in the night?  
Lift up your wings and illumine the dark  
With your own self-luminant light.  
For darkness comes with the folded wings  
And shrouds the starless land;  
But there's light enough for the darkest way,  
If you'll let your wings expand.  
There's plenty of light  
For the darkest night,  
If you let your wings expand.—Selected

sions were landed and the work proceeded. Building themselves a strong shelter rivetted to the rock, they labored as best they might. The greatest difficulty was in landing the supplies, and stone and tools, which involved great engineering skill as well as great peril.

While we are talking about lighthouses we may as well mention the post-lights and lightships which are just as important to sailors as are the lighthouses. The post-lights are used on rivers and in bays for night navigation, while the lightships are really floating lighthouses, placed where the latter cannot be built.

The most famous of these is that of Diamond Shoals, off Cape Hatteras, where it storms the whole year round. Many attempts have been made to build a lighthouse there, but as yet they have not succeeded even in laying the foundation, owing to the terrible roughness of the sea. However, a new plan is under way for another trial. The foundation alone will weigh about 20,000 tons, or as much as 266,667 men of 150 pounds each.

The invention of wireless telegraphy has

proved a great blessing to the lightships. Not very long ago a whole ship's crew was saved by the use of the wireless message in calling for aid.

Electricity has been tried as the illuminant in lighthouses, but proved a failure owing to the difficulty of keeping it focussed. At present kerosene is used. The lamps are so arranged that all the light is directed in the way desired, usually forward, without any waste in other directions.

In the best lamps there are six circular wicks, which when burning furnish a steady light which is so dazzling that it is impossible to look at it. The heat generated is so enormous that the chimneys must be changed every fifteen or twenty minutes so that they will not melt and run away.

Some countries, such as England, Denmark, and Belgium, exact a toll from every ship passing within sight of their lights, but our country, as well as France and Spain, furnish the lighthouses free to all.

A RĀJA YOGA PUPIL

### A Japanese Hero's Thoughts About Education

**"C**ONSIDERING how naïve is youth, a severe education does not seem at first sight to be fitting, but herein man resembles a plant. Of a tree, for instance, only a little sprig at first shows; with careful attention little by little the branches and leaves are developed; then a prop is given to the same that it may grow straight, and the poor growths are cut off. If each year goes on carefully with this treatment one may obtain straight, beautiful trees. With man it is just the same. As the child comes to be four or five years old a prop is given him in the person of a good tutor who shall remove all the bad growths; shall subdue wilfulness, and make a fine man out of him. Often this foresight of care is neglected, allowing the child to grow up in freedom without protecting him from his own self-will. Only when the child can already think for itself do the elders begin their admonitions, but then it is quite too late; the branches of wilfulness are already too far grown, and the stem can no longer bring forth new branches. A good tree is no longer to be aimed at."—*Iyēyasu*

(From *An Artist's Letters from Japan*, by John la Farge.)

A MEMBER of an exploring expedition to the South Pole describes a sight to delight the eye in that desolate region. One day the party came upon great fields of flowers on the sea of ice—not the kind boys and girls of less frigid countries know, however. These were ice flowers. They are described as beautiful beyond description, waxen white, perfectly formed with delicate feathery leaves, when caught by the sun agleam with every color of the rainbow.

The phenomenon is explained in this way: while the sea is freezing much of the salt is pushed out and the part which comes above the ice assumes these exquisite flower forms.

# THE CHILDREN'S HOUR

## The Fairy Folk of the North

THE fairies, who play such a prominent part in the imagination of childhood, live still very clearly in the memory and traditions of Scandinavia. They have given birth to the rich folk-lore literature in these countries and thus we are able to take a view of some of their peculiarities.

The elves are still divided into two classes, the white and the black. The white or good elves dwell in the air, dance on the grass, or sit on the leaves of trees; the black or evil elves are regarded as an underground people, who frequently inflict sickness or injury on mankind, for which there still is a particular kind of doctor to be found here and there. The elves are believed to have their kings, and to celebrate their weddings and banquets, just the same as the human inhabitants of the earth.

There is an interesting intermediate class of them called hill-people, who are believed to dwell in caves and small hills. When they show themselves they have a handsome human form. The common people seem to connect with them a deep feeling of melancholy, as if bewailing the half-quenched hope of reaching a higher form of life. Their sweet singing may occasionally be heard on summer nights out of their hills, when one stands still and listens, or, as it is expressed in the ballads, when one lays his ear to the elf-hill; but no one must be so cruel as by the slightest word to destroy their hopes, for then the sprightly music will be turned to weeping and lamentation. The people usually call the elves *Huldror* and their music *Huldrclåt*. It is in the minor key, and of a dull and mournful sound. The fiddlers sometimes play it, being thought to have learned it by listening to the underground folk among the hills and rocks. There is also a tune called the elf-king's tune, which several of the good fiddlers know right well, but never venture to play; for as soon as it begins both old and young, and even inanimate objects, are compelled to dance, and the player cannot stop unless he can play the air backwards, or some one comes behind him and cuts the strings of his fiddle. Ole Bull, the people think, learned to play from the hill-people.

The little underground elves, who are thought to dwell under the houses of mankind, are described as sportive and mischievous, and as imitating all the actions of men. They are said to love cleanliness about the house and place, and to reward such servants as are neat and cleanly.

The trolls are not generally regarded as evil. They are thought to live inside of mounds, hills, and mountains, sometimes in single families, sometimes in settlements. They are often mentioned in the folk-lore. They are thought to be extremely rich, for when on great occasions of festivity they have their hills raised up on red pillars, people that have



Lomaland Photo. and Engraving Dept.

"I AM TRYING TO BE A RÅJA YOGA"

chanced to be passing by have seen them shoving large chests of money to and fro, and opening and clapping down the lids of them. Their dwellings are very magnificent inside, being decorated with gold and crystal. They are obliging and neighborly, freely lending and borrowing, and otherwise keeping up a friendly intercourse with mankind. But it is true that they sometimes steal. Trolls have a great dislike to noise, probably from the recollection of the time when Thor used to be flinging his hammer after them. The hanging of bells in the churches has for this reason driven most of them out of the country.

The nisse is the Swedish brownie. He seems to be of the dwarf family, like the trolls, as he resembles them in appearance, and like them he has plenty of money and a dislike to noise and tumult. He is of the size of a one-year-old child, but has the face of an old man. His usual dress is gray, with a pointed red cap. No farm-house goes on well unless there is a nisse in it, and well is it for the maids and the men when they are in favor with him. They will find the traces of his help everywhere in their work. But he punishes them for any irregularity that takes place.

The neck is the river-spirit. Sometimes he is represented as sitting during the summer nights on the surface of the water, like a pretty little boy with golden hair hanging in ringlets, and a red cap on his head; sometimes as above the water, the upper part of him like a handsome young man, but the lower like a horse; at other times as an old man with a long beard, out of which he wrings the water as he sits

on the cliffs. The neck is a great musician; he sits on the water and plays on his gold harp, the harmony of which operates on all nature. To learn music of him, a person must present him with a black lamb and also promise that his soul shall take a higher form in another life.

The stromkarl is a musical genius like the neck. He who has learned from him can play in such a masterly manner that the trees dance and waterfalls stop at his music.

The merman is described as of a handsome form with green or black hair and beard. He dwells either in the bottom of the sea or on cliffs near the sea-shore, and is regarded as a beneficent kind of being.

The mermaid is represented in the popular tradition sometimes as good, at other times as evil and treacherous. Her appearance is beautiful. Fishermen sometimes see her in the bright summer's sun when a thin mist hangs over the sea, sitting on the surface of the water, and combing her long golden hair with a golden comb, or driving up her snow-white cattle to feed on the strands or small islands. Her appearance is a sign of both storm and ill success in their fishing.

It is the belief of most of the common people of the North that all these various beings were once worsted in a great battle with superior powers, and condemned to remain during this age in certain abodes. The rocks were given to the dwarfs; the groves and leafy trees to the elves; the caves and caverns to the hill-people; the sea, lakes and rivers to the merman, mermaids and the necks; and the small waterfalls to the stromkarl. They still live and fill the fairy-tales and folk-lore with their strange characters.

And surely there must be some deeper meaning hidden in the tales. Can the Råja Yoga children find it? I believe they can.

STUDENT

## The Discobolus

THIS is the name of a wonderful white marble statue that may be seen in one of the great art galleries of Rome. In ancient days in Greece it was part of every youth's training to build up great physical strength and also a skill in games. The statue gives us a very clear picture of the beauty and grace and strength that the Greek youths had. The reason that it is so wonderful is that the sculptor, whose name was Myron, was able to model the figure so as to show the Greek athlete alert and poised, just at the very moment before the discus or quoit was sent flying from his hand. We see the youth standing, all attention, his muscles tense, and so real is it we almost expect to see the discus thrown as we stand gazing at the statue. Myron made the statue of bronze, and this one of which we write was copied from it in marble. E. N.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Dr. Herbert Coryn makes Address on "The Optimism of Theosophy"

DR. HERBERT CORYN was the speaker at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and was listened to by a large audience.

A delightful music program was rendered by students of the Isis Conservatory.

From the address we quote the following:

"The days for the sudden speaking of great messages are not over; as there have been moments of possibility in the past, so will there be in the future; and the signs point to one as now near at hand.

"Some of the lesser moments are known to us all and occur frequently. They are the culminations of slow changes of opinion, going on under the surface unnoticed. Then somebody begins to talk and the hour catches fire. The political color of a country appears to change suddenly; or there is a blaze of war spirit; or a people strikes for liberty; a new Japan arises; a Wesley stirs a million hearts; a Luther frees a million minds. But the Luthers and the Wesleys had to have the moment or they would have spoken into the unlistening void; and the moment was the visible breaking out into flame of a glow that had been creeping about in the unseen depths. And as there are lesser moments like all these, so at much longer intervals there are greater ones, perhaps only a few through the long course of a civilization, in which infinitely more may be done. It is one of these that is coming, and the expectancy is in the air. Men do not *know* that they are expecting something, but they show that they are by their readiness to listen to and try everything. Nothing is too absurd. More than one claimant to be even Jesus Christ is now living. They have their following, at any time their audience. 'Of course it's all nonsense,' people say. But they *think*.—so secretly as not even to know it themselves,—but perhaps there's something in it. At any rate there's something somewhere coming.' And so there is, and that is why Theosophy is optimistic, for it knows what that is and where it is coming from.

"Even our present remains of Christmas Day show the possibilities of a moment. We feel quite differently on that day, more genial, more inclined to smile and be brotherly. We would shake hands with the first man we met if we felt sure that he felt as we do. He does, but he does not know that *we* do; and so we only wag the tail of our eye pleasantly at him without other salutation. Imagine a Christmas morning a hundred times intensified, so universally pleasant and compelling and benignant that everyone resolved at all costs it should stay. By the time this morning comes, as it will, men will have learned from Theosophy what made it so and how to adjust their minds by a little daily thinking so as to keep it so; the battle of the ages will have been won.

"Now what if spiritual growth be not — to

put the case in an extreme form — a matter of *growth* at all, but of *freeing* from bonds; and what if, one day, we should determine to smash them by one great effort? Ordinarily, spiritual growth comes by a long succession of small efforts from day to day. But a day might come, when, if we had made the preparation, the soul would suddenly see the possibility of breaking the shell about the heart (where it lives) and coming forth into daily life.

"But what is the preparation we have to make? And what sort of change is this redemption?"

"Part of the preparation consists, of course, in doing our spiritual best from day to day. The other part consists in legitimately *hoping* and expecting; and in getting rid of the idea of slow spiritual toil year after year as our only chance of the great Christmas Day. That is depressing; to some people paralyzing; and constitutes one of the bonds — an unnecessary one — which the soul will have to break. If, while making all the effort we can, we are *expecting* that in some hour of silence the soul, the spiritual nature, may stir in the awakened heart and come forth — our expectancy has made its task easier, just as our doubt and despair might keep it imprisoned until death. It is possible to seize during life that soul-freedom which blind teachers tell us is the gift of death only. But this must be thought possible, and looked for. And when, as Theosophy spreads wide, and in every nation there are thousands holding this thought and expectancy in mind — it is they who will make possible the coming forth "in a moment of time" of the hidden, waiting world-soul. And by these who believed and hoped and worked, the rest, who could not believe and had no hope, will be touched by the same new fire, radiated by the same full reigning dawn. The message-speaker will but need to say *Look*, for the Light is among you, is everywhere, enwraps the earth.

"We all have our better moments and our worse. It may be that the better and higher come at night when all is quiet, including our own minds. The day's pressure and rush is forgotten; we begin to see ourselves a little, how foolish was that quarrel, how mean that deed, how unkind that word. The soul is then beginning to speak; we feel more, larger, better, in some indefinable way, than by day — nobler, more forgiving. And then, too, nature is more beautiful, distant music more beautiful, and the scent of the flowers. That is also a consequence of the stir of the soul, more humanity, more beauty, more peace, more compassion, more brotherhood. If the soul can do that when it just stirs, when we can just feel it merely because the world and our mind are for the moment quiet, what can it not do, what could it not make of us, if it were fully awake — or rather, if we were fully awake to it? In truth, *it* is always awake; it is *we* who must do the awakening. We must seek and compel those quiet moments, day by day or

night by night, find our divinity. For they are our evidence, evidence for us ordinary persons, apart from what the great Teachers have said, that the soul *is* in us, that we *are* veiled gods and divine, and that the veil is the mind with all its worries, meannesses, quarrelsomeness, greediness, passion and changeableness.

"Again, it is because we are souls, though only slightly awake, and by gleams, that to us nature is beautiful as it cannot be to any animal: the sunrise, the moonlight's path of silver across the water to our feet, the lap of little waves when the tide is low; it is because we are souls that music is beautiful; because we are souls the stress of some great emergency may sometimes make us heroes; because of that we can have pity and compassion; because of that we can, if we will, say no against any pressure of temptation. It is the soul that makes us human instead of animal; it is the soul which, when fully awake, will make us divine and gods.

"What is called the moral life, in which constant attempt is made to overcome selfishness and all those other failings, is a *means* to a *preparation* for the glorious, free, awake life of the soul. But the moral life is a poor and sad thing unless we live it in hope, in expectancy, unless we silver it with the quiet moonlight of those moments of search for the soul, of listening in our own hearts for the music of the soul.

"Nor do we *have* to spend our whole lives trying to learn to be moral and unselfish and brotherly. If we have been seeking the soul, there will come a time when the result of our efforts will have entered into our being, when we shall have learned the Divine Law, learned how to go divinely. And then for the first time we can swiftly and surely explore the scenery of the Divine world.

"These then, are some of the sources of the optimism of Theosophy. It sees that human life need not be, and will not be, the painful thing it is; and that we do not need death to open for us the doors of a new heaven. It is optimistic because it sees that there are thousands on the verge of the great awakening. It is optimistic because every one of these, once awake in the new life, will awaken a thousand others who need the help and hope that only one himself awake can give. It is optimistic because its custodians have watched human history from age to age; have recorded age after age; and from a supreme vantage ground can interpret with certainty those one-pointed signs of the times to which the world is so blind."

OBSERVER

## Theosophical Meetings

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 7:30 at the Isis Theater, by students of Lomaland assisted by children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.



## Art Music Literature and the Drama

### A Proposed Home for Artists

IT is reported that a Frenchman is trying to carry out a plan to purchase a Benedictine monastery, situated about three hours' distance from Paris, this to be used as a home for poor artists in which they may live and work, free from the crushing strain of the struggle for existence that so often kills out the artistic aspiration of men of talent who are not, at the same time, men of business. At first sight this scheme seems an excellent one, in spite of the many difficulties in the way of its successful development; but it is quite open to question whether artists are more likely than other men to do their best work when relieved from the pressure of want—that seems so great an enemy to art. Is it not sometimes remarked in the career of the greatest men that their best work was done when difficulties were greatest?

I fancy that such a scheme would be eminently successful if it were directed by a master with autocratic power in the control of the establishment, if he were not only a true artist but wise in the judging of character and the guiding of men. However, under ordinary circumstances, I fear the plan, if carried out, might possibly encourage that tendency, so natural to artists, to draw away from the life of the world and wander in the regions of idealism, where the souls of the dreamers sleep the enchanted sleep of astral intoxication.

There seems to be a certain kinship between the desire of the religious recluse for the peaceful cultivation of his spiritual selfishness, and the artistic craving for a haven of refuge from the hard duties of worldly life in which to cultivate the aesthetic selfishness which frequently does duty for love of art. The selfishness of the religious recluse may be counteracted by the rule of his order, if there be a strong ruler at the head of the institution; but it is hardly likely that any such rule could be established in an artistic retreat such as that which is proposed unless it were under the control of a strong and wise master-artist. Some such conditions doubtless existed in the studios of the early masters, whose pupils were apprenticed and bound to obedience; but, in these days of so-called freedom, such conditions are hard to find outside the ranks of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, whose members have fortunately found in Katherine Tingley just such a master and just such conditions. But here it is the master who made the school, as in a limited way Wagner made Bayreuth, and in perhaps another modern instance a Herkomer made Bushey. That such homes of art will rise in the near future I think most probable; but the master must be found first, and it is the work of Katherine Tingley in her Rāja Yoga Schools to prepare men and women fitted

to hold such positions. Then, with the ideal of service to Humanity as their basis practically applied in every detail of daily life, such homes will be what they should be, and not shelters for the victims of aesthetic selfishness.

R. MACHELL

### Shakespeare's Genius

THE following note on Shakespeare and his Sonnets appears in a contemporary:

Wordsworth held that with the sonnet-key Shakespeare unlocked his heart. Browning retorted that, if so, "the less Shakespeare he." The truth is that the

has passed through many human experiences in past incarnations, a very slight experience of the same kind in this life is sufficient to awake all the old memories. Not that these memories are awakened in the form of recognized personal experiences; but they are awakened to the extent of enabling the man to learn more from a single brief episode than others might learn from a lifetime. Some people, in fact, are taking revision courses, so to say, in life. Shakespeare was probably the incarnation of a Soul rich in wisdom, and very slight provocation sufficed to arouse in him the latent memories, so that he could tap a profound source. This was his "imagination."

The personality of Shakespeare is indeed a mystery to the philosophy that accepts ordinary personalities as a standard; but perhaps it is not altogether insoluble. His portraits are said to represent an expressionless individual, without any salient features, except the spacious forehead. He was not so much a man of character, as a portrayer of character. He was receptive, plastic, and mobile. To account for his writings on ordinary lines, we have to send him to Denmark, make him a lawyer, and so on; even to multiply him and make him synonymous with a group of writers, like Homer. But he did not need to spend toiling years over law and all the other things he writes about. He was a man who could make much out of a little. We can imagine that as he sat in his tavern, drinking his ale, every face, every gesture, every speech, of his fellows would be a whole human history to him. In each personality he would see a type, a type that was familiar to his Soul's experience, in countless repetitions through untold ages. Who can tell how far Shakespeare was or was not conscious of the source of his genius? Perhaps he exercised it

without ever awaking to self-consciousness. Perhaps he had times when he became prescient of the inspiration of the Soul. In any case his everyday personality was a mask, and no doubt it was sufficiently ordinary.

Perhaps there is an essential difference between the transcendent genius and the ordinary genius. The ordinary genius may carry his talents about with him in visible form like so much baggage, and have a broad brow, an eagle eye, a vast memory, and so on. But perhaps the transcendent genius excels not so much in the possession of cultivated faculties and mental endowments as in a wonderful power to call into being various latent powers on occasion. So he might be a very ordinary person when off duty. He would not need to be erudite, as his knowledge would be drawn from an inner source when required. We might compare Shakespeare to a ray of simple white light, so ordinary, yet containing every color, and the source of all radiance. STUDENT



Lomaland Photo. and Engraving Dept.

ST. GEORGE AND THE DRAGON (LOUVRE): PAINTING BY RAPHAEL

ways of genius are past finding out. Shakespeare was able to make an artificial theme appear to burn with personal pain and rapture. It is impossible to tell where the artist ends and the man begins. It may be that Shakespeare unpacked his own shame and anguish in the sonnets. On the other hand, it may be that he was dramatising an imaginary shame. He was quite capable of either feat. We may argue that his adventurous love of sensation must have led him into the darkest depths of experience. But we may also argue that his imagination was omnipotent enough to survey and chart the darkest depths of sensation without the help of experience. It is better to confess that the personality of Shakespeare is a mystery as insoluble as the mystery of life itself.

Truly it is rather narrow criticism which argues that a writer must have experienced in his *present* life all the emotions he depicts. He may depict the thoughts and sentiments of others, that come floating into his receptive imagination. Or again, he may be genius enough to tap the reservoirs of his Soul's vast experience in its countless past lives. For one who

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma, with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West

## Katherine Tingley in Europe Clippings from the Press

Katherine Tingley in Malmö  
(Translated from *Sydsvenska Dagbladet*,  
Malmö, Oct. 16, 1907)

THE Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY throughout the world, whose headquarters are at Point Loma, California, lectured last evening in the great hall of the Free Masonic Lodge here in Malmö. A very attentive audience filled the hall to its last seat.

Although Katherine Tingley does not speak our language she kept her audience spell-bound through her wonderful voice and gestures, which gave to her lecture such a distinctive character.

Mrs. Tingley's subject was, "The Message of Theosophy," and in a remarkable speech she made plain to her audience the vast possibilities of man, once he awakes to the realization of his higher nature. She declared that in essence man was divine, and that as such he had the inherent power of conquering his lower nature and its weaknesses. She said that Theosophy, accentuating the necessity of purification and refinement of the whole nature, has a very high moral code; in fact, its code of morality is the highest, and it holds this out as the ideal which must be striven after in the life of every man. Further, Mrs. Tingley showed that any system which did not accentuate high morality and did not have any moral code, was an open gateway to vice and crime.

Mrs. Tingley said that she felt sure her audience would appreciate her making this statement, for it had recently come to her knowledge that a small so-called Theosophical Society, of which Mrs. Annie Besant was the head, had declared through her that it had no moral code. Mrs. Tingley expressed her astonishment and regret and said, "How dangerous for struggling humanity such a teaching must be!" Mrs. Tingley hoped it would be clear to all that she was forced to draw a distinct line between a society which put forward such dangerous teachings under the name of Theosophy and the society she herself represented, which, on the contrary, pointed to the existence of a distinct high moral law.

In connexion with this Mrs. Tingley touched upon the sacredness of marriage, the responsibility of parents and the need of a broader conception of man's relation to other men and to his native country and to the world. She declared that the present condition of humanity called for a higher interpretation of the divine laws of nature, and that before happiness could be attained by men individually or a people collectively a nobler conception of justice must inspire the law makers, and, indeed, all classes of society.

Mrs. Tingley speaks in such a way as to appeal to the most highly cultivated, as well as to those who have not had such opportunities of education.

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

She is very optimistic and her charming manner and gestures give a characteristic expression to all that she says. This was especially marked when she pointed out the help that Theosophy gives to everyone who feels the need of understanding the true meaning of the bible and other sacred books. She hoped that everyone interested in the deeper meaning of life would begin the study of Theosophical literature, and she accentuated the fact that none of the officers or workers in her society received any salary, and that the Theosophical teachings are open for all at the public meetings without any charge.

Katherine Tingley's Lecture at Helsingfors, Finland  
(Translated from *Hufvudstad-Bladet*, September 29, 1907)

THE lecture by Katherine Tingley yesterday afternoon at 4:30 o'clock attracted an audience that completely filled the theater. One delightful feature was that in addition to the lecture there was a fine program of music and readings. The scene on the stage, a Greek temple, was decorated with laurels and flowers, and the ladies wore Greek dresses which harmonized with the stage setting. There was a refined, one might say a sacred, touch to the whole.

Mrs. Hanson read with fine feeling some quotations from "The Mysteries of the Heart Doctrine," which were interpreted by Dr. Bogren. The Hon. Miss Nan Herbert spoke of the Rāja Yoga School at Point Loma, and of Mrs. Tingley's Rāja Yoga system of education which is carried on there. This system aims to develop the inner harmony and balance of the whole nature which is to be attained only through the awakening of the powers of the heart. From the very beginning the children are taught that happiness can be achieved only by seeking to make others happy. Excellent results have already been attained with the children at Point Loma, and visitors who have had an opportunity of seeing something of the children's work have been astonished at the expression of joy and happiness which radiates from the children's eyes.

The Rāja Yoga system, she said in conclusion, will at last conquer the world.

Finally Katherine Tingley spoke. She has a very dignified bearing and a pleasant sounding voice. Her lecture, which was interpreted by Dr. Torsten Hedlund from Gothenburg, was on "The Influence of Theosophy and its Work in the Future." She declared that she had found that the present

time was specially auspicious for the spreading of the sublime truths of Theosophy. Humanity more than ever was looking for some new hope, something higher, which could liberate it from the heavy weight of materialism. Theosophy taught man to realize that he was divine and showed the way in which the divine ideal might be attained in practical life. The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY had given

special attention to school and home life. There is a call for education on higher lines, and a need for higher and purer ideals regarding marriage, which the speaker declared was a sacred institution. These, she stated, can be attained only if the will is turned towards that which is noble, divine, and eternal.

The speaker was fully convinced of the glorious future of Theosophy, and said that no personal sacrifices were too great for her that would help Theosophy to a final victory in the hearts and lives of men. She hoped that in Finland there would awaken a great interest in its beautiful teachings.

## The Latest News from Mrs. Tingley

The latest news we have heard of Katherine Tingley's tour is the following cable from one of her secretaries:

Amsterdam Holland. Nov. 19, 1907

Katherine Tingley's work at Amsterdam most successful. Great meeting held. All papers very appreciative. New Lodge formed.

THE "SECRET DOCTRINE" will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all Theosophists believe, dates from that period. So-called "Occultism," or rather Esoteric science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fulness—constitutes that which we now call Theosophy or "divine knowledge."

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connexion of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung.—H. P. Blavatsky

Students



Path

# From "THE BOBOLINK"

James Russell Lowell

O YE whose living is not Life,  
Whose dying is but death,  
Song, empty toil and petty strife,  
Rounded with loss of breath!  
Go, look on Nature's countenance,  
Drink in the blessing of her glance;  
Look on the sunset, hear the wind,  
The cataract, the awful thunder;  
Go, worship by the sea;  
Then, and then only, shall ye find,  
With ever-growing wonder,  
Man is not all in all to ye;  
Go with a meek and humble soul,  
Then shall the scales of self unroll  
From off your eyes---the weary packs  
Drop from your heavy-laden backs;  
And ye shall see,  
With reverent and hopeful eyes,  
Glowing with new-born energies,  
How great a thing it is to BE!--Selected

## Capital Punishment

IF at the present day the human race as a body stood well girt about with the knowledge of all the links that bind present, past and future, and with this mantle of wisdom could step forth into the new time in full command of the situation, how different from what it is at present would be the human lot! Humanity is not so equipped, however, and never can be until, awakened to a belief in the Higher Law, men seek and find and practise its precepts and, having regulated their own lives, proceed so to change the man-made laws evolved during ages of ignorance that these human laws become once more undistorted copies of the eternal law, reflecting its wisdom and compassion. And one of the first laws to be reconstructed because it is one of the greatest menaces to human progress, is that in accordance with which human life is taken by violence—capital punishment.

A pitifully narrow conception of man's nature and destiny, a conception from which the light of truth is obscured by selfishness, is responsible for the adoption of this means of attempting to prevent the crime of murder. Brain minds unilluminated by the wisdom of the ages evolved laws which other brain minds, even those of intelligent and humane citizens for the time accept as just. How can they perceive the injustice of them when their comprehension is limited to one phase or two of man's complex nature? when the mysteries of the great unseen realms of thought and feeling in which impulse arises, are not understood in their relations to the deeds done by men? How can humanity which has forgotten the Higher Law, forgotten the essential unity and inter-relation of all beings, forgotten the soul wisdom that includes every aspect of body, soul and spirit and shows the One Law acting everywhere, frame laws in harmony with the eternal?

The broad view given by Theosophy reveals

a human life as consisting of many threads of thought, feeling and action, binding each man to all his fellows. If one of these lives is cut off before its energy has been transferred as by a natural death to another part of the texture of his being, the whole life fabric of humanity suffers; there is a scar, a gap, an injury to be repaired. A human life thus cut off while its motive power is centered in the passionless instincts such as animate a murderer causes a terrible injury to the life of humanity as a body; for this energy is freed, passing out into the thought atmosphere to find a lodgment where it may, to strengthen like murderous impulses, to bury seeds of evil intent in the dark corners of other weak natures, to do its deadly work of *breeding* crimes such as those which brain minds have fancied they were preventing by the execution of the criminal.

It is a strange and pitiful comment on human ignorance that though each man woman and child lives in an atmosphere of thought and feeling, the source of every word and act, this unseen realm is almost ignored; there is little knowledge of the forces there active, and less acceptance of any responsibility in such matters. Have we learned nothing yet from epidemics of incendiarism, suicide, and murder? It would seem so. Humanity does not seem to be aware of the dangers besetting it in the realms of thought and feeling. We hear little of any means of protection from such dangers, though we do hear a great deal about the wrecks made of human lives by sudden invasions of evil impulse into lives hitherto apparently blameless. When will humanity learn that the source of these sudden outbreaks of crime is to be found in the undead murderous instincts of victims of capital punishment? Undead? Yes: for though the life of the body was taken, the murderer is not dead. The murderer was not that body, but the bundle of passions and desires that inspired its acts, and this the electrocution, or the hanging, parted forcibly from the body, expelling it into the thought world, while depriving it of the opportunity offered by life in a body, and offered *only* by life in a body, the opportunity to redeem itself and pass at death onward into the light rather than back into the darkness.

We have recognized, as is shown by our reformatory institutions, that persons with evil tendencies are safer in places well guarded where their energies can be gradually directed into useful channels and where they have been formed, by means of such training, to become less and less of a menace to the public welfare; where, in fact, they may redeem themselves by work; but in the same world in which this more compassionate method is used, the law sanctions the forcible removal from a physical body in which a gradual transformation of the brutal instincts *might* be accomplished, of the passions of the greatest of all criminals, the murderer. If before his life be taken he can be made to confess his crime, or to profess religion, so much the better; but he is given no chance to work out his better mind into better deeds. And if he has *not* repented, if he dies in impotent rage and hate, think you this seething volcano of criminal impulse can sink out of sight forever? Is it not rather this demon which causes the sudden fear and dread in the young and innocent? or in the sensi-

tive and delicate who may be overpowered and become the victims of this force which *can not by violence be deprived* of its outlet into action. While human laws thus distort the mandates of the eternal laws of wisdom, human society breeds monsters such as this by capital punishment, the undead, though disembodied murderers, who have their strength increased by every execution, and who constitute a horrible vampire which feeds upon the very heart of human life.

What then shall be done with these dangerous criminals? Suppose that we face the necessity of transmuting the evil in these natures instead of expelling it and ignoring the dread influence it wields. What is the spiritual alchemy by which this change can be effected? It is a secret known to few, a miracle which like every other miracle ever known, can be worked by those who have first rectified themselves and become the pure in heart.

The power of the appeal made to the dormant higher nature of another is known only by those, and can be exercised only by those who have listened to their own souls and have triumphed over evil by means of a *much more searching and telling* process than many are willing to endure. The few who have persevered, and having conquered selfishness, live in the light of their divinity will be found able to appeal thus to the divinity in others, even the most unpromising, and will be able to call it forth and to inspire the criminal to *reclaim himself*.

Only in this way can murderers be destroyed, can crime be effectually prevented. That this is not done more frequently today is due to the fact that humanity has not, as a whole, awakened to its divinity, and hence knows not the Law of Compassion.

M. T.

## We are Immortal

LET us consider a few of the simple and beautiful teachings of Theosophy. We are immortal beings in our higher natures with as vast a past behind us as is the future ahead. Slowly by our own efforts we are making possible the manifestation of the godlike qualities of our real selves, and all the higher attributes of character—perseverance, courage, patience, purity, compassion,—building a worthy vehicle for the "heaven-born spirit dwelling in our hearts."

It is a refining process that we are engaged in and it is aided or hindered by our every thought and act. Noble and unselfish deeds and thoughts transmute the baser metal of the lower nature, clarifying it and letting the golden light of divinity shine upon our path in all its radiance. "The soul demands altruism and will be satisfied with nothing less," said William Q. Judge, and taught how man's higher nature always works in line with the law of life and that a great purpose lies behind all evolution, and that the goal of humanity's effort is perfectibility.

What an extended range of vision we gain if we look upon each earth life as but a stage in the soul's journey; if we realize that our lives are governed by law; that in the formation of our character and in the circumstances of our lives the measure that we have meted out to others is meted back to us, whether of kindly helpfulness and love or of indifference and hardship; of ever increasing opportunity or of hindrances upon our path. STUDENT



## From "THE SPHINX"

James Russell Lowell

THE meaning of all things in us ---  
 Yea, in the lives we give our souls---doth lie;  
 Make, then, their meaning glorious  
 By such a life as need not fear to die!  
 There is no heart-beat in the day,  
 Which bears a record of the smallest deed,  
 But holds within its faith alway  
 That which in doubt we vainly strive to read.

---Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What is meant by the "Christos dwelling in us"?

**Answer** The Christos dwelling in us is the Christ principle. The eternal spirit of truth in every soul. The individual ray of spiritual light incarnated in the temple of the body—that which "lighteth every man that cometh into the world."

It is the existence of this divine spark in all which is the ultimate basis of universal brotherhood: "for both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

H. P. Blavatsky said that "Christ—the true esoteric Savior—is no man but the divine principle in every human being." It is the union of the human side of the nature with this divine spirit which is manifested through the perfected humanity of all the world's Initiate Teachers, "whether the name be Horus, Krishna, Buddha, or Christ."

The true purpose of life is that man may learn to become united with his higher self—the Christos in the kingdom of heaven, which is within. The lower kingdoms are led along under the guidance of Nature and natural laws until the all-pervading spirit becomes individualized in the higher animals into animal souls. Only man is gifted with the light of Manas—mind—and only he has free will with which to choose between good and evil. In our dual human nature, mind is the battle ground of the conflict between the animal body seeking supremacy for its own selfish desires, and the spiritual soul seeking to raise the whole nature and finally to unite the individual soul to the universal spirit—what Emerson called the Oversoul. No vicarious atonement can save a man or make him more or less than he has become by his own efforts; he must work out his salvation and thus attain to perfect at-onement with his higher nature.

It is the Christos within us which is so conscious of the largeness and liberation and beauty of real life that it willingly accepts the limitations and sorrows of incarnation that it may know the truth even when veiled in the flesh, and that it may also help to raise the world of matter toward its own estate. It is the Christos within which strives to make us "perfect," as Jesus said, giving us courage to cling to life through the hard lessons of poverty, sickness, disappointment and sorrow. Conscience is another name for the divine urge toward the highest and best in our natures, and the truth is obscured only as we deliberately turn away from the inner light.

In the humanity of the Nazarene is seen a hungering, thirsting, sleeping, weary man of sorrows—the Christos crucified in matter. In his divine compassion and love and self-sacri-

fice is seen the perfect flower of which all human impulses of pure aspiration and unselfishness are seeds of promise.

It is the Christos within which impels us ultimately to transmute the inertia and sensations of matter into a larger and finer sense of life and being; and this struggle between the light and darkness which "are the world's eternal ways," continues through myriad lives until each soul can say, as did the Elder Brother: "I am the way, the truth, and the life."

STUDENT

**Question** Theosophy asserts that man is divine. All religions teach that he is more than a mere animal, but how are we to gain a real sense of our divinity, and recognize it as a present conscious power?

**Answer** Self-analysis is not only a difficult process, but one full of many surprises, and oftentimes humiliation for the personality of the one who undertakes it. Yet self-analysis is necessary if we would come to know ourselves as we really are, and is the first step towards a realization of our divinity.

Let us ask for the moment, what is it that we are analysing, and what is it that conducts the analysis? Some say that the mind is the analyst. It is true that it is an instrument in analysis, but have we not power to analyse the mind itself and our mental processes? Oftentimes in the contemplation of an act, instantaneously without any analysis whatever, there is within our consciousness a something that knows whether the act should be done or not. If now we begin to reason about it we find arising in the mind excuses and arguments. What is that in man which knows without argument? Some call it conscience, and some intuition. But however we name it, what concerns us most is that it exists, and that there is, as it were, a spectator, an onlooker with the power of judgment and the power of will, standing apart from all mental processes and the desires and sensations of the lower man.

On reflection we come to realize that this spectator is ourself, with the power to use the mind and the senses in order to gain experience in both the world of thought and matter.

Once we say that man is dual we have the keynote for the realization of his true nature. Here is the first step in the analysis of our complex nature. But it may be asked, how do we know what is high and what is low? Through experience, and through the power of judgment of the "spectator" referred to above, until finally the only right course of conduct, the only one which brings a sense of true happiness, is seen to be that which is in conformity with this inner judgment.

When we speak of divinity we all have some conception of what is meant by the term, and it brings up in the mind such ideas as truth, purity, honor, justice; and once that we set ourselves to determine who and what we are, we find that these ideas all have part in our true nature, in that which ultimately we know to be ourselves.

From the above considerations, is not the answer to the question perfectly plain, namely, that to realize our divinity we must seek to act in accordance with our highest ideals and to make those powers of our nature which we recognize as akin to, or attributes of, divinity, the dominant factors in everything we do. To

realize our divinity we must act in accordance with that which is divine.

But this implies something else. It implies the refusal to act in accordance with that which is contrary to divinity.

It implies a positive attitude of mastery and domination over all the lower elements of our being. It requires the conquest of all the passions and appetites, and of all tendencies to selfishness, greed, or lust. In other words it means an active warfare. It is not sufficient mentally to conceive the idea of divinity or make the mental or verbal assertion that we are divine. This must be followed by action, and by constant purification and refinement in act, thought, and in speech. Divinity cannot be realized if the instrument through which it acts or which it uses in order to gain expression in this outer world be not pure and sound. Any other course would be hypocrisy and result in degradation. This body in which we live must be made a temple and all the powers of mind and heart must be sanctified servitors therein, acknowledging only one master, and striving after the realization of but one ideal—Divinity.

STUDENT

**Question** I can believe that life is continuous and does not end with the body; that knowledge once gained is not lost, but how can we be sure that we continue life on this earth?

**Answer** One of Nature's laws, which we accept without question, is that the sun which sets today will rise tomorrow, so also must we not believe that our life does not end with the night of death, but that the soul will continue in a new body on this earth?

We reap where we have sown, as well as what we have sown. We do not plant grain in one field and reap it in another; so our acts in one life on earth return to us in another life here, until we have overcome every evil in our own natures and have learned to live to benefit mankind. Then we may look for other worlds to conquer.

Is it not only logical to believe that the causes which brought us here once to this earth, will bring us here again and again, until we have become perfect characters and made life on earth all it might be; learned to live in harmony with each other and developed all the faculties possible to us?

We have not earned the right to some other heaven until we have made life on this earth the heaven it might be, and we may be sure that this earth will be our schoolroom until we have learned all the lessons here and are ready to enter a higher school, some other world, perchance, or anywhere in this vast universe, for as Milton says:

The mind is its own place, and in itself  
 Can make a heaven of hell, a hell of heaven.

Is one life on earth enough to learn all there is? We have all said at times: "If I had my life to live over how differently would I do." So we would with the knowledge and experience which we have gained from this life, profiting by our many mistakes, and we may be sure that we shall have the opportunity to come again and again to earth to reap what we have sown, to repair our mistakes, to finish what we have left undone, to take a new step forward in life's eternal journey; to help the world on to peace and brotherhood. A. O. B.







### Coincidences

IN the columns of *The Spectator* (London), Mr. Rider Haggard reminds us that about two years ago he wrote a historical romance. For the hero he invented the name Peter Brome "as being one that I had never heard." He represented the father of his hero as having been killed at the battle of Bosworth Field (Fifteenth century); as having owned property in Essex "a few miles over the Suffolk border"; and as taking a bird for his coat-of-arms.

After the publication of the story Mr. Haggard received a letter from a certain Colonel Peter Brome Giles, the High Sheriff of Bucks, asking where he had obtained the particulars concerning the Brome family. Mr. Haggard replied that he had invented them all and asked the colonel the reason for his question. That gentleman accordingly explained that an ancestor of his own was named Peter Brome; that he had been killed at the battle of Bosworth Field; that he had owned property in Suffolk; and that he had taken a bird for his coat-of-arms!

Mr. Haggard naturally asks the readers of *The Spectator* if they can suggest an explanation of a coincidence against whose casual occurrence the odds would be so enormous. The editor's suggestion is this:

It almost looks as if Mr. Rider Haggard, when he thought he was inventing, was unconsciously receiving random and accidental brain-waves, à la Marconi, from Colonel Brome Giles. Was Colonel Brome Giles, we wonder, working at pedigree questions at the time when Mr. Rider Haggard was planning his novel?

May not a similar explanation fit some of the cases of plagiarism which occasionally astonish the literary world? These are sometimes so open, and the perpetrator of so high character, as to put conscious theft almost out of the question. Some years ago, for example, an English Prime Minister pronounced a funeral oration over somebody which was almost identical with that of Thiers over St. Cyr. A living eminent novelist once made one of his heroines deliver her soul to the stars in a longish poem — which had appeared years before in an obscure magazine.

Science is only just beginning to understand the inter-relation of minds, and of the conditions of receptivity it knows almost nothing. But the facts already demonstrated will presently be found to require a *mental* ether for their explanation as imperatively as the transference of light and electricity requires a physical one. We wonder under what name the *Astral Light* of Theosophy will appear in the text-books? But this is much more than a transmitting medium. It is the terrestrial — and in its higher degrees, cosmic — memory of all that has ever happened, ever been said and even thought. We are all of us more or less closely in touch with it, often obtaining from it more than we suspect and certainly contributing to it more than we suspect. Mr. Haggard need not have been receiving brain-waves from Peter Brome's descendant; but in his search for a name and some incidents with which to credit his hero's father, he certainly lighted accidentally upon some records which the Colonel had made or refreshed in the Astral record-book. What was the link of association is impossible to say, but some link there assuredly was.

STUDENT

### Coal-Gas vs. Electric Light

IT used to be thought that the incandescent electric lamp would give us purer air in our rooms than gas does; but now, according to a writer in the *Scientific American*, it has become perfectly clear that a gas-lighted room will be nearly always more pleasant and healthy to live in than one lighted by incandescent electric lamps. Thus, the fact having been discovered by actual experience, science fulfils its accustomed rôle of explaining the facts and vindicating experience.

Gas creates carbon dioxide, but it gets rid of this gas, by generating air-currents, at a much faster rate than it generates it; so that the total effect, as regards carbon dioxide is that it is lessened. But the electric lamp allows the carbon dioxide from the lungs to remain in the room, for it starts no convection currents. When, however, we consider the poisonous exhalations from the lungs, which are so much more unpleasant and injurious than mere carbon dioxide, the advantage of coal-gas lights are even more marked. For the naked flame burns these up; and, more than that, it gives off just enough sulphur dioxide to disinfect the air. A naked flame is a great purifier, probably in more ways than science knows of; and the gas-flame has the same advantage over the bottled filament as a grate fire has over hot-water pipes. The writer also argues that the vitiated air will become purified by diffusion through the ceiling and walls, but that would surely be a slow process.

The principle here involved is an important one. It is that we so often worry over trifles and calmly ignore much worse evils; take precautions against minor incidents and take no heed of major ones. Many of the inventions remove lesser evils only to introduce greater evils. There are prepared foods that are cleared of various ingredients believed to be injurious; but after a while they are found not to succeed, and then we discover that the supposed injurious ingredients must have had a use after all. The electric trains on the underground railway make no smoke; but the smoke used to disinfect the bodily effluvia, and sulphur dioxide is said to be good for consumptives. So one might multiply instances; often we purify and clean too much or in the wrong place. Many mechanical appliances are more cumbersome than the simple means they replace.

Science, being so material, never takes into account all the factors of a problem. It often condemns things on imperfect information. We are familiar with the antithesis so often made between natural conditions and artificial conditions. Ought there to be this antithesis? If science were really an exact interpreter of nature, then its art ought to be simply nature improved, nature made yet more natural. The reason why invention so often introduces unhealthy conditions is, not because there is any radical incompatibility between science and nature, but because science is so ignorant and imperfect and makes so many mistakes. If we become convinced of the unhealthiness of conditions in cities, the proper remedy is not to go right back to primitive simplicity, but to find a condition of things where science would help nature instead of counteracting her. Our intellect was given us for the glorification of life and nature, not as an eternal adversary.

But, if science is to succeed on these lines, it will have to be less materialistic, and learn

to consider man as something more than an animal mechanism, and nature as something better than so much material or machinery.

STUDENT

### Origin of Some Inn Signs

ONE of the signs of Bacchus, God of genius and inspiration, was a branch with green leaves. Bacchus was crowned with vine-leaves or ivy, and his attendants bore the *thyrsus*, a wand entwined with ivy and surrounded by a pine cone. Hence a bush was a sign used by the Romans to denote an inn, and from them copied by medieval Europe, whose inns were distinguished by a bush hung outside.

Any feudal lord putting up at the inn hung his coat of arms outside; hence the coat of arms came to be associated with inns as a sign; and thus inns in towns, where there were many of them, were distinguished from one another by different blazonry according to the particular lord who lived near or patronized them.

These heraldic shields were not always understood by those ignorant of heraldry, whence we get such names as the Green Man, the Red Lion, other animals of various colors, crosses, crescents, etc.

The Royal Arms gave rise to the numerous Crown Inns, and the King's and Queen's Heads had a similar origin.

Religious signboards were also in favor, such as the Virgin, Saints, and Cross-keys (the Papal arms); but many of them did not survive the Reformation.

St. George, with or without his Dragon, is popular in England, St. Patrick in Ireland, St. Andrew in Scotland, and St. David in Wales; these being respectively the patron saints of those countries.

Other signs were intended to represent the class of people for whom the inn chiefly catered; as crossed swords for soldiers, and a ship or anchor for sailors. Other innkeepers again, put up their own name pictorially represented; and finally, as the multitude of inns increased, mere fancy was resorted to and every possible subject utilized.

E.

### Metallic Beautification

EARRINGS, now for a long time out of fashion are beginning to have their day again in England. Those whose ears were once pierced are hastening to re-establish the right of way through the long disused little channel; those who in such a cause do not mind a little pain are submitting to the needle; others are ignobly and subterfugiously hanging the pendants by fine wires over the ear. Fashion is once again prescribing which shape of earring shall be worn with which shape of face, which jewel with which complexion.

We do not much like interfering or even making a suggestion in such a delicate matter. But we cannot help asking ourselves why the ear alone should receive the honor of metallic adornment? In other parts of the world the nose and lips are also pierced and ringed, and the results are there regarded as very beautiful and becoming. For round faces the nose-ring is, we understand, somewhat oval; for long faces it is round or just slightly elliptical. Ought we to be outdone in this matter by mere savages! Perish the thought!

C.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

No. 7. Teachers and Their Disciples

TO FOLLOW EARLY IN 1908

No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma

No. 17. Earth  
Its Parentage; its Rounds and its Races

No. 18. Sons of the firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
December the 1st, 1907

Total number of hours sunshine recorded during OCTOBER, 186.  
Possible sunshine, 352. Percentage, 53. Average number of hours per day, 6.00 (decimal notation). Observations taken at 8 a. m., Pacific Time.

NOV. DEC.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
25	29.777	68	59	64	53	0.00	S	1
26	29.691	73	59	64	50	0.00	E	4
27	29.808	74	49	53	53	0.01	E	3
28	29.886	63	48	51	51	0.02	NE	4
29	29.863	67	51	67	50	0.00	E	4
30	29.880	80	64	68	52	0.00	SE	4
1	20.822	79	63	68	55	0.00	E	5





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

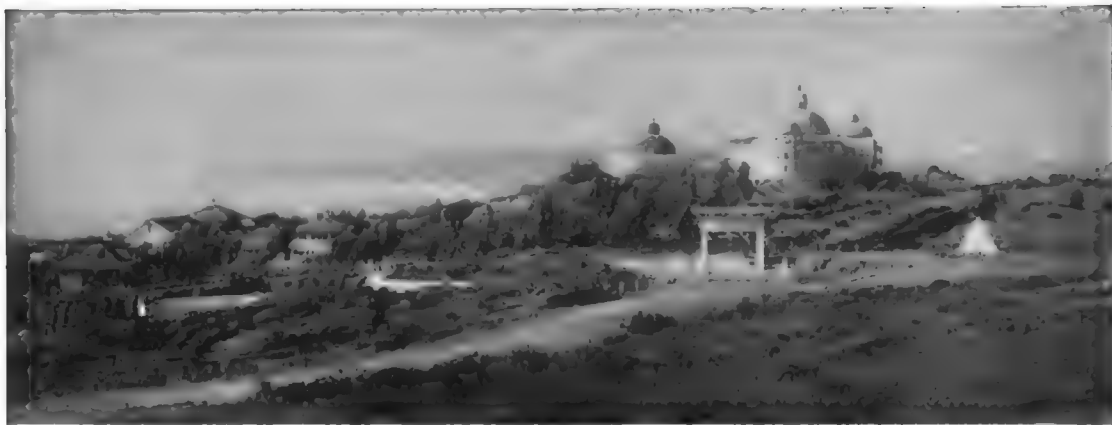
between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

J. M. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Loma Loma Photo and Eng. Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA  
CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET  
The THEOSOPHICAL PUBLISHING CO., Point Loma, California

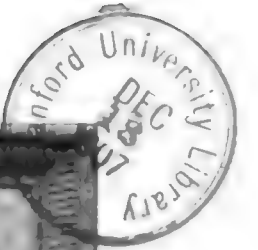
## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12

WEEKLY ILLUSTRATED



# CENTURY PACE



Year 14 Point Loma, San Diego, California Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THE O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

DECEMBER 15, 1907

No. 6

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.

Copyright, 1907, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 6

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>
Purloined Theosophical Teachings
What is the Matter with the Schools?
The Curfew
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>
A Latter-Day Lucretius
The Three Illuminations
Degenerate Drama
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>
Pre-Pliocene Mastodons and Elephants in California
Rökstenen, the famous Swedish Rune-stone (illustrated)
The Lost Plays of Menander Found
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>
A Curious Inversion
Bacterial Consciousness
The First Defense
The Axis of the Universe
Artificial Life
<b>Page 7 — NATURE STUDIES</b>
Port Antonio, Jamaica (illustration)
The Metal Tantalum
Lizards and the "Third Eye"
Distillation of Wood
<b>Pages 8, 9 — WOMAN'S WORK</b>
A Laureate of Freedom
The Three Silences of Molinos (verse)
John Greenleaf Whittier (illustration)
From "The Chapel of the Hermits" (verse)
The Mother of Edvard Grieg
An Artist's Tribute to a Friend
<b>Page 10 — OUR YOUNG FOLK</b>
John Greenleaf Whittier — America's Hero Poet
The Barefoot Boy (verse)
<b>Page 11 — CHILDREN'S HOUR</b>
John Greenleaf Whittier (concluded)
The Birthplace of Whittier at Haverhill, Massachusetts (illustration)
From "Raphael" (verse)
<b>Page 12 — THEOSOPHICAL FORUM, ISIS THEATER</b>
Lomaland Students at Isis Theater
The Call of the Beautiful
<b>Page 13 — ART, MUSIC, LITERATURE &amp; DRAMA</b>
An Artist's Interpretation of a Theosophical Truth: The Duality of Human Nature
The Temptation of Christ (illustration)
Fragment, from Browning's "Saul" (verse)
<b>Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>
Kâma-Lokic Consciousness
Symbolism of the "Archer"
<b>Pages 15, 16 — STUDENTS' PATH, ETC.</b>
To Adversity (verse)
The Message of Theosophy
Theosophical Forum
<b>Page 17 — GENERAL</b>
Does God Cause Disease?
"In God We Trust"
Indifference to Immortality
The Dog and the Surgeon
Deadly City Fogs
<b>Pages 18, 19, 20 —</b>
Meteorological Table; Advertisements; Book List

### Purloined Theosophical Teachings

THAT common sense and logic are dawning in our midst is evidenced by what we read in the current press. The London *Spectator* reviews an article in the *Hibbert Journal* entitled, "Where and What is the Soul?" written in answer to a statement by Haeckel that "Consciousness is a physiological function of the brain" and "consequently no exception to the general law of substance." The author contends that the body is the instrument of the Soul. He points out that physiologists assert that the eye, the ear, the nerves, etc., are mere organs or instruments of transmission, being themselves as insensitive as the wire which conveys electricity; and they declare that it is the brain alone which hears, sees, and feels: but why, asks the author, do these physiologists exclude the brain from the list of insensible channels or instruments?

They follow the trail until they reach the brain, where they lose it, and then tell us that the brain is the goal; just like a hunter who, losing the trail in a stream, should argue that the fox was in the stream. We have no reason for thinking that the brain is the goal and does the feeling and perceiving; on the contrary, the evidence leads us to regard it as merely part of the mechanism, itself insensitive.

Thus we get to the ether, and the author reminds us that in wireless telegraphy (for instance), certain mechanisms can be operated upon by conscious Beings from afar, and made to transmit thoughts and sensations which the mechanisms themselves neither feel nor understand. The whole body, brain included, is merely a mechanism of the Soul.

The author thinks that the Soul existed before the body and will exist after it, being continually re-embodied in some form or other, and always rising in the long run from higher to higher and from better to better.

He regards that vague form of unreasoning knowledge which we call instinct as memory.

He questions whether there may not be something in Wordsworth's phrase about children trailing clouds of glory.

He thinks it very probable that those who die may be supplied with a new body, unless they have deserved a superhuman one, and may come back here.

The reviewer tries to make a plea against Reincarnation. He holds that the indifference to a future life is the result of a lack of imagination; and that as in this literal age we have ceased to derive any meaning from the theo-

logical imagery, we have been driven to adopt the passing fancy of an Oriental idea. Men desire a future of spiritual triumphs, but do not recognize it in the descriptions of golden streets and harps, and so they have tried to find it in Reincarnation. But his protest stops here; nor does he give any real argument against Reincarnation. The objection against coming back to "our life here" instead of passing to a better state is founded on the assumption that this is the only kind of life possible on earth and that disembodiment is essential to perfection. Likewise the intervening period of spiritual existence between two incarnations is entirely overlooked by the critic.

While all who regard the promotion of Theosophical truths as the one ideal worthy of their life's work, will be glad to see public opinion being influenced by these truths, they would be gladder still if they could see any acknowledgment of indebtedness to Theosophy and its self-sacrificing Teachers. We have not seen the article under review; but, so far as the reviewer is concerned, not one word is said of Theosophy or of H. P. Blavatsky, though the author's name is freely used and the reader is left to infer that the views are his own. It is hardly possible to credit the editor of the *Spectator* with ignorance of the fact that these views, so far as they go, are the very views put forward, though in full and clear form, many years ago by a Teacher who alone dared to brave the slander and contumely which were at that time the reward meted out to those who advocated them. As a pioneer, blasting the rock of public prejudice, H. P. Blavatsky has paved the way to conditions which render it safe and comfortable for others timidly to venture a few scraps of her teachings, provided they do not mention her name. But a paper which habitually protests its love of fairness would have earned greater credit for the sincerity of its protestations if it could have seen its way to make some slight acknowledgment of the existence of Theosophy and H. P. Blavatsky, but for whom the views for which the author is given so much credit would not have seen the light. As it is, but little respect can be felt for a public opinion which, after traducing the name of a Teacher, later on, without revoking the slander, puts forward her teachings as its own.

But H. P. Blavatsky's teachings carried with them certain moral obligations, certain exigencies for reformed life, and certain sacrifices of comfortably settled prejudices and habits of life and thought; and possibly this may



have disturbed the feelings of some who, while unwilling to undertake such responsibilities, yet felt their cogency. The sting of an unanswerable rebuke may have rankled in bosoms capable of recognizing truth,

**Light** yet unwilling to acknowledge it. H. P. Blavatsky unmasked  
**in** all shams, and may have revealed many people to themselves for the first time; nor was she readily forgiven. Fortunately, however, she was not left entirely to the tardy efforts of people who prefer to feel their way more cautiously and who will not risk their reputation by associating it with that of their unpopular leader. There were a few who aspired, however humbly and unworthily, to share the honor of her self-sacrifice; to whom the approval of their own conscience was more than the approval of accredited organs of public opinion. Such workers do not expect recognition and are willing to accept misrepresentation as the necessary condition of success in their chosen work. But they are waiting to grasp the hand of that man who shall stand forth and declare that he champions the honor of H. P. Blavatsky, the founder of the latest revival of those ancient teachings by which the world is now so ungratefully profiting; while they cannot but look with coldness on protestations of equity and scholarship made by those who can write learnedly of Theosophy without mentioning either its name or the founder of the Theosophical Society.

**Honor to whom** Honor is Due  
Theosophy without mentioning either its name or the founder of the Theosophical Society.

In conclusion we may add, what the *Spectator* apparently did not think it worth while to add, that the inquiring public can find, in the Theosophical Manuals, the views here so cautiously hinted at explained in full; and that it need not waste time over these very second-hand fragments when it can get the original entire. It will save infinite time and trouble to study the original teachings of H. P. Blavatsky, instead of waiting while the public press lets them out in painfully slow dribbles, and with much added matter of its own. The author has spoken of man under a dual aspect only—body and soul. Obviously the notion of Reincarnation given under such limitations cannot be worth much and is likely to lead to absurd conclusions, as is always the case when people indulge hastily in speculation without having first equipped themselves with an adequate supply of data. The meager notions which people entertain as to what is possible to human nature, and their limited ideas as to the possibilities of the Infinite Life, encourage one to expect but little from such timid groping. It would be better worth while to study what the great minds of the ages have thought on these subjects, than to try slowly to rediscover for ourselves the elements of a science that is as old as man himself. But the public has its gods; and at least those gods have been compelled to follow to some extent the lines laid down for them by Theosophy. STUDENT

### What is the Matter with the Schools?

UNDER the head of "Fol-de-Rol in the Schools" the Los Angeles *Graphic* has been complaining of the inefficiency of high school graduates in the three R's, and maintaining that the public schools seem to impart educational trimmings instead of essen-

tials. It holds that too much time is spent over cooking, sloyd, drawing, etc., to the exclusion of arithmetic, reading, grammar, etc. But a correspondent thinks it is wrong to blame the "faddists," for they are the only people honestly trying to remedy the real fault which lies elsewhere. This fault he finds in the false ideal set by the university, for which the schools have to prepare. The university sets up a standard of ornamental knowledge as against useful, and thus the schools are handicapped from the start by a false objective.

But in pleading for the *utile* as against the *inutile*, this writer shows a certain vagueness as to what is to be comprehended under these terms, and is dogmatic as to what is utile and what is inutile. He says the schools were founded on the wrong principle that "only a comprehension of the inutile can give true mental discipline and true culture." And he classes book-keeping as utile and Latin as inutile, holding that the former gives far better mental training than the latter.

But is the utile to be understood as that which has a direct bearing on commercial life? If so, then we have a standard of utility which may be called in question by those who do not regard our present commercial ideals of life as worthy of admiration and perpetuation. And are *belles lettres* to have no place in education? Or must they be considered as purely ornamental and therefore inutile? Those who take a broad view of what constitutes a well-equipped mind will certainly wish to put in a plea for classical languages and literature.

The fact is that neither of these writers has touched the real point. Amid all the controversy that goes on as to what subjects to teach, one finds so many and contradictory views expressed that there is no discernible issue in favor of any of them; and one comes to the conclusion that the question of subjects is not the important one. It seems as if there is no possible curriculum which can avail to make the difference between a competent citizen and an incompetent one; a conclusion which after all is not so strange to those who believe that mere intellectual education is not what makes character.

It is wrong to blame the teachers, who in the main fulfil a difficult task with conscientiousness and credit. They have enough to do in counteracting the adverse conditions under which they are required to teach. These conditions are the things that the pupils are taught out of school hours.

All teachers know the difference between a bright pupil and a dull one, and that there is something in the constitution or character, the presence of which makes any subject easy of acquisition and profitable, while its absence renders all equally futile. This is the thing to be cultivated. There is no curriculum that can make useful men and women out of poor material, and no curriculum that can keep back a really bright pupil. To spend so much thought over the curriculum is missing the mark; if we had the right material in the pupils, we should not need to worry so much over the curriculum. Almost all subjects can be made profitable to a bright mind, and will serve to develop concentration, mental discipline, and so forth; but no subject can supply the deficiencies of a weak mind.

The faculty of assimilating knowledge and gaining mental aptitude is a question of self-

control, and this self-control must be acquired from the earliest years. Few even among experienced teachers realize to what an extent the temper and emotions, the nerves and general health, have to do with mental efficiency; and how dulness may be, unknown even to the pupil himself, at bottom a fault of temper—a stubborn refusal on the part of the faculties to work, accompanied by a weakness of will which fails to overcome it. And to find the cause of this inefficiency of character and temperament, we have only to consider the unwise way in which many parents bring up their young children, yielding to the children's weaknesses, encouraging their whims, pampering their infirmities. The result of this is that the children are sent to school lacking in the prime requisites of education—requisites more essential than the three R's—power of attention, poise of temperament, self-command, obedience, vigor of health. It is the lack of these qualities that renders the problem of the teachers so hard, nor can they devise a curriculum that will supply that lack.

Of course the false ideals of life are responsible both for the laxity of parents and the false standard of the universities. What is a man? What is he to become? If he is merely an intellectualized animal whose destiny is to achieve success in business and society, then why not devise a system of education to that end and leave out morals and all such superfluities? But we are inconsistent, and it is our divided purposes that create the confusion. We shall need to revise our ideals as to the true standards of life, ere we can expect a satisfactory system of education; for as long as there is such perplexity in those ideals, everything, education included, will partake of it. STUDENT

### The Curfew

ONE of the libels printed in histories against William the Conqueror is that he rendered himself much hated by the English by introducing a foreign custom of ringing the curfew bell at eight o'clock in the evening as a signal for all lights and fires to be put out, and that he did this in order to prevent the English from conspiring around the fire against their Norman conquerors.

But the curfew was an old medieval custom, and it is probable that William merely revived what was already a law of the land. This law was common in medieval times, chiefly on account of the danger from fire at a time when houses were built of wattles and thatched with straw and the fires were in the middle of the room. The people had grievances against William, but not especially on account of the curfew. He was a disciplinarian; and his methods, if rough, were certainly not rougher than the people of those times.

By the time the curfew was abolished in Henry the First's reign, the people had come to love it and many kept it up, enforcing it by family law after it had ceased to be national law. There have also been times when the custom was utilized in order to prevent disorderly congregations of people, as in the reign of Edward I, who enacted that taverns should not sell liquor after the curfew. It has been kept up to this day in some places, both in Europe and America, being used as a signal for vespers, or to summon children indoors, or merely as an old custom. STUDENT

# Some Views on XXth Century Problems

## A Latter-day Lucretius

AN idea of Hearn's, with its time element telescoped into the Now, has yielded in the mind of a contemporary writer a fruitful speculation. Hearn, profoundly tinged with a form of Buddhism, often suggested that through the eyes of each present man looks out the whole past. The living atoms that composed the individual men of ten thousand years ago, broke apart at their deaths, and, charged with memory, went their several ways in nature. But in no long time they recombine, throng together in new admixtures into new individuals, again attain temporary unifications of consciousness. These new units, men, find themselves growing up in a world which seems all new and strange to them, and yet not wholly so. For lying half latent in them are the atomic memories gleaned when those atoms were previously combined. And so again, and again; and at last ourselves, the most recent of the temporary combinations, having in us the re-grouped memories of all the past. Out of our eyes therefore looks all the past, and though the world seems partly strange it is no older than we, or rather than the temporarily grouped atoms of whose consciousnesses our consciousness is made up.

Hearn's idea was a half vision of several great truths. His commentator as it were telescopes it, saying that through our eyes looks out all the *present*, that through each man's suffering and joy the whole humanity suffers and rejoices.

And yet Hearn's idea remains standing, in its truth and half truth. Man's body (or bodies, for there are some of finer stuff than the physical) is of course "atomic," monadic, and the eternal monads begin to throng round him for their incarnation from the moment of his conception. But they were, teaches Theosophy, most of them, *his before*, in other lifetimes. Their new groupings are as *he* grouped them before; their memories are of experiences into which *he* led them, or which he permitted them. It is he himself with all his measureless past, that looks out through his own eyes. Yet, since they may have also, some of them, dwelt awhile perhaps with other men, the speculation of the modern Lucretius may not be altogether a fantastic dream. Men are not absolutely separate units, even physically. We do in some degree share experience, and every motion of man's thought or feeling acts with more or less force, inductively, far and wide. Consciousness has also its connecting ether. Through that the Divine Inspiration constantly reaches us all. He who yields to it, yields to it for all and all are bettered. Said Maeterlinck:

We live by Truth hidden. In so far as it has not yet appeared we are mute, chained. But if one of those extraordinary minds which are the antennae of the innumerable human soul, sights it but for an instant whilst groping among the shadows, the hindmost of us by I know not what sudden and inexplicable thrill, feels himself freed from something; . . . and the inner selves of all, without betraying anything externally, inaugurate a serener era and celebrate profound festivals in which we have but a late and distant share.

He is differentiating the inner consciousness, where we are all at one, from the outer, that of the separate personalities that root in the inner.

If that is true of a truth discovered, it is truer of an aspiration made. Yet perhaps there is no difference: an aspiration is a truth discovered, though it will not go into any words or even mental forms. STUDENT

## The Three Illuminations

"THE fancied illumination of the mystics," says a scientific contemporary, talking of the mechanical achievements of the day. "The true illumination is the idea of the inventor, flashing suddenly into his mind."

That is one form of illumination, the illumination of thought. And the true mystic knows as much about it as the inventor. He too has received it. But as mechanical invention was not what he sought, he got the illumination upon another department of his mind. He got a flash of understanding of the universe.

But there is an illumination of *feeling*, which has nothing to do with thought. Listening to music unveils areas of feeling which to most of us are not otherwise accessible. It is a true illumination.

Both these may however pass and leave the man pretty much as he was. Men of relatively, and even very low order are susceptible to the illumination of music, and remain of low order—though perhaps not quite so low—after the music is silent and the feeling has passed. The inventor is not necessarily a *higher* man for what he has done or what has come to him. Nevertheless the higher kinds of mental illumination do tend to elevate character, or to lead to wider thought and nobler conduct.

The other, the third illumination, is an access of self-knowledge, of self-consciousness in the better sense of that term. It may be helped by, but is quite other than, the mental and emotional illuminations. The sudden realization of the boy that he is a young man, is something of an example of it. But that is one of a line which only concern the personal nature. The *real* illumination of this kind is the self-recognition of the inner consciousness that it is an eternal self, a very part of the universe, passing into and out of life again and again, winning slow accessions of strength, and with the sacred task committed to it of helping to fuller and higher life all else that lives.

Katherine Tingley, speaking on "self-discipline," once said:

When a man, becoming conscious of his own divine nature, in the silence, begins to think himself different from what he seems, begins to think he is a god, as Theosophy says he is, begins to let the imagination pulse through his heart telling him of mighty things beyond ordinary comprehension, begins to feel something that reminds him of his duty to humanity—that is discipline.

It is the way to the third and highest illum-

ination. If it is gained, the other two will follow in their highest terms. "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." STUDENT

## Degenerate Drama

A NEW YORK dramatic critic takes issue with a fine play recently produced in that city on the ground that its *motif* is not comprehensible to the multitude. The heroine is converted, and he urges that such an experience is not stageable. She is leading a more than questionable life, is suddenly overwhelmed with a sense of the blackness of it, makes a great internal spiritual appeal for help—gets it and stands free.

Ordinary emotions, says the critic, are alone the subject of proper drama. We have all experienced them and know all about them. When we see them they fire in us a like train. "But with the more intimate and subtle emotions, among which the religious emotions take first place, no such train awaits to be fired." By implication, we know nothing about the religious emotions, nothing about that intensity of inner appeal which may end in sudden triumph over the lower nature. Again by implication, in a whole theaterful of people there will be few or none who know anything of any deeper life in themselves than that of their personalities, or do not know enough to recognize the signs of its stirrings when presented on the stage. Says the critic:

Most of us live all our lives in "a universe one story high," which makes the whole process of transformation in another doubly hard to comprehend; that internal upheaval and change in values which to us who have been more or less true to one single self all our lives seems often perhaps illogical and unreal.

The calmness of the statement is as complete an indictment of pulpit teaching and effort as it would be easy to find. For the critic writes with no sort of bias against religion. He seems to think it well enough for those who can make anything of it.

Surely, if religion has not made life *two* stories high—or deep—it has never been practical. Religion is the personality's recognition of its contact with or containment of something spiritual, higher, wiser and more beautiful than itself, something because of which, through daily communion, it will at last become purified and wise. And we are assured that the public are so little acquainted with this higher element, whatever they may call it, that they cannot appreciate its workings when represented on the stage! It is high time that the Stage came back to its ancient and noblest function—to make manifest to the people the workings, the mysteries, of the inner nature. It was the visible enactment of the workings and powers of the human soul and its cognates in nature. To restore that function and adapt it to present needs is part of the work of Katherine Tingley. It is the task of the drama to reflect life, but the life dramatically reflected can be as well the deeper as the more superficial. STUDENT

# Archaeology

# Palaeontology

# Ethnology

## Pre-Pliocene Mastodons and Elephants in California

ACCORDING to reports, miners excavating the outfall at Los Angeles, California, found fragments of two animal skeletons, which have been described by the Smithsonian Institution as those of a mastodon and an *elephas columbi*. The mastodon was about twenty feet high and the elephant twelve. The discovery of the two together puzzles scientists, as these animals were supposed to have belonged to different regions and to have been the product of different cycles. Schemes drawn up from incomplete data are of course liable to be upset by any fresh fact; and it is a pity that science should often be so dogmatic on such an inadequate basis.

Besides these animals, there were the bones of a fossil horse, two-toed; and of a deer. At a lower level were found Tertiary shells. The animals are believed to be pre-Pliocene, and it is stated that this proves that this part of America was dry land before the British Isles and the greater part of Northern Germany.

Students of Theosophy are familiar with the statement in *The Secret Doctrine* that America is older than Europe, and discoveries like the above bear out that statement. E.

## Rökstenen, the famous Swedish Rune-stone

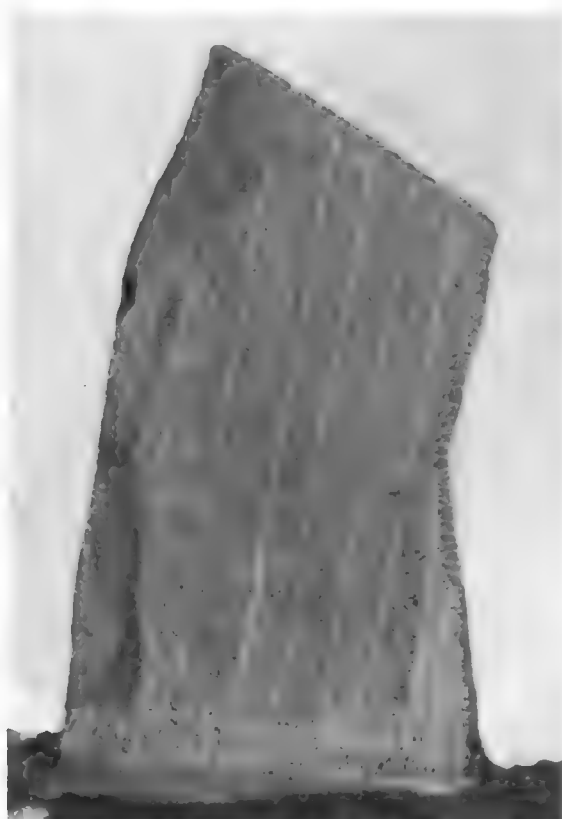
A FEW miles east of Lake Vättern in Sweden, near the mountain Omberg, stands the most interesting of all the Swedish rune-stones, called after the place, "Rökstenen." The inscription covers both sides and is the longest runic inscription yet found in the world, consisting of about 750 runes. There are not only the younger Swedish and the older Teutonic runes, but even so-called twig-runes and secret runes. It long defied the unremitting exertions to decipher its riddles, but now we are sure of the solution of most of them, and the stone has proved to be a most valuable document as irrefutable testimony to the existence of songs and sagas in these early days of Sweden.

The traces of the ancient Swedish literature are wanting in a regrettable degree, and sometimes one can hardly keep back the thought that they have been removed intentionally. We know well how many rune-stones and other runic inscriptions were spoiled by Christian fanatics, who thought there was some heathen magic concealed in the runes, which kept the minds fettered in their ancient faith. And as the runes were generally carved on tables of ash-wood, these have probably been lost in fires or have decayed. As it is now, we know of this early life in Sweden by indirect means only, mostly through the Icelandic Eddas and sagas and even through the Anglo-Saxon Ode of Beowulf.

There are about two thousand rune-stones to be found in Sweden. Some of them date back to the sixth century, others have been erected as late as the thirteenth. They are generally memorial stones with some simple inscription about the deeds of the one concerned. Now and then appears however a

line or a strophe from some commonly known song. Though the literature itself is gone, we have here some faint traces of it. And in some of them are pictures of men and animals from the sagas, clearly showing that these were spread over the country.

Rökstenen is dated back to about A. D. 900. As stated in its first words, it is a memorial of a fallen hero named Wamud, erected by his father, Varin, and the runes are cut by "Biare, chief of the temple, wise master of runes." All the rest of the inscription is about several folk-stories of valiant deeds with many names of persons and places. Among the folk-stories stands a strophe, which in the ancient strong



Lomaland Photo. and Engraving Dept.

RÖKSTENEN, IN SWEDEN

and terse language sings about "Thiaurik, gallant leader of sea-champions." On one of the sides is moreover a line in secret runes, which has been deciphered as: "May Joulfr (Odin) give you his blessing." Perhaps we have here a formula used by the chief of the temple when pronouncing a benediction on the multitude.

Several of the names and deeds mentioned are to be found in the Icelandic sagas and even in Beowulf. They seem to have a clear connexion with the Anglo-Saxon saga about Varmund and his son Offa, though the scene in the inscription is pure Swedish and that of the province where the stone is found. It says, however, that the hero died a cruel death when on an expedition to a foreign country he was separated from his men; and from other tales it seems as though this country were England.

Thus we find when comparing the inscription with other sources that there must have been original Swedish sagas and folk-stories about the subjects which are treated of in Beo-

wulf and many Icelandic tales. The traces in these few lines have their special Swedish characteristics.

It is interesting to note that the stone is situated so near Visingsö, and we can not but wonder where the temple stood, of which Biare, wise master of runes, was chief.

STUDENT

[Two pictures of the (restored) rune-stone at Sörby appear in the *CENTURY PATH*, vol. ix, no. 40, where it is stated that runes are inscriptions found in Northern Europe, representing a Scandinavian language which was used before the introduction of the Greek alphabet by the Phoenicians. How the "Teutonic barbarians" came to have such writing, in defiance of the authoritative pronouncements as to the origin of the alphabet, is a puzzle for scholars. The runes originally had a magical significance, and a man "learned in the runes" was a man who had knowledge of natural secrets. These characters were made up of certain cup-shaped marks and other signs which have been found on megalithic monuments in other parts of the world, as, for instance, India, and were symbols of ancient mystic science. Later, letters from the Greco-Roman alphabet became mingled with the original characters.

STUDENT]

## The Lost Plays of Menander Found

EVERY reader of the *CENTURY PATH* knows that H. P. Blavatsky foretold discoveries which should bring to light the mind of the ancients and make it intelligible to the modern world. That this prophecy is being abundantly fulfilled is coming to be very widely realized. A writer in the *London Daily Telegraph* says:

It seems that we need set no limit to our hopes of what treasures of the past the archaeologist may restore to us. Almost each year now brings to light some ancient papyrus bearing work unread and unknown for a thousand years of one of the great writers of Greece.

Which remarks are called forth by the fact that M. Gustave Lefébvre has found in Egypt papyri which contain over 13,000 lines of Menander, accounted by the Greeks one of their finest comedians. These lines form parts of four plays, none of which is complete, although enough is there to enable readers to reconstruct the plots. Certainly enough is there, also, to make it possible to estimate the literary value of this hitherto lost poet's work. It is said that these remains justify Menander's high reputation in the ancient world.

These finds serve the purpose of drawing attention to the fact that what we know of the ancients is based even now on comparatively slight evidence; however much has been saved, more has been lost; whatever has been discovered, more remains to be found; we do not know what may come to light, and so our expectation is whetted. Why not the lost plays of Aeschylus, or completer records of the teaching of Pythagoras for the next find? And after the *Logia* of Jesus already discovered, why not a whole flood of new light on the origin and founder of Christianity, based on indisputable and flawless evidence, proving that religion a version of the world's ever-reappearing one fundamental Science of Life? STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## A Curious Inversion

THE astronomer of Lowe Observatory, certainly a profound and original thinker and a mystic, contrives to blend his mysticism with materialism. Writing recently in a popular contemporary he points out that the human body, like every other body in the universe, is a congeries of absolutely uncountable corpuscles or meta-atoms. "These, as stated, are pure electricity in one of its protean phases." But then he goes on:

A wider generalization is that mind or thoughts are mere flowings of these corpuscles into and out of those standing enigmas of science, the mysterious cells embedded in the cortex of the brain.

This sentence only seems to mean something. Real meaning it has not and cannot have. For what is that in Mr. Larkin which has this conception, thinks this thought—or tries to? He answers, corpuscles. Then the proper statement is, corpuscles are mind: not mind is corpuscles. You cannot explain the mind, which you immediately know, by calling it the product of something you only know as *mind*. We have somehow taught ourselves to conceive the objective—of which corpuscles are a part—as something which is the opposite of subjective, the opposite of the conscious. It cannot at the same time be the opposite of the conscious and also the conscious itself. It would be permissible to call the corpuscles the flash-points of raw cosmic consciousness, and then to consider thought, our thought, as our reduction of them to order, our order, the regularizing of them, the making systems of them, their first step in education. But for that, a human ego, a soul, using will, standing in the middle of them, with a plan for them and a duty to them, must also be postulated. STUDENT

## Bacterial Consciousness

WE are accustomed to consider bacteria from a strictly selfish and egotistic point of view. That the intrusive little creature which invades us and gives us pneumonia or measles may have his feelings, his likes and dislikes, may even be capable of fear, we have never troubled to imagine.

A German bacteriologist, perhaps bent upon other aims, has however done some suggestive work in this direction. His subjects were the "Purple Bacteria." They exist everywhere, but not sufficiently massed to show their beautiful color. They have the singular fancy for storing particles of pure sulphur in their bodies, doubtless obtained from their food; and perhaps, since they greatly dislike oxygen, using the sulphur for some such purpose as oxygen subserves in other organisms.

Put a little pressed hay in the bottom of a tall glass or test-tube; fill that with water, cover it with a glass plate, and put it in the sunlight. The plate is to exclude oxygen, and if the water is also covered with a film of oil, so much the better. In a few weeks the Purple Bacteria will have formed a beautiful film on the bottom and sides of the glass.

As we have said, they can not only do without oxygen, but they hate it. A colony of one

of their species has been known to live a year in a drop of water hermetically sealed between a microscope slide and the cover-glass. *The Scientific American*, summarising Professor Molisch's work, says:

If an individual alga, of the species *Pleurococcus Vulgaris*, which is found as a green deposit on trees and varies from 1/12,000 to 1/4000 inch in diameter, is placed in the center of a colony of active Purple Bacteria on a microscope slide, the bacteria scatter in all directions, leaving an empty space, because they cannot endure the infinitesimal quantity of oxygen exhaled by the microscopic alga under the influence of light.

If the light be shielded off for a moment, the alga ceases its exhalation. In half a minute the bacteria discover that and have again crowded into the space.

We can, if we are sanely imaginative, understand that a bacterium should have likes and dislikes. This one, for instance, as we see, dislikes oxygen. It also loves light. But *fear*? Well, here is the experiment:

One species of Purple Bacteria is corkscrew-shaped, and amuses itself by continual rotation in one direction and also by rapid rhythmic motion to and fro on a straight line. Have some of them in view on a microscope slide, and for a fleeting instant cut off the light with your hand. They instantly reverse both of their movements!

None of these and like phenomena prove consciousness, or preference. But anyone who doubts it should also doubt the consciousness of a man who moves out of a room where there is a dead rat or draws his chair nearer the fire on a cold day. Our own consciousness has a sense, if we would but develop it, that can detect consciousness in other organisms, and can know therefore with certainty that all nature is conscious. But the case in point seems so obvious as hardly to need its use. STUDENT

## The First Defense

WHILE Metchnikoff has been studying the luxuriant bacillary flora of the alimentary canal, showing that we are slowly poisoned to death by the products of their activity, and suggesting that we should do various strange things to kill them and thus become immortal—a New York dentist has been showing that nature is prepared to do all that is necessary if only we will permit her. That some of the digestive juices are antiseptic, for example gastric juice and bile, we have long known. He has proved it for healthy saliva, calling it a sterilizer "before which bichloride of mercury and sublimine are nowhere." He collected more than a pint of this fluid and exposed it to the open air throughout the roasting New York summer of 1901. At the end of that time it was perfectly free from any evidence of decomposition. Its chemical constitution, slightly saline, slightly albuminous, would suggest it as an ideal culture medium. But it proved capable of preventing the development of any bacteria whatever.

This would probably be an exceptional case; his subject must have been an unusually heal-

thy organism. But it shows that food, met during mastication by an antiseptic fluid and thoroughly mixed therewith, and met lower down by a succession of other antiseptics, should remain entirely free from bacillary interference throughout its digestion. M. D.

## The Axis of the Universe

THE suggestion of Professor Kapteyn that the universe of stars is double and that the two halves are approaching and interpenetrating, is already giving place to another. This rests on the same facts and calculations, but interprets them differently. If we looked at a very scattered cloud of bees that was rotating about an upright axis, a cloud at some considerable distance, we should first note that some bees were moving to the right and some to the left. It might only be with much attention that we finally discovered that it was on the further side of the cloud that the movement was to the left and on the nearer to the right. That discovery would give us the conception of the axis and enable us to sort out the confusion. If in addition to this general rotation the cloud contained small groups of bees revolving about local centers, and still smaller groups whose members were moving variously with regard to each other, the difficulty of getting at the general plan would be still greater.

Such is the new conception with respect to the universe, born from Professor Kapteyn's. STUDENT

## Artificial Life

SCIENTIFIC contemporary gives the heading "Artificial Life" to an account of certain experiments of Professor Delage on the egg of the sea-urchin. These experiments are in continuation of those made by Professor Loeb. The latter showed that the fecundation of the egg can be done by certain chemical solutions causing the necessary changes in it. These changes he regarded as osmotic (the passing of fluid into the egg) and oxidative. Fecundation, in his view, is simply oxidation, and he assigns to oxygen a very important rôle in the living universe. At any rate, his eggs duly came to maturity. So do Professor Delage's, but he thinks the changes consist in coagulations and solutions of the egg-membrane. Exciting them with a combination of tannin and ammonia he got the same results as the other experimenter.

One would think from the heading of the accounts that they had created the eggs upon which they experimented! And the public, who vaguely read the echoes of the work, do actually think so. In the lower kingdoms of life the fecundating cell appears to play only the part of a stimulant to the egg. That it can be, at those levels, replaced by other stimuli, proves exactly what it proves and no more. And as soon as we get higher in the organic scale we find that the fecundating cell, so far from being replaceable, carries half the heredity. The experimenters have merely discovered a new way of evoking a response from life, from that which was *already living*. C.

## Nature

## Studies



Lomaland Photo. and Engraving Dept.

## PORT ANTONIO, JAMAICA

Largely built up by the American Banana Industry

## The Metal Tantalum

**A**MONG metals once thought to be very rare but now discovered in considerable quantities is Tantalum, an element allied with Tin, Titanium, Tungsten, Vanadium, etc. It is described in old books as a black powder, but this was because the metal was impure from the presence of carbon, as was the case with other metals of the group. The chemist, Ekeberg, who first discovered it, in the form of its acid oxid, called it Tantalum from Tantalus, because it could be surrounded by acids without being affected by them; but others will think that immunity is hardly a quality attributable to the legendary Tantalus. In 1902 Moissan obtained the metal with only 0.5 per cent of carbon, a quantity sufficient, however, to change its properties entirely; but lately von Bolton has obtained it nearly pure. In this state it is found to have a wonderful combination of ductility and hardness, being comparable in the latter respect to the diamond, and yet easily drawn into wire. Its density is 14.05; and when rolled and melted in bars, 16.64. It can be drawn into wire of .03 millimeter. Its tensile strength is next to iron. It is not affected by sulphuric, nitric, or hydrochloric acids, even when these are hot; but hydrofluoric acid attacks it. Since its industrial importance has been recognized, larger quantities have been found and it is now valued at less than silver, or at about \$5 a pound.

One of the chief uses is for electric lamp filaments; with carbon the conductivity increases with the temperature, so that an extra strong current does not increase the light but merely destroys the filament; with Tantalum the conductivity lessens with the temperature. It is also being used for pens, one of its properties being its resistance to acids. Thus it may be considered a "noble" metal. It is expected that metallurgists will begin to invent useful alloys containing this metal; and there are other metals in the same group also being developed, notably vanadium and columbium.

STUDENT

## Lizards and the "Third Eye"

**I**T is asserted upon the authority of Science, and upon evidence which is not merely a fiction of theoretical speculation this time, that many of the animals—especially among the lower orders of the vertebrata—have a *third eye*, now atrophied, but necessarily active in its origin. The Hatteria species, a lizard of the order *Lacertilia*, recently [this was written in 1888] discovered in New Zealand (a part of ancient Lemuria so-called, mark well), presents this peculiarity in a most extraordinary manner; and not only the *Hatteria punctata*, but the chameleon, certain reptiles, and even fishes. It was thought at first that it was no more than the prolongation of the brain ending with a small protuberance, called epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. It offered—as its development and anatomical struc-

ture showed—such an analogy with that of the eye, that it was found impossible to see in it anything else. There were and are palaeontologists who feel convinced to this day that this "third eye" has functioned in its origin, and they are certainly right.—*The Secret Doctrine*.

The eyes in the human embryo grow from within outwardly, originating in the *brain*, and not, as in insects and cuttlefish, being part of the epidermis. This confirms the Theosophical teaching that the senses are developed from within.

Professor Lankester is quoted by H. P. Blavatsky as suggesting that our mammalian ancestors may have been *transparent*; which she says is right, as there was a time when man and all living animals were transparent. This was in an early Root-Race, before the stage known as the separation of the sexes was reached. When that stage had been passed, man lost much of his spirituality (the "Fall") and became grosser not only in that sense but also physically.

The external senses were used, and the inner eye gradually became atrophied; its rudiments still remaining, however, within the brain. This "third eye" is the organ of spiritual sight—not astral sight or what is ordinarily meant by clairvoyance, but the power of true discernment and seership; the use of

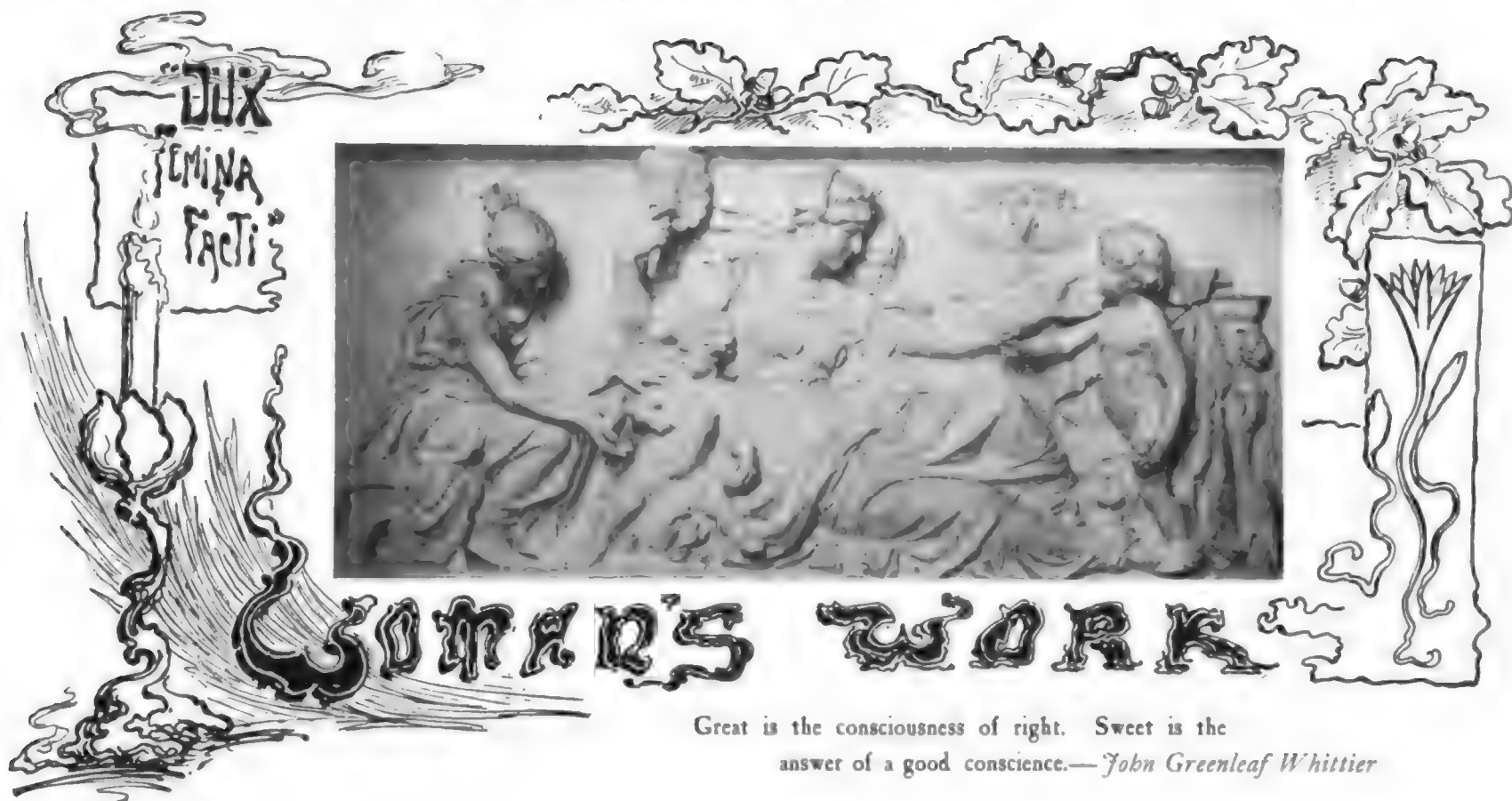
which cannot be dissociated from absolute purity, of heart, mind and body. In the animal, the third eye had its analog in an internal eye that was the organ of sight. With the densifying of the body the eyes have become external, and two instead of one. In the stories of one-eyed and three-eyed giants, Cyclopes, etc, we have reminiscences of these ancient facts, though the third eye was never in the center of the forehead, that representation being merely symbolical.

It must be remembered that though there are physical analogies between man and animal, man is also the product of a spiritual involution. Also that according to Theosophical teachings, the animals, in the present Round, *succeeded* man; they imitate on a lower scale structures and functions which he has in his nature; hence their anatomy often affords a valuable confirmation of the ancient teachings. The lizards preserve rudiments pertaining to a long past type of structure.

STUDENT

## Distillation of Wood

THE Department of Agriculture points out that the ordinary method of making charcoal from wood wastes all sorts of valuable substances obtainable by the destructive distillation of wood. By conducting the two operations together, wood alcohol, pine-oils, resins, acetic acid, etc., would be saved. T.



IT has been said that the sincerest mourners at the funeral of Whittier, the poet, were women. They realized the loss to their sex of one of its most loyal and helpful friends and coadjutors, for his approval, sympathy and aid were always to be counted on in all movements for the elevation of woman and the securing of her rights as a human being. He believed in the right of woman to develop her entire nature as she might see fit.

In return for this sweet and tender side shown toward women Whittier was rewarded by the devotion and friendship of many of the noblest representatives of the sex. Lucretia Mott and Lydia Maria Child, with whom he served in the cause of human freedom; the poets, Lucy Larcom, Harriet Prescott Spofford, Rose Terry Cooke, Celia Thaxter, together with Sarah Orne Jewett, Elizabeth Stuart Phelps-Ward, Mrs. Annie Fields, Margaret Sidney and a host of others prominent in literature and in humanitarian and philanthropic movements. Celia Thaxter, the poet of the Isles of Shoals, was discovered and introduced to the world by Whittier. His domestic life was always one of charm, filled with the loving care of his mother, sister, nieces and cousins. Whittier's mother was a devoted disciple of the Society of Friends, a person of deep, religious and emotional nature, as one can clearly see who looks at the oil portrait of her which still hangs in the little parlor at Amesbury.

It was Whittier's elder sister, Mary, who recognized his literary possibilities and who sent one of his first poems to Garrison's paper, the Newburyport *Free Press*, thus starting his literary career. But it was his younger sister, Elizabeth, who became his intimate literary companion and presided for so many years over his Amesbury home. She is described by acquaintances as a lovely character, unselfish and considerate, with a gentle and sympathetic nature, more vivacious and dramatic than her

## A Laureate of Freedom

1807-1907

brother in expression. Admiration for him led her to write verses in her early womanhood, and in tender sentiment and sensitiveness to nature's beauty she is said to have often surpassed the Quaker bard himself. She entered into the reform movement of that day with zeal and courage and many of her verses were written for this cause. They are described as being very militant and aggressive, full of deep scorn. In the small collection of her

### THE THREE SILENCES OF MOLINOS

THREE Silences there are: the first of speech,  
The second of desire, the third of thought;  
This is the lore a Spanish monk, distraught  
With dreams and visions, was the first to teach.  
These Silences, commingling each with each  
Made up the perfect Silence, that he sought  
And prayed for, and wherein at times he caught  
Mysterious sounds from realms beyond our reach.  
Oh thou, whose daily life anticipates  
The life to come, and in whose thought and word  
The spiritual world preponderates,  
Hermit of Amesbury! thou too hast heard  
Voices and melodies from beyond the gates,  
And speakest only when thy soul is heard.

— Longfellow

poems which Whittier appended to a volume of his own called *Hazel Blossoms*, which was published after her death, none of the "political tracts in rhyme" are included, however, as he cherished her for the more gracious memories of her mind and heart. In the prefatory note he speaks of her distrust of her own powers, her lack of ambition for literary distinction, and of how she found greater happiness in generous appreciation of the gifts of her friends than in the cultivation of her own. He acknowledges his indebtedness to her for the stimulus and companionship of his most pro-

ductive period as a poet; for she entered perfectly into his moods and poetic aspirations, finding her chief joy as his literary adviser and home companion. Her death was a severe blow to him and, although he lived for forty years thereafter, he never ceased to miss her care and companionship. Her place was partially filled for several years by a namesake niece, Elizabeth Whittier, until the latter's marriage to S. T. Pickard, the editor of the Portland *Transcript*, who became the poet's literary executor. Whittier's finest poem, *Snowbound*, considered the best idyl of American rural life, is said to have been written as an elegy to his sister Elizabeth. In it her portrait is set in the amber of beautiful lines for all time. *The Vanishers* is also another memorial poem for her.

Like her brother, Elizabeth Whittier had slender opportunities for education, but she possessed an alert and acquisitive mind, was well read, and developed an intelligent admiration of books. She inspired the women of Amesbury with a love for good literature and, today, the most prominent woman's organization in the town is named for her, the Elizabeth H. Whittier Club, a fitting memorial of her noble character and life.

The photographs of Whittier with which the public is most familiar depict him as an old man, his sweet and benignant face wreathed with white beard and hair, somewhat resembling Longfellow. In the rarer portrait published with this article we have an opportunity to see the younger, Emersonian face without the sadness of time upon it; the beautiful head, the fine features and the glittering black eyes flashing with the inspiration of a great cause.

Whittier is usually referred to as "the Quaker poet." He is said to have "lived as a Quaker, fought slavery as a Quaker, and written as a Quaker." To understand his character, therefore, and comprehend rightly his poetry and prose, we must understand his



religion. It is not possible here to go into the history of Quakerism; suffice it for our purpose to say that the main principles of the sect are Freedom and "The Inner Light." Sociologically it has been described as a pure democracy, a pure precipitate of Christianity; a protest against hypocrisy and tyranny. Philosophically its doctrine held that every man and woman may be enlightened by "The Inner Light," an inward illumination of the mind which resulted in a habit of silent worship or silent waiting. Self-sacrificing, benevolent and of lovely lives as the Quakers were and are, their system of thought could not but result, in many instances, in narrowness, tameness, and stationary negativeness. It is from the liberal wing of the Quakers, however, that many great and noble souls have come, as Whittier, John Bright, and Lucretia Mott. They rose above all that was narrow and confining in their religion, and exhibited only its deeper side.

The Quakers were inhumanly persecuted by the Puritan commonwealth of Massachusetts, and so we find Whittier inheriting a loathing of oppression from generations of persecuted Quaker and French Huguenot ancestors, mingled with the militant Puritanism of the Newbury Greenleafs. It is not strange, therefore, that the central element in his character was love of freedom; that

Hate of tyranny intense  
And hearty in its vehemence.

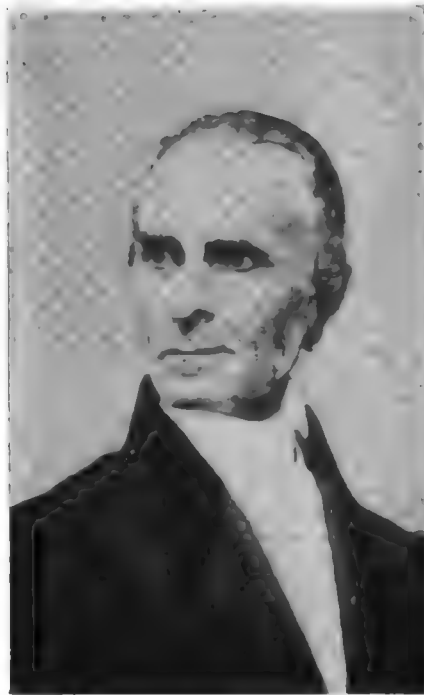
But his hate and passionate indignation are always mixed with the beauty and melody of a great soul. His scorn and contempt were invariably noble.

Whittier as an artist has been criticised more than any other American poet. He is accused of too much moralizing and of being lacking in scholarship, in profundity, in creative imagination, in harmony and rhythm. His poetry is lyrical or descriptive; he is not conventionally dramatic nor conventionally skilled in rhyme or meter; he tells his stories simply and sweetly; they are full of cheer, of pictures of wayside flowers, of the beauty of lowly things, and they appeal to the universal heart. If one were asked to name the finest poems of Whittier, the historical ballads and lyrics of *Snow-Bound*, *Tent on the Beach*, *Maud Muller*, *Barbara Frietchie*, *The Witch's Daughter* and *Telling the Bees*, undoubtedly would be the choice. It was in this line that Whittier accomplished his most original and best work and, written as they were in the full maturity of his powers, they are free from many of the defects of his earlier efforts.

All his writings are deeply tinged with the scenery, legendary lore, and folk-life of his native Merrimack Valley. It is this which makes them of especial interest to readers of the CENTURY PATH at this time when the 100th anniversary of his birth is being celebrated, for, in the heart of the region which is immortalized in the poetry of Whittier, the morning of the life of Katherine Tingley was spent. Before she started on the Theosophical tour in which she is at present engaged, she revisited these old New England scenes, and said that her childhood's home, the beautiful spot overlooking the "stream of our fathers" with its broad vista of hill and dale, wood and meadow, the steeped, chimneyed towns and the "green prairies of the sea," was destined

to become, in a few years, "a Râja Yoga Center of Light."

Whittier has been called a Theosophist. Others have said: "What a pity! He almost saw the light." It is true that he did not see the light just as the Theosophist of 1907 sees it, for he lived a generation too soon. But he did see the twilight of the dawn, and his heart was full of faith that the light was there, forever there, behind the shadowy mountains of questioning, unsatisfied doubt, of iron creeds and selfish dogmas. He felt "the earth move sunward" and a glory shone before him even though it may seem to many to have been



Lomaland Photo. and Engraving Dept.

JOHN GREENLEAF WHITTIER  
(From a rare and almost unknown picture of the poet, in the private collection of a Lomaland Student.)

YET, sometimes glimpses on my sight,  
Through present wrong, the eternal right;  
And, step by step, since time began,  
I see the steady gain of man;

That all of good the past hath had  
Remains to make our own time glad,—  
Our common daily life divine,  
And every land a Palestine.

Through the harsh noises of our day  
A low, sweet prelude finds its way;  
Through clouds of doubt, and creeds of fear,  
A light is breaking calm and clear.

—Whittier in *The Chapel of the Hermits*

but the radiance of his own "Inner Light." These deep feelings he has voiced in his songs. He asserts again and again the humanity of Christ, the co-equal divinity of all human beings, the coming of an Age of Gold when

All men shall be priests and kings,—  
One royal brotherhood, one church made free  
By love, which is the law of liberty.

Those who are at all familiar with the work of Katherine Tingley and her predecessors in Theosophy, all who have read Whittier's *Chapel of the Hermits*, *Miriam*, *The Over-Heart*, *Worship*, *My Triumph*, *The Shadow and the Light*, *Astraea*, *Raphael*, *The Prophecy of Samuel Sewall*, and fifty other poems of his

that could be mentioned, will understand that the linking of his name and work with hers is not an idle fancy; that there was a deep meaning in those links, forged across the Merrimack, and that they play more than an unimportant part in the golden chain which is to reach around the world. Had it been possible for the life of Whittier to have stretched on into the present century, he would have had the joy of seeing daybreak everywhere, and, almost at his very doors, just across the sparkling waters, on the beautiful slopes of "Laurel Hill" the fulfilling of his vision and of his prophecy, born of a faith and hope and trust that comes from a heart filled with love for humanity.

A NEW ENGLAND STUDENT IN LOMALAND

### The Mother of Edvard Grieg


A WRITER in *The Musician* gives the following interesting glimpse: STUDENT

Edvard Grieg united in himself the blood of the Scotch and the Norwegian races. His great-grandfather left Aberdeen after the fatal battle of Culloden, preferring to exile himself to suffering the dangers of his native land where so many who had remained faithful to the cause of the Stuarts paid for their devotion with their blood. He established himself at Bergen, where his son and grandson also made their homes. Here Edvard Grieg was born, June 15, 1843.

Seldom do we find that men of pronounced genius in music inherited their gift from their fathers. Perhaps it is not fair to say that the mother has the greatest influence on the child, yet the current of genius in the case of Grieg seems to have flown into his life from the maternal side. By ancestry and by temperament, Mme. Grieg was artistic, and by training she was an excellent musician and her son's first teacher. The lessons commenced when the boy was about six years old. The mother, as teacher, occupied the position which educators consider so favorable to progress: she not only instructed him in what to do and how to do it, but she was able to supervise his practice. She was bent on making him musical, and resolutely set herself against his pronounced habit of dreaming, a habit against which Grieg was obliged to struggle as boy and man. Mozart and Weber were Mme. Grieg's favorite composers, Mendelssohn was also studied, and the newer works of Chopin.

### An Artist's Tribute to a Friend

ONE of the foremost Italian periodicals, *La Nuova Antologia*, published in Rome, contains an interesting article by the Countess Franchi-Verney about the late violinist, Josef Joachim. As she was for many years intimately acquainted with him, although whether or not as a pupil the writer cannot say, she knew many details of his life and work not known to the public. Her article of some twenty pages in length, exhibits a deep appreciation of the man and his musical work. The Countess herself is an unusually talented violinist, who lives in Rome and is one of the favorite artists of the Dowager Queen Margharita. But this conveys little to those who do not know that she was, in the days when Massart, her teacher at the Conservatoire, Paris, presented her to the public, the wonderful girl artist, Teresa Tua. After some years of brilliant work upon the continent she returned to her native country, and since her marriage to Count Franchi-Verney, who is himself a distinguished musician, musical historian, and music critic, she has done no public work outside of Rome. STUDENT



# OUR YOUNG FOLK

## John Greenleaf Whittier America's Hero-Poet

ONE hundred years ago on the 17th of this month, in the farmhouse shown in the picture, John Greenleaf Whittier first saw the light of morning. The farmhouse and its surroundings are practically the same today as they were a century ago. Indeed, great pains are taken to keep them so, for the estate belongs to the city of Haverhill, Massachusetts, within the boundaries of which it is situated, and thither, all through the year, hundreds of pilgrims come as to a sacred shrine, because it was the birthplace and early home of a poet and a hero.

For the barefoot boy who lived in this farmhouse brought with him, from the "clouds of glory" whence he came, the gift of song; or, perhaps, he learned it from the brooklet,

the music of whose liquid lip  
Had been to us companionship,  
And, in our lonely life, had grown  
To have an almost human tone,

or from the whispering trees, or the sighing western wind, for he tells us himself that Nature was the teacher of his boyhood; that he walked with her hand in hand and talked with her face to face, and that she answered all he asked. And so it came about that his heart was filled with love and sympathy for every living thing and full of trust and joy. He was one of the "Children of the Light" and became in after years the interpreter of the beauties of nature which surrounded him, the painter of its manifold charms in rhythmic verse, the avenger of the downtrodden and the defenceless, the pleader for justice in all the earth, and the evangelist of a liberty so full and free that neither color, nor creed, nor sect, could set against it the semblance of mete or bound.

And, on this centennial anniversary, great crowds will gather in the busy city of Haverhill (now one of the three great shoe-manufacturing centers of the country) and in the town of Amesbury (where the last forty years of the poet's life were passed), with great orators and those whose names are famous in literature, to honor the memory of the barefoot boy.

Young Whittier's parents, and several generations of his ancestors, were Quakers, a gentle religious sect of very upright lives but with what seem to us rather queer customs of dress and manners. They refused to accept any authority in matters of religion and standards of conduct, each one relying on his own conscience as a guide, and they had formed habits of silent, expectant brooding, listening for the voice of conscience or waiting for the illumination, in their minds, of what they called the "Inner Light." The barefoot boy grew up under such influences with a silent, brooding, sensitive nature, his mind saturated with religious and moral earnestness, gentle and modest, and pure and sweet.

Whittier did not have the advantages of association and education as had Longfellow

## THE BAREFOOT BOY

John G. Whittier

BLESSINGS on thee, little man,  
Barefoot boy, with cheeks of tan!  
With thy turned-up pantaloons,  
And thy merry whistled tunes;  
With thy red lip, redder still  
Kissed by strawberries on the hill;  
With the sunshine on thy face,  
Through thy torn brim's jaunty grace;  
From my heart I give thee joy,—  
I was once a barefoot boy!  
Prince thou art,—the grown-up man  
Only is republican.  
Let the million-dollared ride!  
Barefoot, trudging at his side,  
Thou hast more than he can buy  
In the reach of ear and eye,—  
Outward sunshine, inward joy:  
Blessings on thee, barefoot boy!

O for boyhood's time of June,  
Crowding years in one brief moon,  
When all things I heard or saw,  
Me, their master, waited for.  
I was rich in flowers and trees,  
Humming-birds and honey-bees;  
For my sport the squirrel played,  
Plied the snouted mole his spade;  
For my taste the blackberry cone  
Purpled over hedge and stone;  
Laughed the brook for my delight  
Through the day and through the night,  
Whispering at the garden wall,  
Talked with me from fall to fall;  
Mine the sand-rimmed pickerel pond,  
Mine the walnut slopes beyond,  
Mine, on bending orchard trees,  
Apples of Hesperides!  
Still as my horizon grew,  
Larger grew my riches too;  
All the world I saw or knew  
Seemed a complex Chinese toy,  
Fashioned for a barefoot boy!

O for festal dainties spread,  
Like my bowl of milk and bread,—  
Pewter spoon and bowl of wood,  
On the door-stone, gray and rude!  
O'er me, like a regal tent,  
Cloudy-ribbed, the sunset bent,  
Purple-curtained, fringed with gold,  
Looped in many a wind-swung fold;  
While for music came the play  
Of the pied frogs' orchestra;  
And, to light the noisy choir,  
Lit the fly his lamp of fire.  
I was monarch: pomp and joy  
Waited on the barefoot boy!

or Emerson. His chances of education were limited and the library of Farmer Whittier contained less than a dozen books, the only one that approached poetry being a rhymed history of King David. But a momentous day came when the poetical Quaker boy was gathering in hay in the meadow; a wandering pedlar stopped and displayed, among other treasures from his pack, a copy of Burns' poems. This the lad eagerly purchased and he himself has left us a picture of what then happened—a picture that must appeal to every youth who remembers the happy day when first the reading of a poem carried him into the realm of song and imagination.

How oft that day, with fond delay,  
I sought the maple's shadow,  
And sang with Burns the hours away,  
Forgetful of the meadow!  
Bees hummed, birds twittered, overhead  
I heard the squirrels leaping,  
The good dog listened while I read,  
And wagged his tail in keeping.

Now Burns had true manhood and nobility of soul; he was a poet of freedom and independence of thought for all men, and he became the barefoot boy's patron saint.

Down in the deep-shaded old city of Newburyport, at the mouth of the river, some fifteen miles away, lived a young man of pronounced humanitarian ideals who published a weekly paper and in this the first poems of Whittier were published. This editor became so interested in the farmer lad who sent him poetry that he rode out on horseback to see him and encourage him in his literary work. Whittier was encouraged and wrote more and better poetry and prose articles which were readily accepted by various papers and eagerly read by the public who began to inquire about this gifted Quaker poet, and where he lived. Distinguished people sought out the farmhouse to see him and they found him mending stone fences, or hoeing in the garden, or hunting in the barn for eggs, or haying in the fields; and, although he was shy and awkward, they could not but admire his fine intelligence and noble character. He was offered editorial positions on various papers in Haverhill, Boston and Hartford, some of which he accepted.

It was at this time that Whittier wrote many of his Indian legends, for he early recognized the romance of the aboriginal life of New England when the great forests, in which the sound of an axe had never rung, came down to the banks of the Merrimack and the powwows and war-dances of the red men were held in the changeless shade. One of these poems, an idyl of great beauty and considerable power, is called *The Bridal of Pennacook*, which describes the life of the Indian tribes whose villages

With roofs of bark and walls of pine,  
Through whose chinks the sunbeams shine,

were in the north-eastern part of Massachusetts and in New Hampshire, and the beautiful natural scenery which surrounded them. Now the nixies and water-horses of the Merrimack are delayed in their race to the sea and forced to turn hundreds of spindles in the great cotton and woolen mills which tower on its banks, but, in this dim period of tradition, when the great chief Passaconaway

Held his long unquestioned sway  
From the White Hills far away  
To the great sea's sounding shore,

the Merrimack poured down its silvery flood unchecked and unbridged.

No bridge arched thy waters save that where  
the trees  
Stretched their long arms above thee and kissed  
in the breeze

# THE CHILDREN'S HOUR

No sound save the lapse of the waves on thy shores,  
The plunging of otters, the light dip of oars.

The poem is full of the music of Indian names and the heroine, the chieftain's daughter, Weetamoo, is described in this fine stanza:

Child of the forest!—strong and free,  
Slight-robed, with loosely flowing hair,  
She swam the lake or climbed the tree,  
Or struck the flying bird in air.  
O'er the heaped drifts of winter's moon  
Her snow-shoes tracked the hunter's way;  
And dazzling in the summer noon  
The blade of her light oar threw off  
its shower of spray.

It was at this time, when 24 years old, that Whittier reached a great crisis in his life. He was obliged to face the question whether he would give up his principles or renounce the brilliant career which was opening before him. This was an important period in the history of the country; society was stirred and public opinion divided on great questions of public policy. It is not hard to guess on which side Whittier took his stand at this critical moment. He heard the call of duty in his soul and obeyed although he knew it would cost him dear—the foregoing of all his aspirations for political and literary preferment, the putting by of all his dreams. For the quarter of a century which followed, this shy and sensitive Quaker poet was socially ostracized, misjudged and even was threatened with personal violence; but he never abandoned his principles for the sake of bread, or the sake of fame, or the sake of escape from personal danger. The moral courage and patriotism which Whittier displayed during this long, self-sacrificing struggle in the interests of freedom are the chief glory of his character and justify us in calling him a hero.

The latter half of the poet's life passed quietly and uneventfully at his modest home in Amesbury, nine miles from the farmhouse of his birth. He devoted himself mainly to literary pursuits, but continued to be allied with all great movements in the interests of humanity. His charming ballads and lyrics brought him great recognition in literature and a high place in popular estimation. In them he painted in fresh colors the rugged and picturesque New England landscape so that we can see it too, in all seasons; he sang of the legends of his beloved Merrimack Valley, of the virtues and ways of the Puritans, the plain and simple home life of that rare and bold race who helped to lay the foundations of this republic.

A kindred spirit with whom he spent many pleasant hours lived across the Merrimack on the Newburyport shore. His fine estate was on a high hill crowned with orchards and

meadows where the birds sang and the bees hummed, and in summer the air was very sweet and quiet all around. There was an old vine-covered house, a grassy lawn, long rows of shady maples whose green leaves turn to scarlet and gold in the frosts of autumn, and a magnificent big pine tree, with fragrant breath, waving its tassels against the blue sky. In the vicinity of this charming home were acres and acres of hill-side almost covered with a shrub known as the laurel (*Kalmia latifolia*), which in May and June is fairly overspread with a profusion of wheel-shaped delicate pink blossoms, and the whole vicinity is a perfect fairyland of beauty and

from these lovely flowers, being called "The Laurels," or "Laurel Hill." Whittier and his friend often visited together in the midst of these beautiful scenes, walking beneath the maples or sitting under the big pine, and in this favorite retreat Whittier wrote some of his sweetest lyrics.

This friend of Whittier's was Nathan Chase and was the grandfather of a little girl named Katherine, now the great Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and the wise and loving founder of Rāja Yoga Schools. Little Katherine's childhood was spent on her grandfather's estate and she too loved all the beauties of nature which



Lomaland Photo. and Engraving Dept.

THE BIRTHPLACE OF WHITTIER AT HAVERHILL, MASSACHUSETTS

## From "RAPHAEL"

John G. Whittier

THE tissues of the Life to be  
We weave with colors all our own,  
And in the field of Destiny  
We reap as we have sown.

Still shall the soul around it call  
The shadows which it gathered here,  
And, painted on the eternal wall,  
The Past shall reappear.

Think ye the notes of holy song  
On Milton's tuneful ear have died?  
Think ye that Raphael's angel throng  
Has vanished from his side?

Oh no!—We live our life again:  
Or warmly touched, or coldly dim,  
The pictures of the Past remain,—  
Man's works shall follow him.

sweet odors, so that the people come from all about to enjoy it. The place takes its name

abounded there, especially the big pine tree; and beneath it, while "the sun tangled its wings of fire in the branches," she played and dreamed; dreamed and planned a great city which should be beautiful in all its parts, with lovely homes, wise parents, unselfish children growing up sweet and pure, with no evil, no suffering, but happiness and brotherhood reigning everywhere. (This sounds like Point Loma, does it not?) Now Whittier too longed for and dreamed of all this; he surely thought of it also when he sat under the big pine, only he did not know how to go to work to bring it about. But he wrote about it all with a singing pen so that all the world could hear. And it may be that we shall yet see a Rāja Yoga School at "The Laurels" where Whittier passed so many happy hours and Katherine Tingley lived as a child. The pine tree whispers, "Watch and wait." STUDENT



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

"The Call of the Beautiful"

An Interesting Address by Mrs. Grace Knoche

THERE was a good attendance at Isis Theater last Sunday evening at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Mrs. Grace Knoche gave an address on "The Call of the Beautiful," which was listened to with much interest. The music program was rendered by the Râja Yoga Quintet and as always gave great delight to the audience. From Mrs. Knoche's paper we extract the following:

"It is the eternal call, the call of the soul throughout the ages, 'The Call of the Beautiful.' Life takes on a new meaning. The heart glows with a new fire. Aspiration awakens. The warrior-spirit is stirred. Love leaps up as some swift flame from embers long ash-hidden and there is awakened the consciousness of a great truth, the greatest in the world, the truth that all men, all creatures, are divine and all bound, indissolubly bound, by the heart-ties of Brotherhood; compassion is born and from that time on the battle-royal is entered and life's processional becomes a royal one in a deeper than the ordinary sense.

"But long before that, indeed, almost as soon as the soul speaks at all, the brain-mind begins its own interminable recitative. Arrogant in book-knowledge, with petrified opinions upon all subjects, with an over-weening sense of its own importance, steeped perhaps in the materialism of one age or the so-called science of another, what wonder that the brain starts up in alarm when it sees its own proper territory invaded by some airy nothing called "soul" and its legions of the Beautiful?

"According to Theosophy, the mind is not a settled, unchanging something that may grow and acquire quite independently of the other parts of our complex human nature. Instead, the Wisdom-Religion shows plainly that it is the link between body and soul, "the link between the spirit of God above and the personal man below." It is the reincarnating being but always becoming dual as soon as it takes upon itself the garment of a physical body. It is impressionable and, because of this, is constantly changing, the nature of the change depending upon whether the influences bearing upon it are higher or lower, of the soul or the body. When shaped and fashioned by the lower part of the nature, by the passions, ambitions, or by cold intellectualism, we see but mind in its lower aspect. What a world would this be if all people had the knowledge and could therefore walk on through life undeceived by the sentimentalist, the so-called "apostles of the Beautiful," the scheming fanatic, and the brilliant but heartless intellectualist! On the other hand, did we realize that the high powers of the mind are active only when shaped and colored by the light of the soul itself, that only when intellect honestly and trustingly reflects the heart-light, what a world of suffering

would be spared. What a world of mistakes would never be made and how short would be the path to the life beautiful of which we dream! The best life today as the world goes, is a thing of shreds and patches compared with what it might be with this larger wisdom as its guide! Humanity is so imposed upon, it would seem, at times, so willing to be. The Call of the Beautiful is in the air as never before since the sunset time of old Greece; men's hearts are stirred responsively and a great deep longing for something lovelier and better is voiced in the very silence of things; yet the minds of so many are set at arguing and protesting, and some are pulled by the misunderstood lower nature over into chasms and abysses. And out of all this whirling, seething, eager and turmoiled heart-and-brain life of the world, will there ever come order, peace, law, and that beauty that is of the soul? Theosophy answers, 'Yes, when Humanity understands itself.'

"'But will not this adjustment come without Theosophy,' you may ask, 'even if not so soon, perhaps, yet soon enough? Are not educators doing so much to bring the beautiful into the lives of children, artists and musicians giving more and more freely of their talents? Even our slums are being invaded by the kindergarten. Will not all these agencies make the world quite a beautiful place in time?'

"To answer this one can do no better than quote from a writing of William Q. Judge, done some years ago in answer to a student's question upon some matter in occultism. The question was as follows:

Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc?

"Mr. Judge answered as follows:

Yes, there are mitigations of the darkness in just the same way that a lamp gives some light at night, but it does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to effects, and do not take away the causes of evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

"Would you have the world better, then? Would you do something, if only a little, to bring down into life that real Beauty that is of the soul? Then spread the truths of the Wisdom-Religion, first of all the truth so accentuated by the three Leaders, Helena P. Blavatsky, William Q. Judge, and Katherine Tingley, that the beautiful and the moral are one; that beauty cannot be divorced from the highest moral code and be other than a counterfeit or a sham; that the criterion is not a knowledge of art or music or rhymings in the brain-mind sense, but is *the life, the spirit-*

*ual life*, from which alone all that is truly beautiful must spring. Work for the little children. Give them the opportunities that you did not have. Fill their lives with music and color, and with noble and heroic ideals.

"Would you have the world better? Would you bring the 'Beautiful' back again into life so that no longer shall our poets mourn 'Pan hath gone,' and 'Balder the Beautiful is dead, is dead.' Then spread the knowledge of Theosophy—not by carrying around a lot of brain-mind facts, but by *living it*. Everyone can do this, and often the very one who thinks that she can do nothing, who thinks she is neglected or forgotten, can do the most of all, for she has the supreme chance, the greatest chance in the world, to make the greatest conquest in the world—over herself; to turn from a selfish brooding over personal slights and ills and pains to that supreme contemplation of the universal things of life which is the sign of godhood. We are forgotten? But the Law never forgets, the Eternal Light shines on and on forever and forever; it is we who in our weakness forget that fact, and so turn away. That is Theosophy, that is what it means to listen to 'The Call of the Beautiful.'

"There was once a little chorus of blossoms that lived their life of a day or two on an English slope near the sea. A thousand passed by, perhaps, and gave them not a thought, but after the thousand came a poet, whose heart was aching, too. But he heard the mystic call, 'The Call of the Beautiful,' as these golden blossoms danced and coquetted and spoke—yes, spoke—to his heart. And he left an immortal writing to tell us what happened:

I wandered lonely as a cloud  
That floats on high o'er fields and hills,  
When all at once I saw a crowd,  
A host of golden daffodils,  
Beside the lake, beneath the trees,  
Fluttering and dancing in the breeze.  
The waves beside them danced, but they  
Out-did the sparkling waves in glee:—  
A poet could not but be gay  
In such a jocund company!  
I gazed, and gazed, but little thought  
What wealth the show to me had brought.  
For oft, when on my couch I lie  
In vacant or in pensive mood,  
They flash upon that inward eye  
Which is the bliss of solitude;  
And then my heart with pleasure fills,  
And dances with the daffodils.

"Let us keep alive in our hearts, with the zeal of the warriors of old, this dream, this picture of the Life Beautiful, the real thing. Painted upon the screen of time it will stand for ever, germ and model of a new up-building life for all humanity. In just holding this vision in our hearts, in defending, preserving and protecting it, we ourselves will stand, and induce others to stand, as co-workers and kinsmen of the Creators and the Gods." OBSERVER

# Art Music Literature and the Drama

## An Artist's Interpretation of Theosophical Truth: The Duality in Human Nature

THESE is a fact which lies within the inner intuitive knowledge of every human being, which it were well for us never to lose sight of for a moment, if we would fulfil our destiny. It has been the theme of the philosopher, the poet and the artist since literature or art existed. It is found illustrated in the Egyptian *Book of the Dead*, and in the writings of the Egyptians, thousands of years before the Christian era. It is the keynote of the teachings of the greatest of the philosophers among the Greeks, and is dealt with in some of their noblest masterpieces of sculptured marble. And it runs, like a thread of light, through the philosophy, literature, poetry and art of the Middle Ages down to the present time. This fact is the Duality of Human Nature, and the illustration on this page is an example of this, chosen out of many hundreds which might do equally well to illustrate the subject.

To the unthinking, who pass their lives in looking for sensation from without or seeking satisfaction in external possessions or temporal distinction, these symbolic pictures have little or no meaning. The drama here represented is going on, but their attention has not been drawn to it, and they are distracted by questions of comparatively little moment, such as the technical quality of the paintings themselves or the era of their production. The question as to how it was that such a theme ever came to be the subject of the artist's genius, is to them of less moment than a so-called critique on the way in which he has treated it.

Yet, on looking more deeply into the question, one cannot help being impressed with the fact that these ideals have always had a strange attraction for artistic, creative instinct. One can not help wondering what the artists were thinking about whilst they painted the pictures, and how far they realized the depth of meaning which they contain. And perhaps we should not be very far wrong if we came to the conclusion that the artist of ancient Egypt or artistic Greece had a deeper comprehension of the subject matter of the symbolic work than the artist of the later and darker ages, who found himself in an atmosphere obscured by dogmas and creeds which hampered the full appreciation of the all-embracing truth of his traditional theme.

No doubt the strange fascination that these and similar pictures contain for many of those who are not fully instructed as to their deeper meaning, lies in the fact that there is a dim consciousness at work within them which tells



Lomaland Photo. and Engraving Dept.

THE TEMPTATION OF CHRIST  
FROM PAINTING BY SCHEFFER (LOUVRE)

### FRAGMENT

From Browning's *Saul*

I HAVE gone the whole round of creation; I saw and I spoke,  
I, a work of God's hand for that purpose, received in my brain  
And pronounced on the rest of his handwork—returned him again  
His creation's approval or censure: I spoke as I saw.  
I report, as a man may of God's work—all's love, yet all's law.  
Now I lay down the judgeship he lent me. Each faculty tasked  
To perceive him, has gained an abyss, where a dewdrop was asked.  
Have I knowledge? confounded, it shrivels at wisdom laid bare.  
Have I forethought? how purblind, how blank, to the Infinite Care!  
Do I task any faculty highest to image success?  
I but open my eyes—and perfection, no more and no less,  
In the kind I imagined, full-fronts me, and God is seen God  
In the star, in the stone, in the flesh, in the soul and the clod,  
And thus looking within and around me, I ever renew  
(With that stoop of the soul which in bending upraises it too)  
The submission of man's nothing-perfect to God's all-complete,  
As by each new obeisance in spirit, I climb to His feet.

of a deeper import than the one that they at first recognize.

But the student of Theosophy realizes that herein is portrayed the drama of the human soul, which is being played *within himself*. The rebuke of the Christos to the lower animal man is beautifully symbolized by Scheffer's great painting, which now hangs in the Louvre. It is the contest which is going on within each human heart. The figure which stands firmly

upon the rock and points ever upwards, is no *person* or *individual*, but the saving divine spirit which may be the guiding star of every human soul; while the animal tendencies of the lower man are typified by the dark figure which points downwards to destruction. As human life exists today both the qualities, we might say entities, symbolized by these figures are *parts of the same man*.

Two other paintings also, one by the immortal Raphael and the other by Guido Reni, symbolize the same contest. It is interior to man's consciousness and fought out upon the battle-field within. The hero soul of man has chosen "whom he will serve" and with the "sword of the spirit" has firmly resolved to destroy the dragon of his lower nature, and become the ruler of the spiritual kingdom within himself. Calm and alert and intensely active, he takes up the spiritual warfare and builds his character upon a sure foundation.

Theosophy teaches that this is not only possible, but that it is the goal to which all humanity must arrive in the future. And to him who has already seen the battle-field and whose heart has not failed him at the sight, are possibilities beyond belief. STUDENT

### The Higher Interpretation in Music

AN American critic, who laments that Joachim could never be persuaded to leave his pupils long enough to make a tour of America, adds:

It is thoroughly characteristic of Joachim's temperament and truly indicative of his attitude toward his art that it was not as a soloist that he preferred to make his public appeal. He was superbly equipped with all the gifts by which a great soloist needs to be distinguished. He was a thorough master of his instrument, which he played in the grand style, with a noble tone, admirable alike in the amplitude of its volume and the beauty of its quality, and with an accuracy of execution which in his prime was quite impeccable. No one who has heard him render the "Bach Chaconne" will admit that he has had a superior or even an equal within living memory, or will doubt that he might, had he wished, have toured the world in triumph. But his ambition did not lie in that direction. It was his choice to interpret the masters rather than to exploit himself.

One hopes that the mantle of Theosophical ideals such as these will rest upon shoulders more than one, for the world needs musicians whom neither gold nor ambition can lure.

A LOMALAND STUDENT

ACCORDING to the *Tageblatt* of Berlin, the manuscripts of eleven heretofore unknown dances by Beethoven have been discovered at Leipzig and will shortly be published. H.

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

*The Headquarters of the Organization at Point Loma, with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West*

## Kāma-Lokic Consciousness

AS an instance of the helplessness of modern authorities and schools of thought, in face of modern psychological problems, and of the need for a reliable source of information, advice and systematized knowledge, the following case from the papers is important. We find that such problems frequently come up, as they have done all through history, but more frequently now that the race is passing through a rapid evolution; and that there is no religious, scientific or other authority competent to deal with them. In putting forward Theosophy as the only thing that can solve such problems, no mere claim is made, but a prophecy; for it will be discovered by the people that Theosophy is able to make good its claims. The world gives ear to truths that vindicate themselves by their results.

A girl has been sleeping since August 19th, and in her waking intervals tells strange stories of her experiences while asleep; from which the following is quoted:

When I am away from you, I am in another world, where all the people we knew before they died are now living. I do not know where it is, but my life there seems as real as my life here. I do not believe it can be heaven, because the people there look as they did when we knew them here. Willie Meuve, who was killed by the engine, has the hole in his head, and his arms are gone. I met Mabel Blake (dead two years) in one of the halls. The first thing she asked me after I kissed her was whether she hadn't got fat. Nobody talked to me about dying. Nobody seemed to realize that they were dead. I met grandmother and she knew me.

The case has been given to the Psychical Research Society to investigate! Some investigators attribute it to a blood clot on the brain, "but" others think that the girl is a marvelous trance medium. Why she cannot be a trance medium and yet have a clot on the brain, passes comprehension; and whatever the psychic reason, there surely must also be a physical reason. A university professor will conduct an investigation in the interest of the university! Some think that the place where the girl goes is Purgatory!

Now it is quite clear that the experiences are genuine, and it is equally clear that not heaven nor purgatory nor the other place will answer the description. Also it is very much to be doubted whether the Psychical Research

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Society will make much of it. That Society investigates such phenomena in the spirit of an inexperienced explorer in a new and hitherto unexplored land and expatiates over raps and automatic writing and telepathy in a style of learned ignorance with which we are familiar. Nor are the other bigwigs likely to throw much light on the subject.

There are many planes of consciousness possible to man, and each of these is again subdivided. That of waking consciousness is the last of the last. Therefore independent investigators experimenting vaguely without guidance are likely to make endless mistakes. All the lowest of these planes, that is those nearest to the waking consciousness, are astral and psychic, and pertain to the lower elements of man's nature. There is nothing spiritual in them; many of them are very dangerous and full of horrors. This state in which the girl finds herself is clearly one of these. The people appear as last seen in life, maimed limbs and all; they are astral remnants, soulless, automatic, unintelligent (witness the foolish remarks made by them). It is the world of "shades" spoken of by the ancients, wherein the remnants of man's lower nature repeat and repeat the actions of earth until their energy is run down. Such a world the spiritists contact in their séances. The child doubtless was pure; but such immunity as she enjoyed would not be the lot of everybody who should contact such a plane; for therein dwell the shades of criminals and vicious persons, from which we are usually protected by physical life. Contacting these on that plane, without the protection of the physical body, which would be entranced, would lay us open to temptations and obsessions we could not resist. Hence Theosophists do not cultivate acquaintance with such planes, rightly thinking that self-control and purity of life are the necessary pass-keys for all knowledge, without which it is dangerous and unprofitable. There are now certain coteries of so-called "occultists" who dabble in these things, with the help of a few

ideas they have got from Eastern sources. But, as they are merely engaged in selfish pursuits and have no care for the interests of humanity, their studies will be mischievous both to themselves and to the interests of the race. It is scarcely necessary to say that the oriental "mahatmas" who are undertaking to teach them are not particularly anxious for the progress and welfare

of western races; but their wisdom at least reaches the point of knowing that their teachings are not calculated to further that progress and welfare. We taught the Red Men and other races how to drink, and it did not advance their progress; now other races are teaching us things, which, like drink, offer promise of glowing results, only to destroy.

Theosophy does not eschew knowledge; it merely contemns these back-door attempts to enter the portals of knowledge. The knowledge which Theosophy offers is as the bright daylight sun compared with the flickering torches of science or the wan moonlight of so-called "occultism." It were better to hand the girl over to the doctors and remove the blood-clot from her brain, than indulge in this kind of astral vivisection. E.

THIS is a highly important matter, whether Reincarnation be a true doctrine or not. For if each nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared for ever.

But for us who believe in Reincarnation it has additional force, showing us one strong reason why Universal Brotherhood should be believed in and practised.

The other branch of the responsibility is just as serious. The doctrine that removes death from the Universe and declares that all is composed of innumerable lives, constantly changing places with each other contains in itself of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The Secret Doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.—William Q. Judge



Students'



Path

## TO ADVERSITY

Thomas Gray

WHEN first thy sire to send on earth  
Virtue, his darling child, designed,  
To thee he gave the heav'nly birth,  
And bade to form her infant mind.  
Stern rugged Nurse! thy rigid lore  
With patience many a year she bore:  
What sorrow was, thou bad'st her know,  
And from her own she learn'd to melt at others' woe.  
Thy form benign, oh Goddess wear,  
Thy milder influence impart,  
Thy philosophic train be there  
To soften, not to wound my heart.  
The generous spark extinct revive,  
Teach me to love and to forgive,  
Exact my own defects to scan,  
What others are to feel, and know myself a man.

## The Message of Theosophy

THROUGHOUT the ages there have been great Teachers whose sole purpose in life has been to bring the Light of Truth to all humanity — the only light by which the world can be saved, the Light of Brotherhood. Such was the message of Theosophy to the world at the end of the nineteenth century and which is beginning to be lived today in this our twentieth.

Not for those who with limited vision do not wish to be convinced of its truth, is this message. Not in a controversial spirit, or as a new addition to the overwhelming amount of theories and opinions already afloat in the world, awaiting recognition, are the teachings offered. The glorious message of Theosophy is for those who earnestly long to know the Truth, the whole Truth, and nothing but the Truth, who are crying out for help in the darkness, for something to solve the hopeless, intricate problems of life. For such souls Theosophy has a message, for it alone solves all problems and answers all questions. The practical, everyday side of life, through its teachings, becomes simplified and its meaning clear; it takes on a new aspect and fills the soul with new hope.

There are always those who "rush in where angels fear to tread," who without study and careful thought, try to force an entrance to the sacred temple of the Higher Wisdom, and because of their haste fail to see the straight Path leading to the Portal; who ask unnecessary questions of the guides along the way, and are highly indignant because they are not answered according to their already preconceived notions — questions which a little forethought would have shown them to have been in fact altogether unnecessary. To such headstrong people Theosophy has little to give. But the true student, the quiet, earnest, sincere seeker will find its teachings soul-satisfying, because they both appeal to his reason and also fill the aching void in his heart.

The truth of any teaching must be judged by its power to give an answer to all ques-

tions, each answer being in harmony with the others, and with Truth itself. Step by step the student of Theosophy will come to see the logical, practical basis for life, for sane healthy living and happiness that its principles give. The true student will find these for himself, and will come to see his responsibility for his own lot in life. He will learn as the Persian poet, Omar Khayyam, has said that each is himself his own heaven and hell:

I sent my Soul through the Invisible,  
Some letter of that After-life to spell;  
And by and by my Soul returned to me,  
And answered "I myself am Heaven and Hell."

Theosophy states its tenets as such and wisely leaves the questioner first to find the Truth for himself. It owes no explanation to anyone but stands there a great perfected whole, — the Wisdom-Religion of the ages, explaining always if we but search, what other systems have failed to do, and thus it stands alone.

The many new theories ever increasing in appalling multiplicity, new systems of thought presented each day, confuse the mind of the student, until he studies the simple teachings of Theosophy, and here he finds the great whole of which these are all but parts. He must study, however, with the heart of a child.

Except ye become as one of these little ones ye cannot enter the Kingdom of God.

In ordinary schools the pupils are required to accept many statements on the authority of their teachers and masters, until the time comes when they shall have learned the first, simpler, lessons. Before they understand calculus they must master the simple laws of arithmetic and algebra. So the student of Theosophy must reserve some of his deepest problems until he has learned at least a few of the fundamental principles of this Wisdom-Religion.

Those who have not hitherto been willing to do this have misunderstood the teachings, while some have tried to turn them into channels of profit to themselves and their own ambitious and selfish schemes, and in fact, perverted into absolutely wrong channels of destruction and malicious evil those forces of which Madame Blavatsky warned them in the early years of her teaching. Even soulless men, she said, can be brilliantly intellectual and misuse the divine fire, as would a child a match in a powder magazine.

The heart must be the living vital force which guides the head; which would otherwise run riot when left by itself; and though it may show all sorts of mental nimbleness and love of intricate philosophical problems, without the true influence of the heart, the head is not rightly balanced. The great trouble with the world today is too much head and too little heart.

For those who are really in earnest, Katherine Tingley has said, "intellectual fireworks have little attraction." Such are those who have tried for self-love and glorification, to pervert the true teachings of Theosophy, which have self-sacrifice and self-purification as their basic principles. In wounded pride and vanity such students have turned against the teachings of those true Leaders whose unselfish devotion and deep heart love for humanity have caused them to sacrifice all that the world holds most dear, that they might bring

a little more light to sorrowing hearts, a little more joy to all that lives. The teachings of Theosophy in all their spiritual significance have always been the living help and blessing given from age to age by the great Teachers, the Christs of the world, who have devoted their very lives to the salvation of the great human family.

These teachings date back to the dawn of that Golden Age when there was but one great Wisdom-Religion embracing all. Then, after ages, came the deluge of materialism and priestcraft, obscuring the truth, plunging humanity into the gloom of doubt and despair.

All that is now included under the terms science, religion, and philosophy give us of themselves nothing really consistent or definite to stand on, nothing in harmony either with each other or the Great Whole. Without a guide Humanity is left drifting on the dark waters, and the soul cries out in this darkness for something besides doubtful statements and too oft repeated denials in the many systems of thought to which we have gone for light. Then we turn to the message which Theosophy has to give, and here we find the missing links, the lost keys that open the gates to the Garden of the Gods.

Let once the seeker after Truth turn to the Light of Theosophy and, if he is truly trying to learn, and not simply to disprove, if he really longs to find a practical benefit for all suffering humanity in the simplest problems of daily life, then all his questions will be answered, and his soul satisfied. He will certainly not find here, however, an easy going salvation, nor a scapegoat of any kind, nor a premium on mental inactivity and spiritual selfishness, as is offered in many so-called religions and sciences. There is no personal profit, no applause. Here he will find simply a climbing up hill all the way, but at each step the vast landscape grows more wondrously beautiful and he begins to know things at their true basic value. To gain the heights we must climb; no one can do this for us, but as we struggle upward into the Light we find that this Light of the Everlasting Sun is guiding all the comrades and travelers on the Way, and has been guiding them for ages past. Theosophy has the testimony of the ages too long neglected by our archaeologists, geologists, and all scientists; but which is now being revealed as Madame Blavatsky prophesied it would be in this century. The further back we go in our scientific search, the surer do we become that this is so and that when the Universal Wisdom-Religion was known there was no hard and fast division between religion, science and philosophy, for the ancient Wisdom-Religion included them all.

So today again has come the reaction against a knowledge limited to the lowest material world regardless of the higher nature, the true soul of man. The world soul once more awakening has cried out for Light, for a knowledge of the deeper mysteries of man, those fields left entirely unexplored by either religion or science, both of which, after all is told, end only in vague statements on the one hand, and cold abstractions on the other. The cry has been heard, and the messengers of Light have come into the world, with the message of Theosophy, the gospel of a new hope and of salvation for Mankind. C. H. H.

## A MYSTERY

J. G. Whittier

THE river hemmed with leaving trees  
Wound through the meadows green,  
A low blue line of mountain showed  
The open pines between.

One sharp tall peak above them all  
Clear into sunlight sprang,  
I saw the river of my dreams,  
The mountain that I sang.

No clue of memory led me on,  
But well the ways I knew,  
A feeling of familiar things  
With every footstep grew.

Yet ne'er before that river's rim  
Was pressed by feet of mine,  
Never before mine eyes had crossed  
That broken mountain line.

A presence strange at once and known  
Walked with me as my guide,  
The skirts of some forgotten life  
Trailed noiseless at my side.

Was it a dim-remembered dream  
Or glimpse through aeons old?  
The secret which the mountains kept  
The river never told.—Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** It is claimed that Jesus taught Theosophy, but if Theosophy does not teach the forgiveness of sins what did Jesus mean when he answered the Scribes who criticised his claim to forgive the sins of the man who was cured of the palsy? He said: "But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) arise, and take up thy bed, and go unto thine house."—Matt. ix, 6.

**Answer** There can be no question that among the Jews, as among all other nations, there existed the notion that God could be induced by various ways, such as sacrifices, etc., to pardon wrong-doing. The same idea persists in Churchianity today; some even going the length of teaching that a fallible human being can grant "indulgences." It need hardly be said that all who hold to the law of Karma, or the great principle of Causation in Nature, do not accept this. Theosophists believe that the law of seed-time and harvest holds good in the moral world as much as in the physical; and they believe that it is a wise and merciful thing that this is the case, that "we reap the seed we sow, the hands that smite us are our own." Anything else would not be just; and justice rules the world.

How then, is the fact to be met, that all over the world, and in all ages, men have thought that by some process the great Law of Causation could be annulled, or set aside? In the first place, the notion of appeasing God and thus getting pardon is an unworthy one, and belongs to a low stage of human life. In the next place the use of the word rendered "forgive," does not necessarily imply that Jesus fell in with the popular misconception. It is a fair, and a very important question to ask, then, what did Jesus mean by this word "forgive"?

This word was used by early English writers sometimes in the sense of to *put away*. (See both Webster and the Oxford English Dic-

tionary.) Now, the word *aph-icmi* generally meant to *put away* (*apo* and *icmi*), to send forth, to let go, to give up. (See Wilke-Grimm). This is really the true and only process, when the lower self, in the light and power of the Higher Self, or the God within, resolves to put away the evil thought or action. This is the real forgiveness, or putting away, or becoming free from the evil. However, to be cut free from the causes that produce evil does not ensure that a person, or a nation will escape the results of the evils already done. But it does something far better, it sets us on our feet, and gives us strength so that we can meet the result we have caused.

That Jesus could and did enkindle this vigor of a new life into many cannot be questioned. It is the province and duty of every Christ-like man to do the same thing to some extent. This case of the man suffering from palsy, or paralysis, may have been, as was supposed, the result of sinful indulgence. From the man's faith a thorough change of mind is implied; so Jesus says: Be of good cheer, young man, your sins are put away. The scribes looking at the matter in their own legal way exclaim: Who can forgive sins but God? Jesus replies, knowing their tone of thought — (who is this blasphemer? He does not cure the sick man, but talks about forgiving sins) — "Why do you think it is easier to say thy sins are put away, than to say arise and walk?" Then he says to the man: "Arise, and take up thy couch, and go into thine house."

Properly considered, no man except the sinner himself can "put away," or "forgive" him his sin, though the impulse, help or power to quicken the higher nature of the man to overcome may come from someone else. Hence it is said in the Old Testament, "Wash you, make you clean," etc. Jesus as the "Son of Man," is the prophecy and assurance that every Son of Man has this power, through the vivifying impulse of the Divine Self, or the Christ within. Our forgiving others, in the sense of giving the impulse and awaking the power in others by which they can conquer the evils of their lower natures, is the measure and pledge that we have attained to that state in which we have become separate from the same evils, or similar ones.

(Rev.) S. J. NEILL

**Question** If we have to undergo such a wide experience of life and if this is indispensable in the process of evolution, why do we have no recollection of the experiences of our past incarnations.

**Answer** Perhaps we do retain the recollection of them except that it is not available, but can become so under certain conditions. The soul is the possessor of the real memory and the fact that we live so little of the real soul life should be a sufficient answer to the question. The memory of the personal man, the habitual self, as we know ourselves today, is different and depends on the brain and general physical and mental condition. It must be borne in mind too that each time we return to earth we have a new brain, a new physical body, and hence it cannot be expected that the memory of a previous existence should in any sense inhere in these as they had no part in those previous experiences.

But let us look at the matter from another

standpoint. Would it really be a help to remember the experiences of the past life in such a way as the questioner evidently has in his mind, that is in the sense in which we remember experiences of the present life? First of all how many are there who can control and guide the present physical body with its sensations and desires? How then could it be expected that he could control the memory of many lives? Suppose for instance a person who has had a great grief and who allows his memory continually to turn the mind back to that one event. Does he not lose much of his usefulness in life? Indeed is it not possible that he may even become incapacitated for the work of this life by the constant brooding over the past? And what if he had the griefs of many lives to ponder over?

Have we not instances also of those whose memory of this present life has driven them to insanity or destruction? What then would the accumulated memory of many lives constantly rushing through their brains mean to them?

This side of the question may not have been thought of by the inquirer. There are many who turn their minds to this subject with no other thought than that of the pleasurable side of experiences and what they would call successes in life. They do not realize that the ordinary human life is made up both of pleasure and pain, and joy and grief, and that if there is to be any memory of the past the dark side of life cannot be excluded. But suppose only the pleasant experiences should be remembered, would they be a help? Would they not on the contrary occupy so much of the attention that it would be impossible to perform the duties that belong to the present life? Success and pleasant experiences have ruined as many lives as failure and hardship have done, and just as great danger would lie in that direction.

The fact of the matter is that we are not ready to face the detailed experiences of the past. Men and women of the present age have not sufficient control over themselves, and to have the door opened to these inner experiences without having full control over one's nature would be a calamity indeed.

But in another and very real sense we do have memory of the past. As William Q. Judge says: "You are the past of yourself." How comes it that certain children are born with great aptitudes in certain directions? What is it but a kind of memory with which the soul has been able to impress the present physical or mental nature? Our characters and all the strong tendencies of our lives are transmuted memories. We cannot now read the details of the events that have built these up but they are as surely the result of the past as is any result which we can trace to a cause in the present life. If we could but face the truth should we not be forced to acknowledge that we do not avail ourselves even of the lessons and the experiences of the present life? And surely until we do that it would be vain for us to expect to have a recollection of those of a previous life. When we have learned to use what we have at command today it will surely be time enough for us to look for something further, and in the meantime we shall be fitting ourselves to profit by a wider recollection that will some day be ours, when we have become fit to receive it. STUDENT







### Does God Cause Disease?

**A** RECTOR is reported as having said that he disputed the usual doctrine of Protestant churches that sickness and death are sent by God, and believed them to be due to bad city government and bad drainage.

"The hand of God" is a generalization for causes outside the range of our view. In times when people did not know that bad sanitation causes disease, they attributed disease to the hand of God. Nowadays we no longer say that cholera is caused by God, but there are other things which we still attribute to God, because we do not see their cause. "Visitation of God," is a regular legal phrase. As time goes on, we shall discover the causes of some of these things and no longer say God caused them. Perhaps, if the truth were known, there is a cause for everything that happens to us, even for those events which are called casual and fortuitous and accidental.

Then where, it will be asked, does God come in at all? The theological God comes in nowhere, for he is simply a conception of the theological mind—a great personality who is supposed to rule over the universe somewhat like a king. But there is room for a Universal Spirit, though we need not personify it. We see that in Nature life and law rule everywhere; but we do not personify that and worship Pan, like the ancient Romans. Why then should we personify that higher spiritual Life that rules in the hearts of men and guides the movements and destinies of the whole Universe?

There are laws in life—natural laws and spiritual laws—and through their existence it comes about that certain actions will always produce certain consequences. If, therefore, we do things that will lead to the plague, is the fault ours or the law's?

But what people should understand is that every fate that befalls us is related to some action or actions of ours, the effect being linked to its cause by connexions that may be distant and invisible, but are not the less real. To understand this, however, one must be prepared to enlarge his views beyond the negations of science and the narrow dogmas of ecclesiasticism, and study a science that informs about the mysteries of interior Nature and the divine powers of the Soul; to accept the doctrine of Rebirth; and to recognize man as primarily an immortal Soul. Otherwise these deeper questions of life must continue to remain unsolved mysteries, and we shall have to be satisfied with calling the vast unknown by the name of the inscrutable God.

It is clear that both science with its "chance," and religion with its "God," are equally superstitious; for each invents a vague comprehensive word in lieu of explanation for what it does not understand. But superstition should give place to knowledge, and the true student of life must endeavor not only to recognize laws but to understand them. The pursuit of some kinds of knowledge may be useless and profane, but not so the aspiration to Divine Wisdom to which man is heir by reason of his Soul.

The ancient doctrine of Theosophy teaches there is in man a spiritual Soul and an animal soul; that the union between the mind and the animal soul produces our terrestrial intelli-

gence full of passions and delusions; but the union of the mind with the spiritual Soul produces Wisdom and Power and Peace.

Hence in considering such questions as the cause of our afflictions, we may have faith in a higher Law, but should aspire to turn that faith into knowledge, and not rush from the extreme of superstition to the extreme of scepticism. Theosophy is a reverent attempt to understand the laws of life and to abide by them.

STUDENT

### "In God We Trust"

**T**HE curious little bit of history connected with the appearance of this motto on our coins has just been unearthed. It seems that a certain clergyman who had not studied archaeology for nothing looked with prophetic eye far into the future. He saw that this nation and civilization, like others of the past, must ultimately vanish and its relics become the subject of antiquarian research and exhumation. Those far off searchers, speculating upon our spiritual condition, would find coins wheron was—or was not—written "In God we Trust." If it was not there, we should have been even as the "pagan" nations. If it was, all would be satisfactory.

Secretary Chase seemed to take the same view and the inscription was struck.

A lobby conversation was, it is reported, overheard the other day. One senator was dwelling on our national shortcomings, finally expressing the opinion that we needed "a thrashing." Another agreed. But the first went on meditatively: "The trouble is there's nobody can do it."

We should probably nearly all take the same view. And nine out of ten of us think that "We trust in God." But for what do we trust God? To do justice? But if justice and our welfare require that we should get beaten? Apparently we do not trust so far as to expect that. Either even God cannot arrange that, or God is on our side.

Are we then trusting God at all; or is it only a tribal god that we invoke, a national deity, not even a god of battles, but a god of *our* battles? Need we look down on the "pagans"?

If the hypothetical antiquary be as wise as by that far time he should be, he will read the inscription and say: "Oh yes, that's all very well; but what *kind* of God did these people 'trust'? Was it the Universal God of Justice or a mere American Mars?"

Is it not obvious that if a country needs "thrashing," the slightest touch is sufficient whatever the size and number of armies and battleships? A false move, a little failure of judgment, a momentary forgetfulness on the part of a messenger or subordinate—and the thing is done. It is said that Waterloo was lost merely because of a little slip on the part of Grouchy.

STUDENT

### Indifference to Immortality

**A** WELL KNOWN professor of medicine comments on the "utter indifference" with which most people regard the subject of immortality. He seems to think that if people really entertained such a thought as that they would survive after death, they would make it the topic of conversation and newspaper discussion. One does not find, however, that people usually make their most sacred and solemn thoughts the subject of conversation

or newspaper comment; small talk and everyday topics generally fill these places. Again, we may put the question another way and ask, if people really believed that death were the end, would they behave as they do?

The fact is that the theological idea of immortality taught us to neglect the present and fix our interests on a future prospect; whereas the proper attitude that should arise from a conviction of immortality is an attitude of interest in and dutifulness towards present opportunities. A conviction of immortality does not enjoin that we should always be looking ahead; this would be adopting a very temporal attitude, for is it not an emphasizing of the illusion of time? The Soul lives in an eternal present, and it is a mistake to regard the attribute of immortality as being concerned only with extent of time, to look upon it as mere duration. The professor describes the indifference of dying people to the question of immortality, but should we expect them to make it a subject of conversation or even of reflection?

It is of course evident that the professor's argument cuts both ways, and that people do not go about with a lively conviction of mortality or rave on their deathbeds at the awful prospect of spending the remainder of their existence in a state of annihilation. In short, people are just as indifferent to mortality as they are to immortality; they are interiorly conscious of the true state of the case.

Intellectual discussions on immortality, whether for or against, have very little to do with our actual feelings or conduct. The Soul knows and the mind is inadequate to the problem. We get a much better idea of what existence means by living our life as broadly and nobly as we can, than by indulging in speculations in which fear and concern about our future interests play the chief part.

STUDENT

### The Dog and the Surgeon

**A** REMARKABLE instance of a dog's sagacity is related by a London veterinary surgeon. One evening a man took a Japanese collie, which was suffering from a serious and painful affection of the ear, to the surgery. The surgeon

operated on the animal, which was then taken by its master to his home over a mile away.

On the following evening the dog found its way, unaccompanied, to the surgery, and as soon as the door was opened jumped up on the operating table and waited until the veterinary surgeon could attend to it. The surgeon examined its ear, and poured in some lotion, and the dog immediately left and went home.

Every evening since, punctually at eight o'clock, the dog has visited the surgery by itself, and submitted to the same process, and has then gone home again.

STUDENT

### Deadly City Fogs

**A**T a meeting of the Coal Smoke Abatement Society in London, it was stated that in a three day's fog in Manchester it had been calculated that for every square mile there were one and a half hundredweights of sulphuric acid and thirteen hundredweights of soot. The lungs of adults living in big cities had been found to be black on the surface, and more or less so down to the depths; and during the great fog of 1880, the deathrate in London rose in one week from twenty-seven per thousand to forty-eight. **STUDENT**

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series  
SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

No. 7. Teachers and Their Disciples

TO FOLLOW EARLY IN 1908

No. 16. From Crypt to Pronaos

An Essay on the Rise and Fall of Dogma

No. 17. Earth

Its Parentage; its Rounds and its Races

No. 18. Sons of the Firemist

A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
December the 8th, 1907

Total number of hours sunshine recorded during NOVEMBER, 235.  
Possible sunshine, 315. Percentage, 75. Average number of hours per day, 7.84 (decimal notation). Observations taken at 8 a. m., Pacific Time.

DEC.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
2	29.846	76	62	66	55	0.00	E	3
3	29.805	75	60	70	59	0.00	E	2
4	29.799	73	57	59	51	0.00	E	8
5	29.785	71	57	58	51	0.00	SE	5
6	29.814	75	51	54	46	0.00	SE	4
7	29.887	66	52	52	52	0.22	SE	3
8	29.855	62	53	56	56	0.06	E	4





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

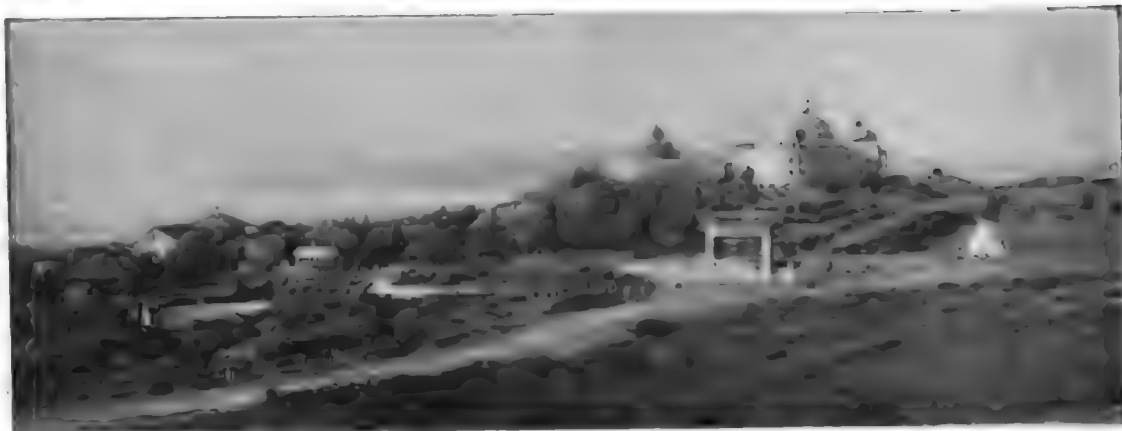
between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
**Isis Conservatory of Music,**  
**Point Loma, California.**

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

**GERTRUDE VAN PELT, M. D., Directress**  
**POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA**

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friend.**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

**POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA**

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

**REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT**  
with a Chronology

**WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT**

**GROTESQUE THEOSOPHISTS**

**THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD**

**THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS**

**RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION**

**RIGHT THOUGHTS ABOUT KARMA**

**THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE**

**KATHERINE TINGLEY, THE AUTOCRAT**

**THE DRAMA**

**CAPITAL PUNISHMENT**

**THE DEATH FARCE**

**THEOSOPHY AND SCIENCE**

**THEOSOPHY FOR THE YOUNG**

**HUMAN LIMITATIONS**

**THEOSOPHICAL SIGN-POSTS**

**LIGHT ON "THE WAY"**

**POINT LOMA AND ITS LEGEND**

**THE PILLAR OF THE WORLD**

**THE LOST CHORD IN MODERN CIVILIZATION**

**Each makes a Neat Gift to those interested in Theosophy**

Order now from

**The THEOSOPHICAL PUBLISHING CO., Point Loma, California**

PRICE 25 CENTS PER PAMPHLET

## Theosophical Literature in Spanish and English

FOR SALE AT THE

**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**

**Heredia, Baja, 10, Santiago de Cuba** **H. S. TURNER, Apartado 12**

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 34 | Point Loma, San Diego, California | Copy 102

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

DECEMBER 22, 1907

No. 7



**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1907, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 7

## CONTENTS

### Pages 2, 3 — EDITORIAL

Very Broad Christianity

### Page 4 — TWENTIETH CENTURY PROBLEMS

In Sheep's Clothing

The Thread and Its Beads

The Philosophy of Good Resolutions

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

A Mammoth 75 feet Long!

Lincoln Forest Reserve, New Mexico. Old Rock Carvings (illustration)

Fresh Discoveries at Thebes

### Page 6 — TWENTIETH CENTURY SCIENCE

Subliminal Consciousness

Racial Stature

Tired by Light

The "Poison Squad"

The Solar Family

### Page 7 — NATURE STUDIES

Palm House, Sefton Park, Liverpool, England

Town Hall, Liverpool (illustrations)

The Kea or Sheep-Killing Parrot

The San José Scale

The Roosevelt Dam, Arizona

### Pages 8, 9 — WOMAN'S WORK

King Oscar of Sweden (with portrait)

### Page 10 — OUR YOUNG FOLK

Christmas in Lomaland — a Medley (with two illustrations)

### Page 11 — CHILDREN'S HOUR

Christmas in Lomaland — a Medley (concluded)

### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Lomaland Students at Isis Theater

Some Teachings of William Q. Judge

Practical Theosophy

Respecting Reincarnation

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

Gustaf Vasa, a King among Kings

Gustaf Vasa, King of Sweden, 1523-1560 (from an old portrait) (illustration)

### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Theosophy and its Counterfeits

The Leader in Europe

### Pages 15, 16 — STUDENTS' PATH, ETC.

From "The Sphinx" (verse)

Light for the World

"After Many Days"

The Leader in Europe (concluded)

"The Past shall Live Again" (verse)

Theosophical Forum

### Page 17 — GENERAL

Men and Times

"Instantaneous Propagation" of Epidemics

The Divining Rod

Nestorian Christians

A Simple Oil Pump

The Christ Face in Art

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

### Very Broad Christianity

"THE Relation of Christianity to Religion" is the title of a sermon preached by a clergyman in England and printed in *Unity* (U. S. A.)

In this sermon the preacher takes a view of religion so broad that it might almost have been the introduction to a Theosophical Manual. He shows that religion is universal, common to all men, dependent upon the fact of man's divine origin by which he recognizes the ties that bind him to the Eternal; that creeds are the adaptations which each people makes for itself and that they are to be judged solely by their inherent merits; and that Christianity is but a particular phase of universal religion. Yet with all this, he is still a Christian clergyman advocating Christianity!

How does he maintain this most difficult attitude? Usually one finds, in sermons of this kind, that though all religions have truth in them, Christianity has the most and is the best of all the religions. Here we find this argument implied rather than expressed. Indeed, if not implied, there is practically left no ground on which the preacher could continue to maintain his position as a Christian minister. In one place he describes this somewhat peculiar attitude of mind:

### Limited Universality

There is not less devoutness among the Brahmans or Mohammedans than we can find in our companies of Christian believers: does God think less of their worship and reverence than of ours? The ethical theism of the Jew is as firm and strong today as it was in the splendid prophets who redeemed his race from mere ceremonialism and lip-service: is it less acceptable to the Infinite Goodness than the tribute of virtue and service offered in the name of Christ? *Naturally we love our own the best; we believe our own faith to be the highest possible, or we should not hold it; but we must be appreciative to the spiritual strivings of others who are no less sincere than we endeavor to be.*

Try to imagine the attitude of a person who believes that his own religion is the best, and who yet admits that in so believing, he is indulging prejudice, that his own religion is not really the best, and that each other sectary is equally just in believing his religion to be the best! Perhaps an analogy will help: an Englishman (say) may love his own national customs best

### Loyalty or Bigotry

and yet know perfectly well that they are not really the best. Still he may think they are the best for him. But what is impossible is that he should think that his own customs are the best for everybody and yet at the same time

know they are not. Which of these cases represents the preacher's attitude? Does he think that Christianity is the best religion for Christian nations or for people who have been brought up Christians, but not for other nations and other people? If so, then he renounces the entire evangelistic idea and reduces Christianity to a mere national or racial custom. It is not likely that he intended his audience to gather this idea. Or does he love Christianity, but yet know that such love is only a sectarian prejudice and that his love is founded on mere predilection and not on any superiority of Christianity? In this case he virtually says, "Know the truth, but follow your own prejudices." There remains but the impossible attitude of at the same time knowing Christianity to be not the best and believing it to be the best.

### No Middle Course Logical

The most logical attitude is to maintain that Christianity is the best of all religions, God's latest and greatest revelation, superseding the others. But our preacher, though we feel that he must imply such an attitude or allow it to be assumed, hesitates to state it. And indeed it will not bear plain statement, so absurd, in face of all facts, historical and otherwise, is such a claim.

The preacher begins by saying that he can remember when it was the fashion to call Christianity the only true religion, the others being false. Against this view he quotes St. Peter in a declaration which may be commended to the notice of those who regard that apostle as the first bishop of their church:

God hath showed me that I should not call any man common or unclean:

and St. Paul in his oration on Mars Hill:

### Harmonious Differences

God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served by men's hands as though he needed anything, seeing he himself giveth to all life and breath and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live and move and have our being; certain of your own poets have said, For we are also his offspring.

He thinks the days of such prejudice are past and there is promise of a return to the "pure and unadulterated gospel of Jesus Christ." What is the pure and unadulterated gospel of Jesus Christ? Who was Jesus

Christ? Christianity is built on a mass of traditions, an accumulation of centuries of dogmas and theological views, a few selected writings whose origin is involved in great obscurity, and the alleged life of a Galilean. These writings present a medley of mystic and moral teachings having kinship with numerous so-called pagan sources, and to be found in almost any sacred

**What is Christianity?**

writings, the world over. They contain statements about the Galilean Jesus such as are to be found in other scriptures about other sacred personages, as that he was mysteriously born, tempted, executed, that he rose again, and so forth. History gives us no information about him whatever. Hence the "unadulterated gospel of Jesus Christ" is a sufficiently vague phrase. We have certain views attributed to Peter, others to Paul, and a vast mass of theological opinions as to the correct interpretation of the same. But who shall agree as to what are the original teachings of Jesus Christ?

However our preacher seems to get an impression of charity and tolerance from his view of the teachings of Christ, and he thinks that this inner spirit of Christianity has made itself felt against the outer crust of intolerance and narrowness. Yet he attributes the late increase of breadth and tolerance more to causes alien to Christianity, namely to the growth of scientific and geographical knowledge; and he mentions the science of Comparative Religion which has taught us to study the various manifestations of religion in man.

**The Unification of Knowledge**

One thing has been made perfectly clear by this new knowledge and the scientific application of it; namely, that Christianity is one thing, and Religion is something larger and more comprehensive. It is no longer possible for the thoughtful man, however devout a Christian he may be, to say or think that the terms "Christianity" and "Religion" are synonymous and co-extensive. He cannot refuse to see that much precious Religion exists outside of the Christian circle of influence. He cannot any longer divide "religions" into "true" and "false," for he sees that there is and must be truth in all. He cannot even speak, except carelessly, of "religions" at all; for he has learnt the great and liberalizing truth that Religion is One, though its manifestations and expressions are full of variety. He has come to see that the Church of God is greater than all the churches, stands high above their dogmatisms and half-truths, comprehends them all in spite of their arbitrary dividing lines, and even includes multitudes, whom they have ignored or cast out.

**The Religious Spirit and Its Many Garments**

The Church which is truly catholic comprehends every earnest worshipper, and excludes no manifestation of reverence, whatever intellectual shape it may assume. The spirit of the living God can never be restrained within ecclesiastical demarcations. Wherever the human spirit reaches out in aspiration and devoutness, a ready response of the Divine Nature is found.

... Christianity is a particular manifestation of the religious spirit which is common to all mankind. It may be simply and fairly defined, I think, as "the religion of Jesus."

After giving many definitions of "religion" by various writers, he gives his own as being that "Religion is the reaching out of man's spirit to God, the connecting link between earth and heaven," and adds his approval of a definition by H. Fielding Hall, that "Religion is the music of the Infinite echoed from the hearts of men."

The following, which is a Theosophical teaching, is given:

**Man's Divinity**

The fact of man's religious tendency is a necessary corollary of his divine origin.

But the particular form it takes depends upon race, etc., and —

Whatever his form of faith [may be], his fervor and zeal, his sincerity and devoutness, are equally manifest.

Which reminds us of the *Bhagavad Gita's* saying: "In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone."

Further, the preacher continues:

It is clear gain when our minds are sufficiently broadened to enable us to realize that no religion is false, however inadequate it may seem to us; that no idolatry is in itself wicked, but simply an incomplete and childish attempt to express the worshipping spirit; that no doctrine of theology is untrue, merely an imperfect guess at the truth. Our own favorite doctrines are nothing more; and never a man was born who knew, or could know, the whole truth of God. Some of our worship, is perchance idolatry, too. Certainly, it would seem so to men who approach God in other ways. The religion which we love with all our hearts appears to earnest and thoughtful men, born and reared under other influences, to be pernicious and fatally false; yet we know that it is not so, any more than their own faith is without beauty and truth to support it. . . .

**Doctrine the Bounding of a Truth**

It is simply a question of degree between one form of faith and another, between one phase of religion and another, and each must stand the fair test of comparison. Jesus must be measured with the founders of other world systems; our Bible must take its place beside the other Bibles of the world; the best will plead its own cause. No thunder-voice from Sinai is necessary to proclaim, "This is the Word of God." If it is a divine word, it will speak for itself and make its influence felt. No mighty miracle is needed to proclaim the divine appointment and commission of the prophet: his preaching will make it plain. The Savior of the world requires no herald angels: he will save, the best proof of his divine warrant.

**And yet the Question is Begged**

Only in full and open comparison with other faiths will the beauty of the best appear. Whoever is convinced of the supreme dignity of his own Lord and Master need fear no rivalry with any other: rather will he court comparison.

This is clearly a bid for the audience to comfort themselves with the assurance that their own religion can stand the trial, and to accept this assurance as already settled and to be taken for granted. And he adds:

This comprehensiveness of view, this generosity of recognition of religion as the human attempt to reach the Divine, will not interfere with our private interpretation of the great principles for which historic Christianity has stood, or diminish our loyalty to it in the least. But the principles will be amplified beyond our earlier thought: we shall see that our faith was greater than we knew. Do you ask, Where is the place left for Revelation? Ask rather where that place is not. God has always been revealing himself to those who were able to see the

marks of his presence. Has Inspiration gone, do you ask? Have you not learnt that it began when man was yet in his infancy, and will remain as a growing influence through the whole of his adult life? What becomes of the Incarnation, think you? Does the Divine Indwelling in Jesus, then, become any the less true or significant if you also admit that God was in Buddha and Zoroaster, and in the Bab, and that his spirit is present to a greater or less extent in us all? Does not the larger outlook make it seem more than ever true that we are the temple of the Living God, that the Spirit of God dwelleth in us, and that the temple of God is holy, which temple we are?

**Universal Inspiration**

Religion is no private demesne, but a public garden, wherein every man may walk freely, gather rosebuds that will not wither, and taste of fruits neither forbidden nor disappointing. *Christianity, as it was in Jesus, is the choicest portion of that wonderful garden where the sun shines brightest and the flowers smell sweetest.*

But no; it will not do. The position is absurd. If Christianity is to bestride triumphantly, like a huge colossus, the entire muster of religions and philosophies since the world began, rise superior to everything that may turn up in the course of future discovery, and defy both time and space, it must be something so vast and lofty, so free and all-embracing as to lose every whit of resemblance to all that has hitherto gone by that name. Even the qualification, "as it was in Jesus," will not save the situation, though it leaves a loophole for vagueness. The plain truth is that the only thing which can so include all is Theosophy, the eternal and universal Wisdom-Religion and root of all religions. The names of Christianity and Jesus are kept as consolations; but they are like the Roman consulship in the time of the later emperors.

**The Tree and its Fruits**

The sermon sounds well; but wait until it is put into practice. Some other religions have preserved elaborate and luminous teachings about the mysteries of man's inner nature, as to which Christianity is entirely silent. Were these teachings the erroneous intrusive element or were they part of God's revelation? If we decide in the former way, then we are setting up a standard of authority based on our own religion, which may be all right but carries us no further than we were in the old dogmatic days. If we choose the latter alternative, then how can a religion which has no teachings on this subject be superior to religions that have great and luminous teachings thereon? The part cannot include the whole, and Christianity had better make up its mind whether it is to be the whole or continue to be merely a very small part.

**The Throes of a Creed**

Another point is that other preachers, in their efforts to take up a tenable position, are affirming what this preacher denies and denying what he affirms. Some pin their faith to the man Jesus, others throw over the man Jesus and talk about the "Christ idea." There are too many doctors in the case, and the result of their combined treatment would be fatal. It is to be hoped that readers of this sermon will take the preacher's prescription and cultivate a knowledge of the valuable truths to be found in other religions.

STUDENT

## Some Views on XXth Century Problems

### In Sheep's Clothing

THAT the hypnotists are beginning to hedge is an encouraging sign of the growth of public knowledge and opinion. By the older methods, when the hypnotic state was induced by direct gazing and personal manipulation, everyone perceived that there was a domination of one consciousness by another. Mechanical methods took their place; but the original instinctive objection, for the time a little weakened by the substitution, has regained its force. The purely superficial consciousness is still wiped out or deadened; the deeper organic consciousness is reduced to an absolutely passive or plastic condition; and then it is as effectively molded by the spoken — and unspoken — "suggestions" of the operator as if he had pursued the original direct means. The public now appreciates this and hence it is assured by the hypnotists that the curative force lies solely within the patient; it is *he* who does all the work; the operator's suggestions simply show him the way in which he shall best direct *his own* powers toward the curative end in view. The rôle of the operator is merely innocently advisory.

There is just enough truth in this to make it worse than an entire misstatement. The curative work *is* as much done by the patient's own forces as if he had obtained and successfully followed the counsels of a physician. That is as far as the truth goes. But it remains true that his mental and organic consciousness has been artificially and forcibly reduced to a plastic and negative condition and laid open to whatever influences may then work upon it, visible and invisible. Who shall say that it can ever entirely rid itself of this impress? We know that given a sufficient number of séances, the number differing with different people, the patient almost ceases to be an active member of society. The state is now permanently negative. All spontaneity and initiative have vanished. Consciousness is so unstable that a sudden noise, a flash of light, a smartly uttered word, will reduce it to the hypnotic state and make it amenable to any suggestion that may be made, including that of forgetting the suggestion itself — though acting upon it — on awakening. There is no reason for doubting that if for any patient the number of séances necessary to reduce him thus to a ruin, be for example fifty, one séance will carry him a proportionate distance thither. It will moreover greatly smooth the way for the operator at the second. The ice has been broken.

The curative result, in respect of some particular disease, may be achieved; but at what expense? As the hypnotic state passes off — to the extent that it does pass — the reviving forces begin to flow along the path prescribed for them by the operator. Suppose that in trying to teach a man to make a difficult muscular movement, requiring the perfect isolation of one muscle, we knew some method of reducing every other muscle in the body to utter paralysis. Directing his attention now to that one muscle he might overcome the

difficulty and learn the trick of moving it separately. But at the expense of all the rest, which for that feat had needed a reduction to paralysis. He might or might not believe us when we assured him that the process had not damaged them — even if we carefully concealed from him the fact that if they were thus paralysed a few dozen times they would remain permanently incapacitated.

There is no man but can get for himself better results than hypnotism can give him, and with an addition to, instead of a diminution of, his dignity as man. Let him get and follow the best medical advice he can. Let him cultivate habitual cheerfulness as one of the fine arts, and remember that no deep and lasting health can be gotten except by daily exercise of all parts of the nature — physical, mental, and spiritual. It can no more be gotten, so close are their relations, by exercising one of them only — still less *none* of them! — than complete and proper muscular development could be gotten by exercising daily a few of the muscles. Let him throw off fear and learn to walk and feel as a man prepared to deal finely with whatever the next moment and hour may bring. And finally, let him throw off his cares and clear his mind before he lies down at night and before he goes to a meal; and, at the meal, eat every fragment as a man and not an animal.

This is the sane path to health; and if, here and there it tentatively leads to a less than complete result, it is because the Divine Law has something to teach that man through sickness.

M. D.

### The Thread and Its Beads

NOW that play-writers and novelists are availing themselves of the growing belief in Reincarnation and picturing two and even several successive lives of their heroes and heroines, they should take a little more trouble to study the laws that govern the succession. In nearly every case they reproduce the same personality unaltered from one birth to another. Now though there is of course an unaltered element it is often unrecognizably hidden beneath surface changes. The law of Karma — that the present is the product of the past — is part of the law of Reincarnation.

Many elements blend to make up the total of a personality, the impulses to action and the means for action. The latter, mind and body as they now show themselves, depend upon the past play and interaction of the former. At the base of his personal nature a man may be a musician. For several lives, under that impulse he may have cultivated the technical arts of expression. But unless he lived on higher levels and developed the higher side of his character, ambition, love of applause, love of money, may have conjoined as motives for hard work. All the lower impulses play into each other's hands, transmute themselves one into another, and, if given a free hand for successive lives, ultimately appear as the lowest of them. The musical impulse, at first

aided in its work by ambition, would, as that changed itself downward from love of power and applause into love of money and then of luxury and then of sensual enjoyment generally, be gradually hidden. The man who in one lifetime astonished the world with his execution and composition, might in another die in a poorhouse. Some lives are lived wholly on the capital acquired by past efforts, and we look admiringly at a brilliant career. But it is a career of expenditure; no new efforts are being made. The unseen, perhaps unsuspected intervals between the displays of easy talent or genius, may be spent in debauchery. The next life may be almost a ruin. There may be indications of past greatness, impulses to do great things in a great way, but no mental power to carry them out. It has all been squandered or left without cultivation.

STUDENT

### The Philosophy of Good Resolutions

AS the New Year approaches, people will be making new resolutions. And as, in due course, its newness recedes, most of these resolutions will be broken. Since a broken resolution does not leave you as you were, but something lower, it is very desirable to understand the philosophy of resolutions so as to be able to make one that will last.

A bad habit is a sort of entity in consciousness, pressing for satisfaction, and with a certain amount of intelligence of its own. To think of doing a thing is the first step towards doing it. The *thought* of doing the thing you have decided not to do, usually comes from the little entity which past doings and yieldings have created; the next step is the *wish* — from the same source; the third step the *act*. But though in making a resolution, the thought comes from yourself, it is none the less the thought of that thing, even if it be that of *not doing* that thing. And it will equally prove the parent of the wish. The only difference is that the wish deferentially and prudently remains hidden for awhile, perhaps growing in its concealed security, waiting until you are off guard. To outwit this little game, the form of resolution must be opposite and positive; for example: I *will* henceforth get up early, and not, I *will not* lie in bed. That latter is a faint ante-production of the sense of bed-luxury. The thought must be of alert rising. *That* picture must be made. So with others.

But why not make a resolution that contains all the rest? Why not, every night, imagine and feel the divine power to climb higher through each moment of the coming day in the scale of manhood and nobility and self-dominance and compassion; and the first thing in the waking morning return to and reiterate the same feeling? That would be sawing through all the roots of the tree of evil at once, instead of filament by filament. *For a long time the tree might not show the slightest sign of falling*; but one day it would come crash all at once. Then we should be *free*, ready, for the first time, for real life.

STUDENT



# Archaeology Palaeontology Ethnology

## A Mammoth 75 Feet Long?

AN intention to describe the discovery of a mammoth in Alaska by the geological department of the Smithsonian Institution is nipped in the bud by the fact that the measurements given in the report for that animal are 75 feet long and 40 to 50 feet high — dimensions which, do what one will, must excite scepticism. It is possible that the feet given should be inches, the specimen being a young beast; or the whole report may be made up. This great woolly elephant often reached a length of ten feet in the adult male.

The peculiarity of mammoth remains is of course, that owing to their situation amid the snow and ice, their remains have been preserved, not in fossil, not in bone, but intact, flesh, hair and all, like a mummy. The fact of their being found intombed in the frozen earth has given rise to the superstition that they were a burrowing animal which perished on exposure to the air. The mammoth is an extinct animal of the elephant kind, having close affinities with the modern Indian elephant; its body was covered with long hair underlaid with thick wool, as a protection against the cold. The northern part of Siberia is the place where its remains have been most abundantly discovered; and it has been the source of a considerable export trade in fossil ivory from there and from Khiva further south. But its geographical range was extensive; there is scarcely a county in England in which some remains have not been found, in alluvial gravel and in caverns, while its teeth have been dredged up from the bottom of the German Ocean. In immense numbers in various parts of Central Europe they have been found, even as far south as Rome and Santander (Spain); as also in Asia and the northern part of North America.

The geological age is Pleistocene, and is admitted to be contemporary with man in France. (In *The Secret Doctrine* Man is stated to have been contemporaneous with the Mesozoic monsters, being then a giant able to cope with them.) In caverns in France are found prehistoric drawings of the mammoth; and it is



Lomaland Photo. and Engraving Dept.

LINCOLN FOREST RESERVE, NEW MEXICO. OLD ROCK CARVINGS

indubitable that did not specimens of the actual animal exist, these drawings would be taken for mythological figures. H. P. Blavatsky alludes to the representations of animals now known to have existed in Mesozoic times, made by ancestors of the Chinese, who must therefore either have been expert palaeontologists and zoologists or have received the descriptions traditionally from those who had beheld their originals.

STUDENT

### The Discovery at Thebes

AN antiquarian sent out two years ago by Toronto University to collect Egyptian antiquities for the museum has returned, it is reported, with a large collection and the account of some interesting discoveries.

One of these discoveries was of a statue of Hathor in the form of a cow. They had

been burrowing for twenty months in the high granite rocks of the valley of Deir el Bahari near to Thebes. Here sixteen years ago Professor Naville had been excavating at the granite gateway of the temple of the XVIIIth dynasty, and had unearthed two temples, which have taken a force of 400 workmen several years to clear out. The Toronto expedition turned over the ruins of the southern of these temples; and, on clearing away slabs belonging to the reign of Rameses III, came upon a stone belonging to a different age. Under this they discovered a buried chamber, the walls of which were carved in bas-relief and magnificently stuccoed; and in it a life-size statue of a cow emerging from the water. Water lilies hung from her horns, and the stems of lilies dangled from her forelegs. The head was covered with gold, and on the horns were the symbol of the moon's disc and the feathers of a divine aura. It is rated, says the report, the finest piece of animal sculpture yet found, being anatomically perfect; and the expression of motherhood in the face indicates great artistic power and feeling. Under the head stands the little prince Amenhotep, and he is again represented in the rear, being suckled by the cow.

The sculptured and richly painted walls were evidently the work of great artists, and looked as if they had been done yesterday. The statue was conveyed by a specially constructed railway to Cairo.

The next task was to look for the tomb of Mentu-hotep, the original builder of the temple. Finding the opening to this, and descending through a small hole, the explorers crawled over, under, and through six hundred feet of dark stifling passages, and finally found themselves in a room with roof supported by great monoliths. From this room it was necessary to break through a brick wall and then to tunnel under a granite block, and then the tomb was reached. It had evidently been plundered thousands of years ago, for the traces of the marauders were found; but an alabaster shrine of great beauty was discovered. It is ten feet high and ten by twelve on the floor, and is surrounded by the debris of the spoilers. E.

# ✻ The Trend of Twentieth Century Science ✻

## Subliminal Consciousness

WHEN we inquire into the probable amount of consciousness possessed by the lower orders of being, we use the test of reaction to stimuli. When we touch some minute and lowly being in the pond and find it move slowly or contract, we suppose its consciousness dim. But there may be another order of consciousness, purely subjective, not at all open to experiment. We do not know anything about the degrees of this, and for all our experiments can ascertain it may grow brighter the lower we go, may be in inverse ratio to the other or reactional consciousness. Of course we have both in our own bodies. The consciousness by which we estimate our rank is turned outwards upon the external world through the senses; it lives in the cerebral and spinal nervous system. With it we see, hear and so on, think and compare, and react by movement. But the other lives in the other nervous system, the sympathetic. It is feeling, at one end the acute feeling we call emotion, at the other the bare feeling of awareness of existence. It is changed and enhanced, for example by sunlight; but it is independent of the thought "sunlight" possessed by the other. And yet its change of feeling is, in its own way, a knowledge of the sunlight. This consciousness came first in evolution by millions of years, this instinctive, non-reasoned consciousness of being. The sensuous thinking consciousness is a function slowly evolved in order to deal with the external world. And it is this consciousness that we must refer to when we say that all nature, every atom and molecule, is conscious. In man its self-awareness of being has the power of self-awareness of *spiritual* being. For all life is really spiritual. STUDENT

## Racial Stature

A PHYSICIAN has advanced a not unlikely cause for the decrease in stature of certain races. It is not, he thinks, a case of heredity; and in one or two generations the failure could be corrected. After an exhaustive examination of the factors concerned in determining the size and weight of newly born children, he finds that the chief is the mother's age at marriage. If she marries too early, before her own complete physical development, a double effect ensues. There is not enough reserve vital force to perfect both mother and child; a compromise is made and both suffer. The child is small and undernourished; and, since the mother never afterwards fully completes her own development, all the successive children also suffer.

At twenty-five, thinks the physician, a woman reaches physical maturity. But if marriage is delayed a few years even after that, so much the better for the subsequent children. He talks of reserves of vital force, but the secret would seem to be that an undeveloped organism cannot properly absorb from nature the full energies necessary for motherhood and must give to the child that which it would be otherwise drawing for its own perfecting.

Examining the various races in the light

of his theory, the doctor finds the Scandinavians tall because they tend to marry late; the Hebrews in Poland, the southern French, the Italians, and the Hindûs small because they marry very young. The Japanese stature, he maintains, is a consequence of the same law.

STUDENT

## Tired by Light

WE have known for a long time that metals feel fatigued as we do; and recover by rest as we do. The barber knows that his razors after long service have to be put on the shelf for a few months. They refuse to take an edge until they have slept. But this fatigue is after mechanical strain, comparable to our own after a hard day's work. Much subtler strains also tire metals, strains as subtle as the impact of light. The behavior of the curious metal selenium has revealed this. It is not ordinarily a good conductor of electricity; but it becomes one during the moments that light is playing upon it, and in the degree of the light. A well-known and very pretty experiment shows this property. A wire along which flows an electric current is split longwise for a short part of its length. Into the continuity of one branch is let a piece of selenium; into the other an electric lamp. The selenium is resistant enough to force almost the whole current along the lamp branch. The lamp accordingly lights up. But the light immediately decreases the resistance of the selenium; accordingly the current takes that path and the lamp goes out. The selenium, being in darkness, promptly raises its resistance and the lamp lights again. And so on — "for ever"? No, for in time it would be found that the selenium gets tired and the effect of the light is delayed. We are not aware that the experiment has ever been continued so long that the selenium refused absolutely to respond at all. But the indications are that this time would ultimately come.

STUDENT

## The "Poison Squad"

THE "Poison Squad" is a band of young men, twelve in number, who work under Dr. Wiley in the Bureau of Chemistry of the Department of Agriculture. It has been in existence for six years and a second is about to be formed. Its members volunteered to submit to certain experiments in diet. The question is whether certain extraneous ingredients commonly added to food, or substances commonly used as or with food, are injurious. The young men agree to submit for a sufficient length of time to a diet in which these doubtful items form a marked feature. The symptoms of injury, if any, are noted, and the ingredient causing them goes down in the black book. But these symptoms are of course never allowed to reach a danger point. Soda water is to be the first experimental material of the new squad, and if the public is wise it will carefully watch the reports of this as well as previous experiments. It ought to be extremely grateful to these young men for finding out its bad habits and its unsuspected

dangers, and show the gratitude by reform.

The squads might do medicine marked service. We eat vegetables and fruits as they come round. Probably each vegetable and fruit has some specific effect on the economy and the sum of all these effects means health. But medicine should know these effects separately and exactly, far more so than now, so as to be qualified to select any one of them which in any patient needs accentuation. We really know nothing about the *therapeutics* of nine out of ten of our vegetable foods, making rough guesses from their chemical constituents. That tomatoes are "good for the liver," parsley "for the kidneys," and celery "for rheumatism," can hardly be called exact science. The keynote of voluntary self-experimentation, one might remark, is in refreshing contrast to that of vivisection. STUDENT

## The Solar Family

AN electrician suggests that communication with other planets may after all be no such wild dream. He founds his suggestion, of course, upon the recent methods of wireless electric transmission. Wherever a spark passes between two separated points, that spark becomes the center of an expanding sphere. A stone flung into water makes a circular ripple in two dimensions, length and breadth on the flat. The spark makes a circular — now to be called spherical — ripple in all the three dimensions. The sphere expands at the rate of 186,000 miles a second, and as its boundary passes a receiving station its message is recorded. In about eight minutes, still with the same center, its radius is the distance between that and the sun. It becomes feebler and feebler in exactly the same ratio as does light from a shining object, for it is but a kind of light; or we can say that light is a kind of electricity.

There would therefore be two somewhat formidable obstacles to communication with a planet. The first would be the feebleness of the pulse by the time it had reached that distance. The second that there is no common language; and the consciousness of say the Mercury people may be so different from our own that no common language would be possible. The first difficulty might be overcome by the use of finer instruments of reception than we here as yet possess. We cannot suppose that in the relatively few years during which we have been dealing with electricity, we have reached finality in the methods for the detection of its waves. We have in fact only begun our career on that line. The other difficulty is useless to comment upon, except to suggest the unlikelihood of the consciousness of the beings on two planets of the same little system exhibiting absolute diversity in kind. As the same laws of matter prevail here as there, though there may be others not here in action and states of matter not here existing, we may perhaps assume that the same may be said for the subjective side. We do not indeed know that our consciousness does not already owe some of its changes to consciousness on other spheres of our system. STUDENT

# Nature

# Studies

## The Kea or Sheep-Killing Parrot

THE Kea or mountain parrot of New Zealand has, as is well known, the reputation of having changed its original vegetarian habits and acquired the practice of attacking sheep by alighting on their backs and tearing the flesh. A few years ago an investigator claimed that this was a superstition, as he had been unable to find any one who could confirm it from actual observation. But further investigations, as reported by a New Zealand biologist in the *Scientific American*, vindicate the truth of the story and inculpate the bird. This observer has collected accounts from eye-witnesses of the kea's proceedings.

The reason why so few people have seen the kea at work is because the killing is mostly done at evening or early morning in places which men seldom reach until long after the deadly work has been accomplished. Over thirty men give testimony. The bird attacks in ones or twos or in numbers, but usually one or two do the killing and the others share the spoil. It selects the pick of the flock, settles on the ground near its quarry, hops around for a while, and then leaps upon its prey, usually upon the rump. It begins by tearing out the wool and at last gets its beak into the flesh. Then commences a run, the sheep vainly trying to dislodge its enemy, until it falls exhausted and becomes a prey to the devourers.

There are various theories as to how the parrot acquired this flesh-eating propensity, some thinking that it was originally in search of maggots, and others that it was driven by hunger to feed on meat thrown away at the sheep stations. In view of the Theosophical teaching that men influence the lower creation by their thoughts and moods, there would seem to be a connexion between the predatory habits of this animal and the arrival of the destructive white man in the country.

STUDENT

## The San José Scale

THERE is no evolution on the physical plane alone, either from animals up to man or from man down to animals. But upon invisible planes such processes may take place, the beings thus created appearing afterwards on the physical plane, clothed in visible bodies. Whence the myriad swarms of little creatures that infest plants? Are these the

prototypes of future man? Much more likely they are the offscourings of man. The amount of predatory and voracious instinct which man generates has to be worked off somehow, and the discarded elements of man's psychic nature afford material for the ensouling of these parasites whose sole aim is to devour and destroy.

As fast as we find out how to deal with one pest, another appears, and the resources of civilization are kept busy trying to counteract the effects of civilization. Trees have not only to be protected against cutting down and burning, but against the parasites. One of the most

formidable fruit-tree pests seems to be the "San José scale," so called because, it is said, it was first colonized at San José, California, by a man who forty years ago heedlessly imported it on foreign seedlings. Its habitat is stated to be China. The scale is about one thirty-second of an inch in diameter, circular in outline, of a somewhat conical form, and the

general color effect is an ashy gray. The insect lives by sucking the juice of the wood, and a formidable list of fruit trees and shrubs which it infests is given. The young are born alive and not from eggs. Each mother produces on an average ten every day for a month or more; and before she has finished, some of her offspring have begun to do the same. It has been calculated that a single mother will give rise to 1,600,000,000 in one season; and most of these remain on the same plant. They are carried from tree to tree by birds, ants, etc., to which they may chance to cling. As remedies lime and sulphur wash is used, but has to be applied hot and makes an ugly appearance. A beetle was imported from China to prey upon it, but the beetle did not thrive here. There are however some beetles native to this country that will feed on it; and it is hoped that, in time, they will become more aware of the presence of this stranger and that the balance of nature will tend to restore itself.

STUDENT

## The Roosevelt Dam, Arizona

ONE of the world's greatest dams will be the Roosevelt dam, now being built across the gorge between the mountains through which runs the Salt River, in the Apache mountains, 78 miles northeast of Phoenix, Arizona. This dam will be 270 feet high and will store more than three times as much water as the Assuan dam on the Nile. It will make fertile 272,000 acres of desert.

The little town of Roosevelt, with a population of 2000, and with electric lights, churches, schools, etc., will be destroyed; it is in the valley just above the dam. But 50,000 people will find homes and sustenance on what is now cactus and sage-brush.

The Government, being unable to secure cement by contract at a sufficiently low price, built its own cement works on the spot, thereby saving an immense sum. Besides the cement works, there

are saw-mills, refrigerating plant, waterworks, electric light plant, machine shop, rock-crushing plant, etc., all run by means of a power canal; and many miles of good roads had to be constructed and a telephone line to Phoenix laid. In making these irrigation works we are imitating our ancient predecessors the remains of whose vast constructions are still found. T.



Lomaland Photo. and Engraving Dept.

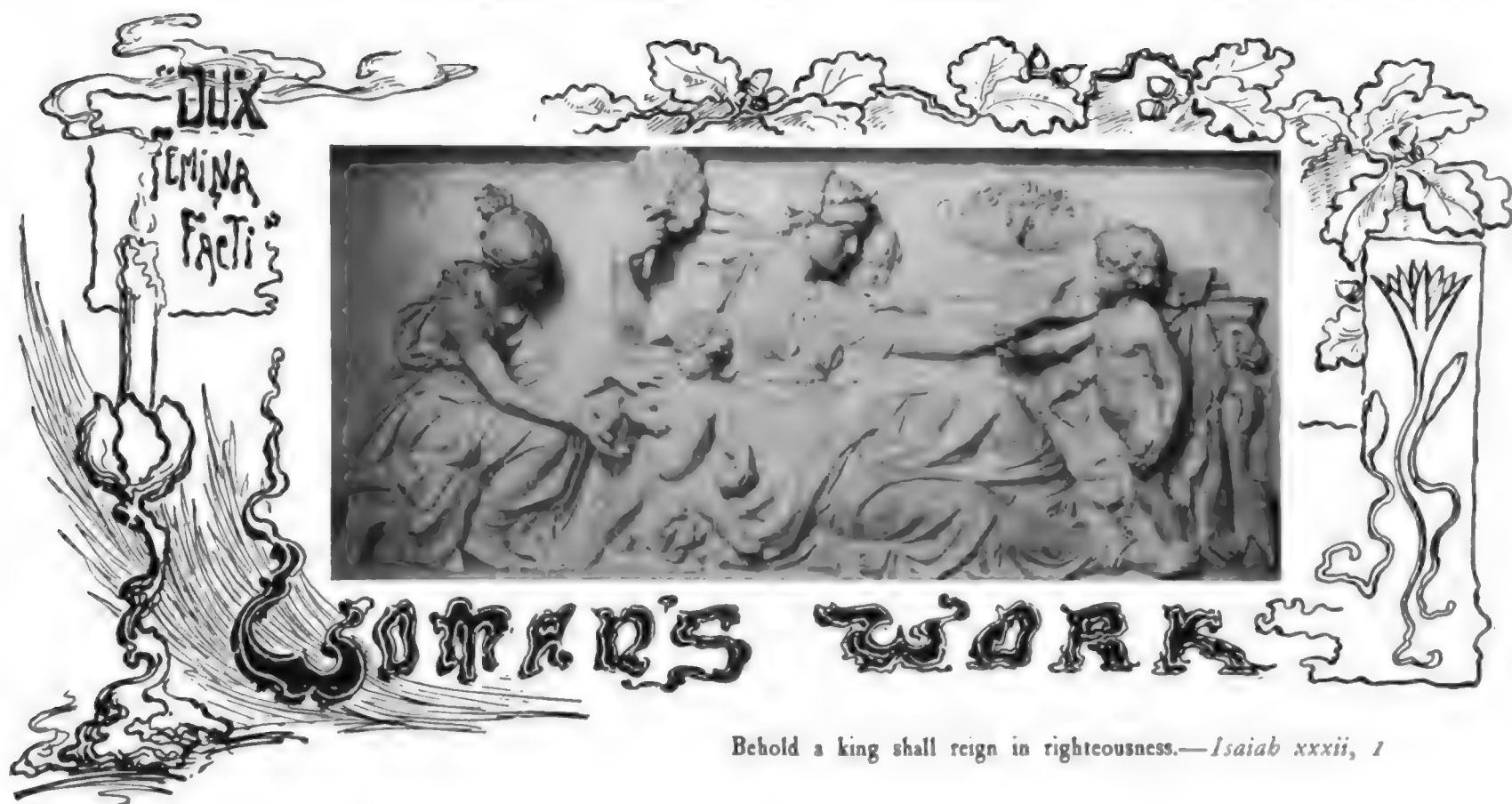
TOWN HALL, LIVERPOOL, ENGLAND



Lomaland Photo. and Engraving Dept.

PALM HOUSE, SEFTON PARK, LIVERPOOL, ENGLAND





THERE are moments in the lives of nations as well as individuals when the deeper feelings of the heart rise to the surface and bid all those small things that fill the lion's share of everyday life be silent. These moments are precious, indeed, be it the keenest sorrow or the greatest joy that created them, for then the nation or the man confronts the Soul, and can, by grasping the opportunity to let its pure vivifying force permeate the common mind, rise to a higher realization of its *raison d'être*.

This is the case with Sweden at the death of King Oscar, surely felt by all Swedes over the whole globe. And well it may be, if they pay a tribute to his memory by making his long, noble life of true service an inspiration strong enough to dispel some of the clouds that hamper the liberty of action of the nation's soul, so loved by him and so faithfully served and revered in his poems, speeches and most important acts. If everyone tried to give an expression in some action for the common weal to the best feelings now stirred in his heart, what a monument this would be for the ages to come, what a true example set by Norsemen before other nations! That would make his death the gateway to the greater life for the nation of which he had a presentiment, when the abundant ideal sources of the state should be allowed to flow outwards in a constant stream of noble deeds. Such would be more appropriate at the present time than mere grief, more in harmony with King Oscar's own temper. He was something more than a ruler of his people in the ordinary sense, and had endeared himself to them as an intimate and personal friend. His truly democratic habits, mingling as he did among his subjects in the most natural way and learning of them their needs much as a father would listen to his sons, his sympathetic heart always ready to feel with others and bring about better con-

## King Oscar of Sweden

A Loving Tribute from one of the Swedish Students of Lomaland upon learning of the death of noble King Oscar, so esteemed by Katherine Tingley and all her Students.

ditions, all won him this position, and the vacancy left by the death of this silver-haired father of his country is most worthily filled by giving utterance to the best in our hearts.

King Oscar has long been one of the most interesting among the royal heads of Europe. The romantic way in which his grandfather, Napoleon's great field marshal Bernadotte, won the Swedish throne, has always thrown a peculiar shimmer of romance over the family, more so as the kings, in spite of their

LET us hope with that grander hope of the soul, the energy of right action, that the day is not far distant when the great sweeping force of Love, of true brotherliness, shall encompass humanity, when the knowledge of right living shall be within the grasp of all.—Katherine Tingley

French ancestry, have seemed so extraordinarily well fitted for the North. In fact, King Oscar was a rare type of a true Swede. In height he stood six feet two inches, taller than most of the Scandinavians, even though as a rule they are tall men. His eyes were blue in color and commanding but kindly. In appearance he was every inch a king, and there was no monarch in Europe who was more stately and more regal in bearing than he. Through family connexions he stood in close contact with the other sovereigns in Europe and his figure was well known, loved and respected in the different countries.

In King Oscar we saw a man of learning on the throne. Seldom indeed is profound learning so harmoniously blended with the

deep feelings of a rich heart; seldom is the appearance of a king so simple and gentle, so wholly noble: qualities such as the Northern people of old liked to find among their chiefs.

King Oscar was distinguished in philosophy and had received degrees from so many universities of Europe that, in so far as degrees indicate, he might have been called the most learned man in Europe. He was a poet, an author, a translator, learned in political economy and the science of government, a musician and a lover of all the arts. He has translated into Swedish many of the pearls of literature from other tongues touching the most different subjects. As an orator and linguist he was unrivaled; and when speaking, to the perfection of diction he always added a touch from the heart.

With all his accomplishments as a scholar, King Oscar was a brave man, and among the decorations he wore upon his breast on state occasions the one nearest to his heart was a simple medal bestowed upon him many years ago by the French Government as a reward for saving several lives at the risk of his own, when journeying through France as a young man.

The old King was a great lover of peace and he guided his country in peace throughout the thirty-five years of his reign. Even in such a time of trial as at the separation of Norway his quiet dignified attitude stilled the raging passions of conflicting parties and made possible the peaceful agreement. His devotion to the cause of peace attracted the attention of other countries, and several times he was called upon as final arbitrator by the United States, England and other nations. A loyal supporter of Masonry, he was at the head of the Masonic order in Sweden.

With America he forged a new link this year through the visit of his grandson, Prince Wilhelm, who was received with such a marked feeling of sympathy by all Americans.



KING OSCAR OF SWEDEN

The Prince carried a message from his old grandfather to the Swedish citizens of the United States with greetings and expressions of his joy at finding that the Swedes were good citizens in their new country, thus honoring their noble fatherland and its great traditions.

Oscar II was born January 21, 1829, and succeeded to the throne at the death of his brother, King Carl XV, on September 18, 1872. He was married June 6, 1857 to Queen Sophia, daughter of the late Duke Wilhelm of Nassau, and who, with four children, survives King Oscar.

The new king and eldest son, Gustaf V, was born in 1858; his now Queen was the Princess

Victoria of Baden. They have three sons and two grandchildren. King Oscar thus had the rare joy, so seldom vouchsafed, of watching the first steps of the fourth generation.

*Le roi est mort, vive le roi!* The young monarch much resembles his father in gigantic stature and in the blonde features which are so typically Northern. He has often acted as Regent during the illness or absence of King Oscar and is regarded as having his father's characteristics of sincerity and simplicity.

Gustaf V now receives the country in a state much like that of newly tilled soil, full of rich germs. The people look up to him with hope and conviction that he feels the

signs of the time and that through his care and virile strength he will protect the seeds sown by his father and speed the growth of the greater Sweden, which, stronger than a mere mirage, is pictured in the hearts of the growing generation.

His motto, "With the people of the fatherland," seems to indicate that he perceives and acknowledges the high tide-wave of youthful enthusiasm and energy which can and will assist him in this grand work, for this is a time in the world's history when the strong under-currents rise to the surface and he who understands this and works in harmony with the Higher Law will accomplish a work heretofore undreamed of. A SWEDISH STUDENT

# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

SCENE 1. The Lomaland shore: High on his boulder throne, the cliffs towering above, sits the Caveman. His harp hangs silent in his hand.

Time: The winter solstice.

CAVEMAN:

Now faintly lap the waves this pebble strand;  
The coursers swift of Neptune shun the land.  
Last night a wondrous vision came to me,  
As I sat musing by the soundless sea,  
Methought the pulse of Nature ceased to beat,  
Apollo's steeds with lagging lifeless feet  
The pale car drew beneath the ocean's rim  
And left the face of Nature cold and dim.  
Then fell with darkness quick the solstice night.  
The sea now vanished from my straining sight  
When lo, from out the depths of gruesome gloom  
Now monstrous dragon forms began to loom,  
Like those that held the olden world in thrall.  
Over the tideless dark they seemed to crawl  
With purpose grim and fell. They reached the shore  
Their talons gleaming grim with rage for gore.  
Forth from their nostrils breathed a baleful blight  
That wrapped the hearts of men in pall of night.  
High Courage vanished from his lordly throne,  
Base Fear prevailed in dread dim halls alone.

(A merry peal of laughter startles the Caveman. He looks up. A group of tiny lads and lasses are peeping at him over the edge of the cliffs. They troop down the rock-hewn stairway to the beach, singing a merry ditty.)

Caveman, Caveman,  
Look up and be gay;  
Caveman, grave man,  
Come and join our play.

Caveman, brave man,  
We are warriors bold,  
We'll save man, Caveman,  
By our darts of gold.

## CHRISTMAS IN LOMALAND:

### A Medley

(They quickly gather up the long garlands of kelp lying on the beach and joining hands around the Caveman they dance and sing.)

#### SONG OF THE SUNBEAMS

For we're the merry sunbeams  
That laugh upon the sea,  
That sparkle bright in dewdrops  
Upon the grassy lea.  
We fly from the singing bowstring  
By great Apollo drawn;  
We stay the dragon Darkness  
Close by the gates of Dawn.  
For though so gaily appareled,  
So lightsome and so free,  
Our hearts are true and radiant  
And mighty strength have we.  
We sleep within the golden grain  
That lies in Nature's breast,  
We live within the battles won  
O'er weakness and unrest.  
Be happy, faithful Caveman!  
Old Neptune blows his horn,  
For by the might of Apollo bright  
The glad New Life is born.

CAVEMAN:

O my Rāja Yoga boys and girls,  
With your rosy cheeks and sunny curls.  
You have brought me tidings full of cheer,  
Of the mystic Morning now so near.  
You are close to Nature's living heart,  
She to you her secrets doth impart.  
Now the turning tide doth shoreward run,  
See how warmly glows the golden Sun!  
I will bid my harp to ring and sing  
With the joy the Sunbeam Fairies bring.

(The children group themselves at the foot of the throne, and a little boy steps forward.)

LITTLE BOY:

Guardian of this silver strand,  
O Caveman good and true,  
We, the children of Lomaland,  
Bring greetings unto you.  
Our grateful hearts invite you  
To join our Christmas glee:  
We're sure it will delight you  
Our happiness to see.

CHILDREN ALL (clapping their hands):

Oh, do come, Father Caveman!  
Come to our lovely home.  
'Tis the palace of a Waveman,  
Crowned with a sea-green dome.

CAVEMAN (striking his harp):

Blessings on you, lads and lasses!  
Birds, blossoms and waving grasses,  
Starlight bright and sunshine gay,  
Gladden all your joyful day.  
Yes, I will join your merry fête —  
But haste away; 'tis growing late.

(The children scamper away singing:)

Oh, we're the merry sunbeams  
That laugh upon the sea,  
That sparkle bright in dewdrops,  
Upon the grassy lea.

CAVEMAN (with harp firmly grasped, striking triumphant chords):

O Lords of the Light and Wondrous Water,  
Bless fair Loma, Earth's beautiful daughter;  
From her domes of beryl and amethyst  
The voices of children arise. O list  
Their paean of praise. Ye mighty Powers!  
Send Joy with garlands of fragrant flowers,  
Companioned by dancing happy Hours  
To grace the festival 'mid blooming bowers  
'Neath lovely Loma's sacred towers.



# THE CHILDREN'S HOUR

SCENE 2. The great Rotunda upon the Hill: stately flowering trees, magnolias, acacias and oleanders encircle the central space. At one side rises a terraced embankment, studded with flowers. In the midst of the central space under the dome is the magical formation of Neptune brought forth by one stroke of his trident at the last Festival of the Solstice. Seaworn boulders surround the basin of the fountain. A pale blue light hovers about it.

*Time:* Christmas Eve. Soft music sounds which swells to a triumphant march as a procession of children enters, preceded by heralds.

HERALDS:

Behold, behold,  
The gates of gold  
Are now unrolled!  
And the new life  
With joy is rife,  
Thus ends all strife!

SONG OF MARCHING CHILDREN

Gentle maids of high degree,  
Gallant knights of chivalry,

March we hither,  
March we hither. [spears  
See our golden gleaming  
As we come with sounding  
Marching hither, [cheers,  
Marching hither.

Now brave youths and  
modest maids,  
Wend their ways on glad  
crusades.

Marching whither?  
Marching whither?  
To the sacred spots of earth  
Bringing hope and peace and  
Marching thither, [mirth;  
Marching thither.

(A fanfare of trumpets sounds. The children take their places as a guard of honor about the embankment. An amber colored light suffuses the scene. Enter Joy clad in a flowing robe, with a garland of roses. She is accompanied by tiny maidens in rose color who dance and strew her pathway with flowers. She mounts the embankment.)

Joy:

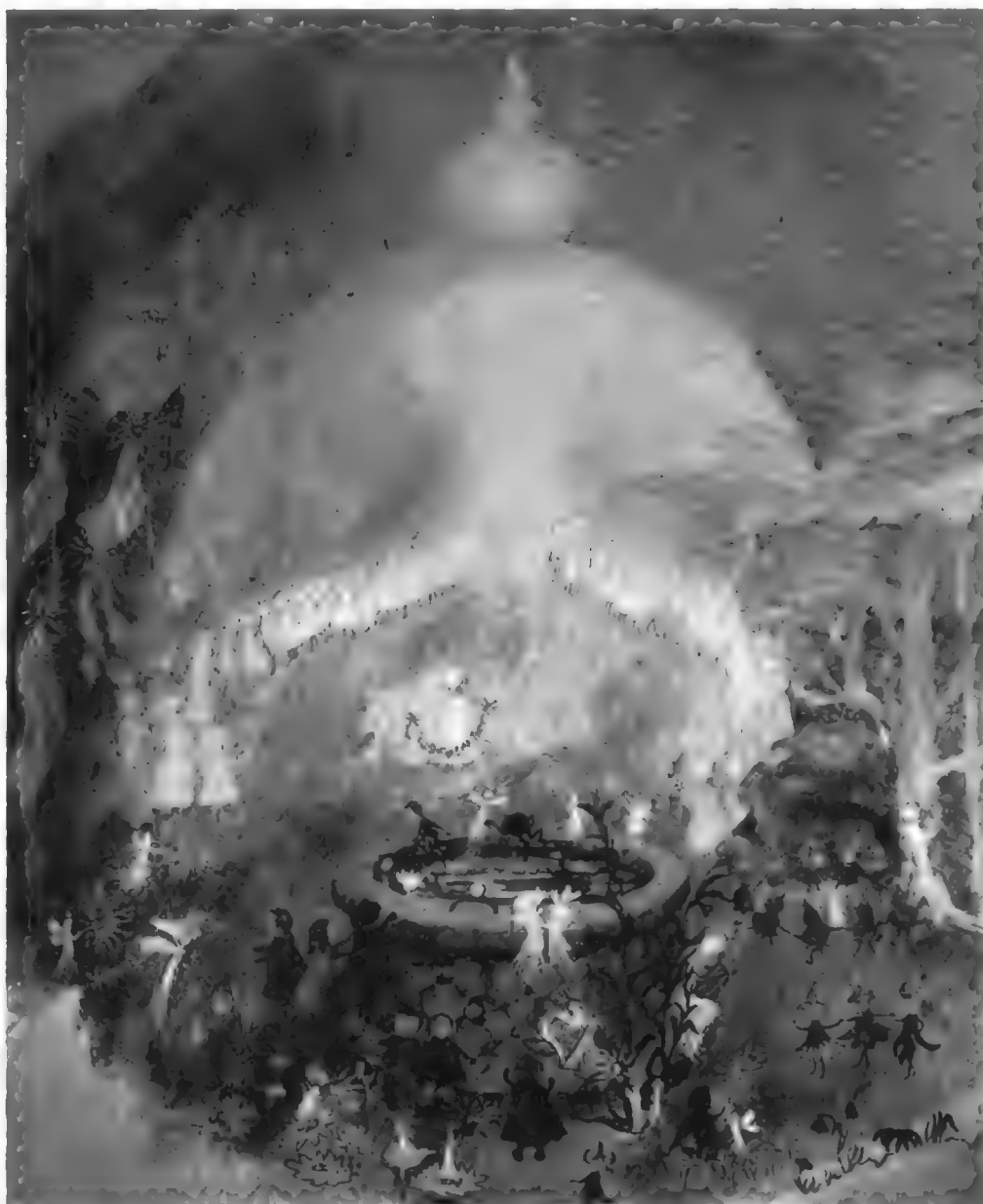
As we were flying 'twixt the heaven and earth,  
Circling in sunshine's widening golden girth,  
The season sweet when tossing billows rest  
As Halcyon broods upon her nest —  
From earth we heard a paeon glad of joy,  
That gentle Zephyrs thence did skyward buoy  
On dewy fragrant wings. With deep delight  
To earth we turned our wand'ring winged flight,  
And soon we saw a softly glowing star  
That brightly beamed upon us from afar.  
And like a star its light did seem to sing.  
That "Life is joy and sweet eternal spring!"  
The song then drew us to this glowing dome  
Where hope and peace and love have found their  
Now reign the halcyon days upon the deep. [home.  
Aeolus' stormy winds are lulled to sleep —  
Lo, comes the hour of magic spell!  
From ev'ry charmed spring and haunted dell  
The spirits joyously come forth to sing  
And trip it merrily in fairy ring.  
They come not now as mischief-loving sprites,  
But good and true, they share our pure delights.

(Joy and the Hours with waving garlands and dancing, charm the trees. Joy sings:)

Now from these fair woodland bowers  
Come forth shy maids  
That love deep shades  
Of forest glades!

Dance, Dryads with the rosy Hours!

(The Dryads slip from the trees.)



Lomaland Photo. and Engraving Dept.

DRYADS: Oh, the joy that breathes  
In the sweet cool woods  
Where mistletoe enwreathes  
All the holy groves.

(They dance and sing:)

Round the lordly oaks  
Hand in hand we go,  
Dancing to and fro  
Round the sacred oaks.

Joy (weaves a spell over the fountain and chants:)  
From the brooklets of the mountains,  
From rivers, streams and fountains,  
Come, pale Naiads, Jove's fair daughters,  
Trill the tunes of flowing waters.

NAIADS (arising slowly from the fountain):

Oh, are we still adreaming?  
Or is this only seeming?  
This pale blue light astreaming —  
Like ocean's depths agleaming!  
O'er the charmed Isles of Greece  
Once we wandered in sweet peace;  
Here again our sorrows cease,  
Golden Joy grants sweet release.

Joy: Amid the fountain's rushes  
Where the waterlilies bloom,  
Hark! merry song now gushes  
And fair forms begin to loom.

(The little SEA-CHILDREN appear, and resting with elbows on the brink of the fountain they sing:)  
Down where the branching white coral  
And the pink sea-mosses grow,  
Where sunfishes bright  
In butterfly flight  
Dart through the shimmering glow,

Is the palace of pearl  
With shell-like curl [below.  
Where the Mere-King rules  
And we're his little mere-

children  
That play in the gardens ma-  
Where anemones shy [rine  
And sea-ferns high

Grow in the emerald sheen.

There we build a palace

Like a lotus chalice [green.

And float through the limpid

We sport with tiny creatures

That own the Mere-King's

The jelly-fish blue [rule;

Of cerulean hue

Is the mermaid's reticule:

Star-fishes abound,

And sea-urchins round

We take with us to our school.

(They disappear.)

Joy: boulders,

Come, Spirits of sea-worn

Shake the weight from off

your shoulders,

Appear as when the Norse-

men bold

Walked with Odin in days of

old.

GNOMES:

Cold are the homes

Of the friendly gnomes

In cloudly Niffenheim.

Our hammers ring

For the fierce Frost King;

We forge cold Winter's rime.

TROLLS:

Under these stones,

Giant Ymir's bones,

We heard the Caveman's song.

Trolls we are high

And with magic might

We join this jolly throng.

ELVES:

Fair Freya's Elves

We call ourselves; [heim,

We come from bright Elf-

The dear domain

Of sunshine and rain:

We're happy all the time.

Joy: [woods,

Come, Sylphs of the olden

Come join our sylvan Bro-

therhoods'

Sweet sport. Again make

earth rejoice

With fairy dance and elfin voice.  
(The FAIRIES spring from the flowers and after whirling and dancing they sing:)

Now sound the merry chiming bells,  
We fairies have come back, come back!  
With starry crowns and magic spells,  
Not a laughing face we lack;  
We followed fleet on Joy's swift track.

Joy: The spell o'er the earth is broken!  
By magical sign and token  
I know that the joyous new Light  
Is filling all hearts with its might,  
With freedom and sorrow's surcease,  
With brotherly love and with peace.

(To the heralds:)

Now clarions ring to the world  
That Brotherhood's banner's unfurled.

(The trumpets sound a second fanfare. A procession of children of all nations enters. They march through the rotunda to the flag stands. Each child claims his nation's banner; then they march on singing victoriously.)

Wave banners, for all earth is glad today;  
Wave banners, for dear Joy begins her sway;  
Wave o'er all the nations, Brotherhood and Peace!  
Shall wrong and sorrow cloud the awakened world?  
Down bitterness and strife! From these fair fold-

unfurled  
Waves Brotherhood o'er Earth, Brotherhood and  
On children, we will bless mankind; [Peace!  
Selfishness and strife we've left behind;  
Wave banners, wave and blow. Brotherhood is  
Peace!  
STUDENT

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

"Some Teachings of William Q. Judge," by Mrs. E. T. Bundsmann — "Lighting the Fires," by a Rāja Yoga Student.

THE great interest taken in the Isis Theater meetings held by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY was fully maintained at the meeting last evening, there being a large and appreciative audience. One of the young Rāja Yoga pupils from Point Loma read a paper on "Lighting the Fires," and Mrs. E. T. Bundsmann read some interesting extracts from the writings of William Q. Judge.

As an introduction Mrs. Bundsmann said:

"William Q. Judge, the successor to H. P. Blavatsky as Leader of the Theosophical Movement throughout the world and predecessor of our present Leader Katherine Tingley, has left in his writings a wonderful amount of practical teaching showing the relation of Theosophy to every-day life. Although he wrote some books yet most of his writings consist of articles which were published in his own magazine *The Path*. Just as H. P. Blavatsky taught, especially in her valuable book *The Key to Theosophy*, so also William Q. Judge insisted that Theosophy is not a mere theory, and that no one can understand the meaning of life or acquire true wisdom except by living the life. All three of the Leaders of the Theosophical Movement, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, insist upon obedience to the highest moral law. Theosophy itself is the highest moral code, and as Katherine Tingley has said, demands a purification and refinement of the whole life. In the following extracts from the writings of William Q. Judge it will be seen how necessary is a strict adherence to the highest moral law, and also how helpful are the teachings of Theosophy, especially that of Reincarnation, in an understanding of ourselves and human nature generally.

### Practical Theosophy

"The ethics of life propounded by Jesus are not different from those found in Theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practise virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upwards to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist no evil, to forgive without stint, and to take no thought for the morrow, and then—pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority, as well as by example, for a great bishop has declared that no state can exist under such a system.

"Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law

must be obeyed. If we regard only the selfish side, we find that when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

"Hence practical Theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the Theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same if a man were to desire to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

"The practical Theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow-men a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

"The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

"The practical Theosophist will do well if he follows the advice of the Theosophical teachers now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connexion with man, to compel attention.

"Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until, at last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and the exact justice of karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment; even if ignoring justice, he does good in order to make good karma, it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

"Teach, preach, and practise this good law for the benefit of the world, even as do all the Helpers of Humanity."

### Respecting Reincarnation

"Objections frequently raised against 'Reincarnation,' and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, 'We do not wish to be someone else in another life; how can we recognize our friends and loved ones if they and we

change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love.'

"It is useless to say in reply, that if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes or dislikes, logical arguments will not dissipate objections, and if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts.

"What are these loves? must be asked. They are either (a) a love for the mere physical body, or (b) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish—unless we are grossly materialistic—to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law—a part of the law of Reincarnation not often stated or dwelt on—that we will again, when incarnated, recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from a Teacher addressed not many years ago to some London Theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

"To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would be neither just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son—or otherwise.

"So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

"By living up to the highest and best of our convictions, for humanity and not for *self*, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect."

OBSERVER

### Theosophical Meetings

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 7:30, at the Isis Theater, by the students of Lomaland, assisted by the children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

## Art Music Literature and the Drama

### Gustaf Vasa, a King among Kings

WE are all familiar with what happened when a new cycle liberated new forces in the world's life four hundred years ago. Columbus, at the head of a large army of explorers, gave us new worlds to inhabit. The Renaissance and the Reformation gave us new thought-worlds to explore. There was general expansion on almost every hand, and how strong this renewing power really was is disclosed by the fact that the people were able in so short a time to adapt themselves to the new conditions. In a few decades we find the generally so slow-moving masses raised to a higher state of mind, with wider views on vital questions than ever before.

History becomes to an open mind more and more organic and full of useful knowledge, without which we are too apt to regard events in the past as mere facts without penetrating into their relationship and deeper lessons. And yet, when the new cycles come and we find men prepared at the right places to guide the new power into such channels that it will reach the people rapidly and with least resistance, the guiding hand behind the scene is almost visible. These true leaders deal with things in that simplicity of manner that reaches the very heart of rising questions, breaking up the present molds of thought so often regarded as settled truths for all time. They use the materials in building loftier mansions for more far-reaching thoughts and acts, thus proving themselves to be the pioneers of mankind.

At this important time we find Sweden led for nearly forty years by such a leader, a true Swede, whose character shows a rare blending of the best qualities in the national character. In his farewell speech to his people shortly before his death Gustaf Vasa spoke as a father to his children, and the way in which he had performed his great task gave him a natural right to do so. Even today we see in him the father, the king among our kings, and his very name arouses the best in our hearts and acts as a purifier of the mental atmosphere.

Before his time Sweden had taken scarcely any part in common European affairs, engaged as it was in a constant struggle for independence against its mighty neighbors, and in conciliating the opposed and powerful inner forces which arose in its rapid evolution from pre-Christian conditions to those of a modern state. In the fifteenth century, however, kings and emperors throughout Europe, and most of all the Roman Pope, were stirred by the voice of Saint Birgitta, a herald who foreshadowed the true place of Sweden among the nations. Her work was still more accentuated two hundred years after her time, when Gustaf Adolf victoriously fought for the freedom of thought in Europe. These two hundred years fill some of the most interesting and important pages in history, and ought to be more generally known. The forces of light and darkness were brought close to the surface, and as leaders at this critical time appeared such bright figures as Engelbrekt and the three Stures,

true Warriors of the Light, whom the people trusted with a singular love without once being deceived. They kept the light burning in the darkness before the dawn of a new cycle.

To judge from appearances there was not much to justify the great hopes that filled the heart of the young Gustaf Vasa. When the

santly taken away from peaceful occupations. Gustaf, though of one of the noblest families, was too young and not sufficiently known among the people to have any great chance to make his voice heard. He had to pass through that purifying trial of all great souls, that of utmost loneliness, and not until he in vain had tried every means to arouse an answer to the enthusiasm and hope in his own heart and turned his steps into the deep, silent woods in order to leave his beloved country, apparently destined to be crushed, did the tables turn.

Gustaf belonged to the noble Vasa family, which was related to the former royal dynasties. His father had a high position and was a member of the Council, but did not partake in political life so prominently as his ancestors. His mother's was also a noble, wealthy family.

According to the established usage Gustaf was, as a small boy, sent to the court. It is said that almost at once he took the leadership among the boys there in their games. One of their most beloved sports was to play king, council and subjects, preferring complaints, with Gustaf as king; and it is recorded that he spoke and acted in such a manner that it attracted the attention of the real king.

Soon we find him in the battle at the side of Sten Sture the younger, bearing the Swedish banner. At the negotiations with the Danish king after Sture's death, he with others was sent as hostage; but instead of being liberated afterwards, when the Swedes had recognized the union with Denmark and Norway, they were carried away to Denmark and kept in captivity. Here Gustaf lived in a family that was related to his own and which had taken the responsibility of his keeping; and here he learned that the king was making great preparations to deal a decisive blow to the independence of the Swedes, which up to this time had seemed unconquerable. This time he thought to succeed with stratagem, and lulled the Swedes into security with his fair promises. Gustaf felt that his heart would break and that he must return home to warn and awaken his country to its danger. At last he found an opportunity to escape, disguised as a cattle-driver, to Lübeck. After many difficulties and narrowly escaping capture, he was carried over to Sweden in a small vessel, exposed to a raging storm and dangers from hostile ships.

Then Gustaf stood once more on his native soil with his heart full of enthusiasm, his soul of energy for the great task he felt as his. He first entered a town which was besieged by the Danes and encouraged the people to do their utmost, with trust in the future. But he was met with indifference and had to leave it secretly in order to save his life. A price was put upon his head by the king and he had to live in the deep forests, only entering the villages and speaking to the people in the night time. Everywhere on his way to Stockholm he found the same condition, that messengers from the king had journeyed around, reading his letter of fair promises, that the people were tired of wars and at last believed that a new day of peace would dawn.

(To be concluded)

A SWEDISH STUDENT



Lomaland Photo. and Engraving Dept.

GUSTAF VASA

KING OF SWEDEN 1523-1560

(From an old Portrait)

last Sture lost his life in battle and none was found to keep the scattered interests together for a common end, the Swedes, almost from exhaustion, consented to join the union between Denmark and Norway, this although they were well aware of its dangers by former experiences. The constant struggles had brought the country to a state of confusion as the bone and sinew of its population, at this time far from reaching a million, were incen-



# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West.

## Theosophy and its Counterfeits

IT has often been said that to get news of home one must go abroad, and that strangers know more about one's affairs than oneself. But though the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has received all kinds of comment and presentation at the hands of the public press, we must confess to a feeling of slight surprise at a statement recently made by a contemporary published monthly in New York. In the first place the public is informed that of late years, save for an "occasional newspaper or magazine article" in regard to Mrs. Tingley's work at Point Loma, "interest in Theosophy has been languid in the country." The statement that Theosophy has been languid—so utterly contrary to fact—of itself causes no great surprise for it is a regrettable fact that there are some who deem it to their interest to belittle the work of this Organization. Possibly it was from one of these that the writer may have obtained his information, but it labels the magazine in question as at least not being well-informed or very wide-awake.

Were it not, however, for the fact of the writer's use of the word "occasional" which shows, as said, that his range of vision has not been very extensive, one might suspect him of an attempt at subtle sarcasm in regard to certain self-styled Theosophists who are in no way whatever connected with or recognized by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. For outside of Katherine Tingley's work, *i. e.*, the work of the world-wide Theosophical Movement of which she is Leader and Official Head, where indeed would one look for evidences of Theosophical activity?

It is true there are a few people who use the name Theosophy and call themselves the Theosophical Society, but evidently these have made so little impression upon the writer in question that they were an entirely negligible quantity until the arrival of Mrs. Besant in this country. And now comes the cause for the amused surprise—namely, we are informed, and evidently in all seriousness, that Mrs. Besant after lecturing in the large cities of the country "will spend some time with Mrs. Tingley."

It is a matter of very sincere regret that there should be any misunderstanding in this respect regarding Mrs. Tingley's work, and the explanation of it can only lie in the fact that the writer has but very vague and hazy notions regarding Theosophy and the Theosophical Movement and has heard little more than the names of certain people connected with it or alleged to be so connected. Otherwise he would know that in this country, at the Boston Convention in 1895, something like 93 per cent of the delegates then present whose action was afterwards ratified by the lodges throughout the

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

## MEMBERSHIP

country utterly repudiated all connexion with Mrs. Besant, and this position is still held. But were there no other reason for this position taken by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY it could not do otherwise than take it in view of a recent statement made by Mrs. Besant and published in her magazine: that "The Theosophical Society has no moral code," which statement she made in defence of her support of a certain person whose alleged misconduct and gross immorality we cannot refer to in detail here, but who had previously been expelled by Mrs. Besant's associates, and whom, it is said, she calls her "friend and fellow initiate."

The Theosophical Society, or to give its full title, the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky, continued under her successor William Q. Judge, and now under the leadership of his successor Katherine Tingley, does however have a moral code, the highest moral code. Theosophy teaches moreover that there resides in the heart of man a perception and knowledge of true morality. Theosophy is itself the highest moral code. "Theosophy," says H. P. Blavatsky, "... is divine Science and a code of ethics so sublime that no Theosophist is capable of doing it justice." And yet says William Q. Judge: "It is so simple that it will not overwhelm the understanding of a child."

The work of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY under the guidance of Katherine Tingley has become world-wide; it has girdled the earth and touched every nation of mankind. Its members are not perfect but Katherine Tingley makes this demand upon them that their actions shall be in accord with their professions. It is the same position as was taken by her illustrious predecessors, and referring to this same subject the former of these nineteenth century Teachers wrote:

"Theosophy leads to... action—enforced action, instead of mere intention and talk.... But no Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism, "The end of man is an action and not a thought, though it were the noblest," and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices."—*Key to Theosophy*

William Q. Judge said the following:

"It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true Universal Brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for ethics in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the worst of men."

In one of her lectures during her recent visit to Sweden referring to Mrs. Besant's declaration that the Theosophical Society had "no moral code," Katherine Tingley expressed her astonishment and regret and said, "How dangerous for poor struggling humanity such a statement must be." And she hoped it would be clear to all that she was forced to draw a distinct line between a society which put forward such dangerous teachings under the name of Theosophy, and the Society she herself represented, which, on the contrary, had the highest moral code and pointed to the existence of a distinct, high, moral law.

Furthermore, as again expressed by Katherine Tingley:

"Theosophy does not teach or endorse hypnotism or any psychic practices. On the contrary Theosophy protests against these and points out the terrible dangers attending them. It asserts most emphatically that they do not lead to true knowledge nor to a true understanding of life. Theosophy does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought."

The above extracts, brief as they are, show clearly the position taken by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and in conclusion, to quote again from H. P. Blavatsky: "Theosophist is who Theosophy does." J. H. FUSSELL

## The Leader in Europe

LETTERS and cables from Europe report great success attending the Leader's visit both to Holland and Germany. In Holland the first place visited was Amsterdam where a meeting was held in the "Concertgebouw" which is the largest and handsomest hall in the city. The hall was crowded by a most interested and intelligent audience who listened to Mrs. Tingley with the greatest attention. As in Sweden she spoke in English, her lecture being afterwards translated into Dutch by one of the members present. The newspapers next day without an exception gave splendid notices and everywhere Theosophy was talked of: at the hotels, in the coffee-houses, on tramways, and in private families. A new Center was formed here and great impetus given to the work.

(CONCLUDED ON PAGE 15)

Students'



Path

### From "THE SPHINX"

James Russell Lowell

ONE seed contains another seed,  
And that a third, and so for evermore;  
And promise of as great a deed  
Lies folded in the deed that went before.

So ask not fitting space or time,  
Ye could not dream of things which could not be;  
Each day shall make the next sublime,  
And Time be swallowed in Eternity.

God bless the Present! it is All;  
It has been Future, and it shall be Past;  
Awake and live! thy strength recall,  
And in one trinity unite them fast.

Action and Life---lo! here the key  
Of all on earth that seemeth dark and wrong;  
Win this---and, with it, freely ye  
May enter that bright realm for which ye long.

Then all these bitter questionings  
Shall with a full and blessed answer meet;  
Past worlds, whereof the Poet sings,  
Shall be the earth beneath his snow-white feet.

### Light for the World

HOW much this old world of ours needs light in these days of conflicting creeds, when the evils that so beset us seem not to diminish but to increase! But may it not be that one reason for this is that we have regarded the sorrows and troubles of life as being imposed upon us from outside and not of our own making; and in like manner have looked for their removal by an outside power instead of realizing that it is we ourselves who must make the change? Yet how can we do this? It is here that Theosophy throws such a flood of light upon life; and in its teachings of Karma and Reincarnation we find a key to the hitherto unsolvable problem, a key which unlocks the doors of the storehouse of ancient wisdom and divine knowledge.

In olden times the knowledge of these two great teachings was the common property of mankind, but through the selfish ambition of those who sought to enslave man and who knew that their power would be increased if he could be kept in ignorance, these doctrines were obscured, and the teaching that man lives many lives on earth was declared to be a heresy.

Long ages has humanity wandered in darkness, but H. P. Blavatsky, the Light-Bringer, has proclaimed once more this light-giving truth, and restored the ancient teaching of Reincarnation.

This teaching has been aptly called the lost chord of Christianity, and once its true import is realized it becomes clear how, lacking it, much of the Master's teaching has been obscured, making necessary an appeal to blind, unreasoning belief. But with the teachings of Karma and Reincarnation there is no longer a violation of man's inherent sense of justice. That Jesus taught the doctrine of Karma most distinctly may be seen from his words "With

whatsoever measure ye mete it shall be measured to you again": and "Do men gather grapes of thorns or figs of thistles?" These have been the teachings of the world's saviors ever since time began, and coupled with this has always been the other teaching, its twin doctrine, of Reincarnation, a definite example of which was given by Jesus when he said to his disciples that John the Baptist was Elias. And there is that other teaching of Jesus and all the Great Ones,—the perfectibility of Man; "Be ye therefore perfect even as your Father which is in Heaven is perfect." Yet how can this perfection be attained save through many many lives, for we well know that one does not suffice?

Karma and Reincarnation are universal truths. "Evolution," said H. P. Blavatsky, "is an eternal cycle of becoming"; and it is through these great laws of life that men come to realize that they are divine, gaining experience and knowledge through many earth-lives. Reincarnation and Karma are a death-blow to the materialistic theories of evolution that would make of mankind merely a race of superior animals. Our bodies and lower natures are indeed animal, but *we* are not, and it is *we* that incarnate, as we first incarnated ages ago to inform and uplift that grade of life which the human animal form represents, as well as the kingdoms below it. Man, the real man, *ensouls* the body and it is his duty to live as a spiritual being while still in the body of flesh, by exercising his divine power to subdue the animal nature.

Each of us is such an incarnated soul with infinite possibilities; but no one and nothing can draw these out and make them actualities save only ourselves by our own efforts to live in accord with the higher law of our own divinity.

STUDENT

### "After Many Days"

"A MAN'S deeds come back to him." "Whatsoever a man soweth that shall he also reap." "Cast thy bread upon the waters, and it shall return unto thee after many days."

How little do we realize the truth of these words, spoken centuries ago! Not until the painful results of man's wrong deeds come back to him, and he begins to question himself as to the cause of the pain, does he begin to awaken to the true meaning of these familiar sayings. So long as he is reaping the harvest of good deeds done he accepts his happiness without question, but when he feels the pain he rebels, and wants to know the cause. The doctrine of fate, or belief in an avenging God may be an easy way of excusing ourselves for our inefficiency or our ignorance, but is it reasonable to set aside the questionings of our hearts in this manner?

We know how when little things happen to us we are apt sometimes to say, "Well, luck seems to be against me today." How foolish! Is it not the outcome of some act which we ourselves have done? Again, one may possess a body strong and vigorous enough to stand abuse for years. Then, later on, when some malady makes life a continuous pain, stretched out over months, or even years, we are unable to see the cause of it, or too often refuse to do so, but instead try to continue old habits, and complain against fate.

And so it is with Karma, which is but the

name Theosophy gives to this law of cause and effect, or adjustment. Often Karma acts in one life. One can see examples all about of abuse and dissipation in youth, followed by degenerate and sordid manhood and womanhood. But some are overcome by disaster or so-called misfortune, for which there is no apparent cause in their lives. Can we say that Karma is not exacting payment for a debt long deferred? Sometimes when a man or a woman seems to be having a hard fight in life, may it not be the result of wrong deeds or thoughts in a former life? If we could always remember that "Each man is his own creator, creating his future life by his present," what a beautiful future we could be building. We must reap that which we have already sown, but in our daily life it is our privilege to sow what seed we will for future harvests. When men really *believe*, and not merely *say* the texts above quoted, will they not strive to put into life more of unselfishness, and less of greed; more of compassion, and less of judgment of the other fellow; more of earnest endeavor, and less of irresponsibility?

Then too, there is the brighter side. "That which a man sows, that shall he also reap." Good deeds come back as well as bad deeds. Many a person is what we commonly say "Born under a lucky star," but in the light of Theosophy that lucky star, as the accumulation of all the noble unselfish thoughts and deeds of former lives, *belongs* to him. Has he not won it through action and aspiration toward the higher things of life?

Karma waits at our side, and when we have acted, or not acted, she adjusts the effects so as to teach and train us. We have freewill; the future is absolutely in our hands. Karma, if we so choose, will show us her face as friend; it is always inner peace for those who walk with her.

A YOUNG STUDENT

### The Leader in Europe

(CONCLUDED FROM PAGE 14)

On the following day Katherine Tingley and her party went to Groningen, a quaint market town of some 275,000 inhabitants and important commercially. Here Mrs. Tingley spoke the same evening to a densely packed house in the "Nieuwe Schouwburg," a theater, and the best hall in the city. The meeting was attended by the Professors of Groningen University and their families, professional men, newspaper representatives and the best people in the city. An interesting event took place here. An interpreter was needed and there was no one on hand. While the house was filling suddenly one of the Dutch comrades said that he had just heard that a young man then in Groningen had lately visited Point Loma and that he spoke English well. Messengers were dispatched to find him but they returned saying that he was then in the Theater itself to hear Mrs. Tingley speak. On being asked he at once consented to interpret her lecture and did so remarkably well. The gentleman just referred to is a university graduate and a great student and much interested in Theosophy, and the following day he applied for membership in the Organization. The papers of Groningen were not only respectful without exception, but even laudatory, and Theosophy is now being talked of on every corner of the town.

Another large meeting was held at Arnhem in the largest hall of the city, the "Muis Sacrum," and another crowded and successful meeting held.

Detailed reports of the meetings are expected and will appear later.

The Dutch Theosophical Magazine *Lotus Knoppen* is widely read and goes among the best people of the country.

RECORDER

## THE PAST SHALL LIVE AGAIN

From Lowell's "TO THE PAST"

WHATEVER of true life there was in thee  
Leaps in our age's veins;  
Wield still thy bent and wrinkled empery,  
And shake thine idle chains;—  
To thee thy dross is clinging,  
For us thy martyrs die, thy prophets see,  
Thy poets still are singing.

Here, mid the bleak waves of our strife and care,  
Float thy green Fortunate Isles  
Where all thy hero-spirits dwell, and share  
Our martyrdoms and toils;  
The present moves attended  
With all of brave and excellent and fair  
That made the old time splendid.—*Selected*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** Is the environment into which we are born the result mainly of our own past action or is it our share of national Karma?

**Answer** A little consideration of the subject will I think show that our Karma is partly individual; partly that of the family into which we are born; of the community, nation and race to which we belong, and also in a sense of the whole of humanity. To say that it is entirely individual would be contrary to the teaching of Universal Brotherhood and of the interdependence of the whole human race.

A little study shows clearly that each nation has its own special characteristics in which every individual of that nation shares to greater or less extent, but at the same time there exists room for innumerable personal variations. So much is this the case that any one of wide experience with men of different nationalities is almost invariably able to discern quickly to what race any individual with whom he may come in contact belongs. For instance, although English and Americans of English stock have so much in common in the matter of language and habits coming down from a long past, yet anyone who is observant can quickly detect the difference of nationality. Similarly there are marked differences to be observed among persons from different sections of the United States or even from different sections of such a small country as England. For instance, a Yorkshireman has certain peculiarities that distinguish him from a Cornishman; a New Englander can easily be distinguished from a Southerner or a Western man. All these are but the outward indications of differences in character and feeling, however slight these differences might be, could we but analyse them, for there is nothing in the outer nature of man that does not have its roots in the inner nature.

In saying the above the characteristics of a man of cosmopolitan experience and education are not overlooked, for there are some men whose experience has been so wide that the marked peculiarities or phases of development in character that might have been representative of the community or even nation to which they belong by birth may have been to a large extent wiped out, or overshadowed and made less prominent and yet not entirely removed.

It can be clearly seen from a study of history that there are times when all the individuals of a nation seem to share more generally

in the national Karma, such as for instance in times of war or great national calamity or in times of general prosperity. And again there are times when the whole national Karma may be said to focus in one individuality, in which event, as seen especially in times of war, it may be that the personal Karma or phases of it may be held in abeyance.

William Q. Judge, writing on the subject of Karma, speaks of three fields of action which operate respectively upon man: 1. In his mental and intellectual nature; 2. In his psychical or soul nature; 3. In his body and circumstances. Furthermore there is that Karma which is now operating in our present life; there is that which is held over from the past but which has no field for operation at the present time, being inhibited due to the working out of other lines of Karma which will not permit its operation and being held over until a future incarnation; and the third class, that Karma which we are now making or storing up by our present thoughts and acts and "which will operate in the future when the appropriate body, mind, and environment are taken up by the incarnating ego in some other life, or whenever obstructive Karma is removed."

One further important point to be borne in mind is that no part of our nature and no circumstance of our lives is exempt from law and that it is by the operation of law that we are born in any particular race, nation, and family to share in the racial, national, and family Karma, and also that therein, in these broader fields of Karma our own personal Karma to greater or less extent in any incarnation finds room for expression.

From all the above, it may be said that our Karma is in part the result of individual past action and in part our share of national and even racial Karma, the relation of one to the other varying.

STUDENT

**Question** What is the difference between the intelligence exhibited by animals and that possessed by man? Is it merely a difference in degree?

**Answer** In *The Key to Theosophy* H. P. Blavatsky says: "The difference between animals and man is this: the former are ensouled by the 'principles' potentially, the latter *actually*." In *The Secret Doctrine* one of the fundamental statements on which the whole teaching is based is as follows:

The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVER-SOUL,—has (a) passed through every form of the elemental world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).

The key to the answer lies in the distinction

between the terms "by natural impulse" and "by self-induced and self-devised efforts." The intelligence that we see operating throughout nature in all the kingdoms below man is the general intelligence of nature; that is, their evolution proceeds through natural impulse coming from a common source, guided and governed by the general laws of nature. But once the human kingdom is entered a new factor is introduced and henceforward development and evolution take place by means of "self-induced and self-devised efforts." That which distinguishes man from the lower kingdoms and in fact makes him man, is the incarnation of Manas, the human soul, through which man gains self-consciousness. Until the human kingdom is reached there is no real self-consciousness but only an approximation thereto in the case of the higher animals, which is especially exhibited in those animals which come into close association with man.

The basis of all life is the monad, Atma-Buddhi, which contains the potentiality of all the principles, these coming into development gradually as the monad journeys on its pilgrimage from kingdom to kingdom. The distinction between the intelligence exhibited by animals and that possessed by man may be said to be that between the lower nature and the higher. The latter can properly only be predicated of man and implies his conscious co-operation with the higher laws of nature. On his part effort is required in order to act in harmony with these laws. In a measure he has become a part of them and himself aids in carrying them out. He realizes that he has two natures and must consciously follow one or the other. He feels, as does the animal, "natural impulse," but he not only has the power but it is his duty to control it and at times to resist it. On the other hand the animal has only natural impulse and is guided by it and under its control. The general intelligence of nature working through the animal kingdom suffices for its support and general well-being, and were man to live naturally so far as his outer nature is concerned it would act thus also for him and he would have the instinctive knowledge for self-preservation as have the animals. Man has, however, abused the knowledge of nature which should be his by right and consequently has to suffer. In this sense the intelligence of the animals is far ahead of that of man, but not consciously so; nor will it always be so for this is a part of the birthright of man which he will regain as he purifies his nature and lives in accordance with the Higher Law. Generally speaking, the animal, except where it comes under the direct influence of man, has no choice save to follow natural impulse. But man has the choice to follow or to abuse it. In other words he has the power to be one of the lords and co-workers of nature instead of, as are the animals, nature's servant.

STUDENT

THE man to whom the universe does not reveal directly what relation it has to him, whose heart does not tell him what he owes himself and others—that man will scarcely learn it out of books. . . .

There is no more lovely worship of God than that for which no image is required, but which springs up in our hearts spontaneously, when Nature speaks to the soul, and the soul speaks to Nature face to face.—*Goethe*







### Men and Times

THE French mind tends to think of history much more in terms of men than we do. Of the two theories that it is the occasion which calls forth the man, and the man that creates the occasion, they incline to the latter. A statue to Rousseau has just been unveiled, and Minister Briand, in his eulogy of that curious personality, credited him with the parentage of modern Liberty:

... The Liberty born of the breath and cries and tears of Jean Jaques, his child so weak that it was all but a product of his fancy—but it was our liberty which lives from him and through him. ... His wandering shade, going the world around and leaving everywhere its track, and well-nigh everywhere creating liberty. ...

One might as well ascribe to an explorer the creation of the new land upon which he plants a flag. The common sea of human consciousness, upon which as little separate personalities we swim about so busily, slowly heaves up some great idea. And then someone sights it first, perhaps shows the way. The civilization of the time collects upon it, mines it, cultivates it, gets what is possible of its wealth—and finally goes elsewhere. Then the land goes down, has its surface washed and renewed, and in time reappears. In the green depths, therefore, are all the great continental ideas upon which humanity has ever lived. The idea of universal brotherhood is just emerging. The peaks are above the surface. More or less completely, it has been up many times before. But men, having partaken of its fruits for awhile, left it—and the left lands sink. Yet it is the one and only soil upon which Theosophy will grow. Perhaps ages of bitter experience will now have taught men to stay there, once again that they find it. It need never sink. C.

### \*Instantaneous Propagation\* of Epidemics

A DOCTOR points out with regard to the germ theory of disease, the following difficulty. The grippe visited America in 1842, appearing suddenly and spreading all over the United States in a day. In St. Petersburg in December 1778 it struck down 40,000 in a night. And there are many other such instances recorded. How were the germs carried and propagated so fast? "There are surely some missing links from that chain."

If the germs propagate the disease, what propagates the germs? The same question might be asked with reference to the sudden appearance of such epidemics simultaneously in several widely separated parts of the civilized world, with reference to plant epidemics, and even with reference to cases where no germs at all have been found, such as waves of crime or of thought. It would be easy to collect enough instances to show that the world of men is connected by links as subtle as the ether that transmits light and electricity, and far too quick in their capacity of transmission to wait for steamers to cross the Atlantic.

But why make a difficulty out of it? Can we not speak to each other across oceans, without any perceivable, or even conceivable, communicating medium? Cannot light girdle the earth seven times in one second? If the electric spark can cause the movement of remote iron filings, and the sun kindle our fires

or twist our compass needles through his ninety million miles of distance, why is it wonderful that brain should affect brain and body body?

In the phenomenal world everything is extended widely over what is called "space," and we can only get from one thing to another by passing over a vast number of intermediate things. So, when we find light appearing in a place a couple of hundred thousand miles distant, in one second after it has been with us, we have to infer that it has a traveling velocity of some 200,000 miles a second. But some geometers tell us that our three-dimensional space is only a limited form affecting physical matter, and does not necessarily qualify other things besides physical matter. Distance is an obstacle due to our limitations, but it may not exist for beings that are not subject to those limitations. The idea that a thing cannot appear in different parts of the earth without having to be propagated along the surface is an assumption. We are all closely united, and the life of each one is important in its possible influence on the lives of others. STUDENT

### The Divining Rod

THE use of the divining rod for discovering the location of underground water and metals is of ancient origin and widely extended acquaintance; and the endeavor of scientists to prove that its action depends entirely upon the involuntary movements of the diviner himself, who knows beforehand where the water and metals are to be expected, is an instance of the curious bias of judgment possessed by them. As has been so often remarked by clearer judgments, the arguments by which scientists seek to overthrow facts which they do not want to believe would also overthrow the facts that they do believe; since to effect their proof they are obliged to impugn the reliability of the best witnesses and to reject the very kinds of evidence upon which science itself relies.

A writer in the *Scientific American* says that an investigator found that the points of the rod turned downward independently of his will, but that more complete tests showed that this was effected by unconscious changes in the inclination of his body. In the first place it is unwarrantably arrogant to assume that previous users of the rod in all ages would have remained ignorant of such an explanation, or would have continued to employ the rod if they found that it only told them what they already knew. In the second place, the facts show that the rod is frequently bent by the combined effect of the force acting on its ends and of the operator's efforts to keep it straight.

Also one would very much like to know what, short of actual experience of facts, would ever inspire anyone with the notion of finding water by walking over the ground with a forked stick; and why hazel-wood was a preferred kind, other kinds being also used according to the particular mineral sought.

It is not denied that a member of the Geological Survey, not being a natural diviner, knowing where the water was located, and walking over the ground in the expectancy that the stick would move when he came to the right place, might trace in himself involuntary actions of the muscles. But this will

prove nothing to the purpose, except upon the assumption that because I cannot do a thing, therefore nobody else can, and everybody who says he can is a humbug. STUDENT

### Nestorian Christians

PEOPLE who make a plea for Christianity as the supreme religion of the world usually forget the other churches into which that religion is divided and think of their own church. But, even were it possible for Protestant and Romish Christians to agree, and even if the Greek Church were added, there are the Syrian Christians, of whose very existence many advocates of Christianity are undoubtedly ignorant.

Yet these Syrian Christians can equal and probably excel most churches in the matter of antiquity and claims to authenticity.

The Nestorian Christians of Asia Minor are the real original Syrian Church, and carry back their pedigree to the days of the apostles. They speak the Syriac or Aramaic language in which the Gospel was originally preached and which was the tongue of Palestine in the time assigned to Jesus. They are named after Nestorius, the leader of a revolt from the Church of Rome in the fifth century; and their church is an outgrowth of that of Antioch mentioned in Acts xiii. They declare they are descended from converts of the apostle Thomas.

The Patriarch lives at Kochanis, a small town in the Kurdistan mountains, a region full of interesting races and antiquities. The Nestorian heresy, largely a question of exact terminology in connexion with the nature of the Godhead, is a vague and complicated matter. The emperor Theodosius expelled Nestorius from the church as the only way to stop the disputes between him and the notorious Cyril of Alexandria. The followers afterwards spread their influence into Persia, India, and China. STUDENT

### A Simple Oil Pump

A MINING engineer has invented a method of drawing oil from bore-holes which seems to have that beautiful simplicity characteristic of great inventions. It is merely to pass a thick endless rope over a wheel and down into the well. As one side comes up saturated with oil, it is squeezed out with rollers. The only weight to be lifted, therefore, is that of the oil. One wonders how many other such simple machines may be possible, which we have not yet invented; whether we have not perhaps added more to the complexity than to the simplicity of life by our complicated machinery. H.

### The Christ Face in Art

A WRITER on "The Christ Face in Art" comes to the conclusion that there is no trace of an authoritative traditional likeness of Christ, and says that the representations made in different ages give a clue to the ideals of the respective ages. Thus the Christ face is the picture of an ideal. Hence we are surely open to new departures in delineating this conception. The negatively-good, undecided, effeminate Christ is the type of the corresponding ideal held by so many devout people. When we are more noble in our religion, we shall have a nobler representation of the Christ face in art. STUDENT



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

No. 7. Teachers and Their Disciples

TO FOLLOW EARLY IN 1908

No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma

No. 17. Earth  
Its Parentage; its Rounds and its Races

No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
December the 15th, 1907

Total number of hours sunshine recorded during NOVEMBER, 235.  
Possible sunshine, 315. Percentage, 75. Average number of hours per day, 7.84 (decimal notation). Observations taken at 8 a. m., Pacific Time.

DEC.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
9	29.831	63	52	55	55	0.01	NE	3
10	29.706	61	51	53	50	0.01	SE	4
11	29.715	65	57	58	54	0.07	NW	8
12	29.783	62	47	52	47	0.00	E	3
13	29.842	63	49	54	50	0.00	E	4
14	29.771	63	47	50	49	0.02	E	5
15	29.782	60	50	53	51	0.00	E	4

## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.

It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

**ENGLAND AND IRELAND** — Theosophical Book Co., 18 Bartlett's Bldg., Holborn Circus, London, E. C., England

**GERMANY** — J. Th. Heller, ob. Turnstrasse, 3, NÜRNBERG

**SWEDEN** — Universella Broderakapets Förlag, Barnhusgatan, 10, STOCKHOLM

**HOLLAND** — Louis F. Schudel, Hollandia-Drukkerij, BAARN.

**AUSTRALIA** — Willans & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.

**CUBA** — H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

**MEXICO** — Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

Address by KATHERINE TINGLEY at San Diego Opera House, March, 1902. \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical Propaganda League, Point Loma .05

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BRAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East. American edition; pocket size; morocco, gilt edges .1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) .15

DEVACHAN; or the Heavenworld (H. P. Blavatsky) .05

ECHOS FROM THE ORIENT. (W. Q. Judge) New Point Loma Edition. Sm. 8vo, cloth. Paper. .25

21 valued articles, giving a broad outline of Theosophical doctrines, written for the newspaper reading public

EPITOME OF THEOSOPHICAL TEACHINGS, AN. (W. Q. Judge); 40 pages. .15

FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century and Related Position of, (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend: A VISIT TO KATHERINE TINGLEY (by John Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet of 50 pages, published by the Woman's Theosophical Propaganda League. .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335). Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

ISIS UNVEILED, by H. P. Blavatsky. 2 vols. royal 8vo, about 1500 pages; cloth; with portrait of the author. New Point Loma Edition, with a preface. Postpaid. .7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo, cloth, 400 pages. Postpaid. .2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the Los Angeles Saturday Post, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Authoritative rules for treading the path of a higher life. New Point Loma Edition, pocket size edition of this classic, embossed paper. .25

Bound in black leather .75

MYSTERIES OF ANTIQUITY (G. de Purucker) .03

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her pupils. Square 8vo, cloth. .2.00

Paper. .1.25

A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each. .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Machell. A collection of the weirdest tales ever written down by any mortal. Cloth .60

Paper. .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo, about 1500 pages; cloth. Postage prepaid. .10.00

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky. .75

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75

**GREEK SYMPOSIA**, as performed by Students of the Isis League of Music and Drama, under the direction of Katherine Tingley. Already published (fully protected by copyright):

1 THE WISDOM OF HYPATIA .15

2 A PROMISE .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS. Ten Pamphlets, issued serially; Scripts, each .25

Subscription .1.50

Already published:

SCRIPT 1 — Contents: The Relation of Universal Brotherhood to Christianity — No Man Can Serve Two Masters — In this Place is a Greater Thing

SCRIPT 2 — Contents: A Vision of Judgment — The "Woes" of the Prophets — The Great Victory — Fragment; from Bhagavad Gita — Co-Heirs with Christ — Jesus the Man (the only known personal description)

SCRIPT 3 — Contents: The Lesson of Israel's History — The Man Born Blind — Man's Divinity and Perfectibility — The Everlasting Covenant — The Mysteries of the Kingdom of Heaven — The Burden of the Lord

SCRIPT 4 — Contents: Reincarnation in the Bible — The Mysteries of the Kingdom of Heaven — The Temple of God — The Heart Doctrine — The Money-Changers in the Temple

SCRIPT 5 — Contents: Egypt and Prehistoric America — Theoretical and Practical Theosophy — Death, One of the Crowning Victories of Human Life — Reliance on the Law — Led by the Spirit of God

SCRIPT 6 — Contents: Education through Illusion to Truth — Astronomy in the Light of Ancient Wisdom — Occultism and Magic — Resurrection

SCRIPT 7 — Contents: Theosophy and Islam, a word concerning Sufism — Archaeology in the Light of Theosophy — Man, a Spiritual Builder

**OCCULTISM, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set .1.50

VOL. 1 — Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

VOL. 2 — Hypnotism. Black Magic in Science. Signs of the Times .35

VOL. 3 — Psychic and Noetic Action .35

VOL. 4 — Cosmic Mind. Dual Aspect of Wisdom .35

VOL. 5 — Esoteric Character of the Gospels .35

VOL. 6 — Astral Bodies; Constitution of the Inner Man .35

**THEOSOPHICAL MANUALS.** Elementary Handbooks for Students. .35

Bound in cloth, 16mo, price, each .35

Now Ready.

No. 1. ELEMENTARY THEOSOPHY.

No. 2. THE SEVEN PRINCIPLES OF MAN.

No. 3. KARMA.

No. 4. REINCARNATION.

No. 5. MAN AFTER DEATH.

No. 6. KAMALOKA AND DEVACHAN.

No. 8. THE DOCTRINE OF CYCLES.

No. 9. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.

No. 10. THE ASTRAL LIGHT.

No. 11. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSMISSION.

No. 12. THE ANGEL AND THE DEMON (2 vols., 35c. each)

No. 13. THE FLAME AND THE CLAY.

No. 14. ON GOD AND PRAYER.

No. 15. THEOSOPHY: THE MOTHER OF RELIGIONS.

In Preparation.

No. 7. TEACHERS AND THEIR DISCIPLES.

To Follow early in 1908.

No. 16. FROM CRYPT TO PRONOS; an Essay on the Rise and Fall of Dogma.

No. 17. EARTH: Its parentage; its Rounds and its Races.

No. 18. SONS OF THE FIREMIST; a Study of Man.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1 — THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2 — THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*

No. 3 — MISLAIN MYSTERIES (Herbert Coryn, M. D.) .05

No. 4 — THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series. \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL, R. A.: *The Path — Parsifal*

— *The Prodigal — The Bard — The Light of the Coming Day — 'Twist Priest*

and *Profligate — The Hour of Despair — The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c.; mounted .75

PATH MAGAZINE, THE — Vol. ix ('94-'5), Vol. x ('95-'6), each .2.00

PATH MAGAZINE, THE — Index to Vols. i to viii; cloth .50

PATH MAGAZINE, THE — Back numbers; each .20

SEARCHLIGHT, No. 6 — Full report of the Great Debate on Theosophy and Christianity held at Fisher Opera House, San Diego, Cal., September and October, 1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE .20

UNIVERSAL BROTHERHOOD PATH .20

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each .2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangli (R. N.) .35

2 THE COMING OF THE KING (Machell); cloth, gilt edges .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG — "The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECHOS DEL ORIENTE (W. Q. Judge) .50

EPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

Thirty copies, \$1.00; one hundred copies, \$3.00

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

LUZ EN EL SENDERO (M. C.), con Comentarios, paper .35

RESERVA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

THEOSOPHIE UND DIE OKKULTE LEHRE

DIE BRAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

STUDIEN ÜBER DIE BRAGAVAD GITA. (William Q. Judge)

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

## IN DUTCH

DE BRAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OORZAKEN DER THEOSOPHIE (door W. Q. Judge)

DE RIDDER VAN KRUIZER ARTHUR — Een verhaal voor Kinderen, door Ceinnyd Morus.

DE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

PIT EN MERG uit sommige Heilige Geschriften, 1<sup>re</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

meerdere dan de Tempel. Een Gesicht des Oordeels. De Mensch Jesus.

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE EEUW, en de daarmee in betrekking

staande positie van Vrijmetselarij en Jesuitisme, door Rameses

KATHERINE TINGLEY, DE AUTOCRAAT (De Geheimen van de Leer van het Hart)

LICHT OF HET PAD (door M. C.) Bound in morocco or paper .

HET LEBEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

DE MYSTERIEN DER OUDHEID, door G. de Purucker

(Vertaling uit *The New Century Path*, overdruk van de *Nieuwe Eeuw*, No. 12)

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (Leerling). pp. 42

## IN SWEDISH

BRAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL TEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI AF H. P. Blavatsky

" " William Q. Judge

" " Katherine Tingley

HENSLIKTERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley)

LJUS PÅ VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

NEW CENTURY PATH (selected articles) 52 nr

NEW CENTURY PATH — *Raja Yoga Nr.*, med 122 ill.

STJÄRNAN SAGO- OCH POESAML

ÖPNING I KONCENTRATION (William Q. Judge)

SAMTAL I OKKULTISM (William Q. Judge)

STUDIEN ÖFVER BRAGAVAD GITA (126 sidor) (William Q. Judge)

TEOSOFI FÖR UNGDOM

TYSTNADENS RÖST (H. P. Blavatsky)

MYSTERIES OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (Iefnadsteckning)

TEOSOFI OCH KRISTENDOM, Gemäla till Prof. Pfannenstill (Dr. G. Zander och F. Kellberg)

ASIENS LJUS (Sir Edwin Arnold). Bound and Unbound.

DEVACHAN

MÄNNISKOLIVETS TRENNER PLAN, med flera (William Q. Judge)

OM OKKULTA KRAFTER OCH DERAS FÖRVARVANDER (William Q. Judge)

NÄGRA TANKAR OM KARMA, med flera (William Q. Judge)

KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN (William Q. Judge)

DÖDSSTRÄFFET I TEOSOFISK BELYSNING, med flera

Etc. Etc. Etc.

## PERIODICALS

**INTERNATIONAL THEOSOPHICAL CHRONICLE.** Illustrated. Yearly subscription, postpaid .1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The Theosophical Publishing Co., Point Loma, California.

**THEOSOPHIA.** Yearly subscription .1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances to Universella Broderakapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden, or to The Theosophical Publishing Co., Point Loma, California.

**UNIVERSALE BRUDERSCHAFT.** Illustrated. Yearly subscription, postpaid .1.50

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg, Germany; or to The Theosophical Publishing Co., Point Loma, California.

**LOTUS-KNOPPEN.** Illustrated. Yearly subscription, postpaid .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma.

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration. All profits arising from the business of the Theosophical Publishing Co. are devoted to Humanitarian work. All who assist in this work are directly helping the great cause of Humanity.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
**Isis Conservatory of Music,**  
**Point Loma, California.**

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

**GERTRUDE VAN PELT, M. D., Directress**

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

**REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT**  
with a Chronology

**WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS**

**THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD**

**THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS**

**RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION**

**RIGHT THOUGHTS ABOUT KARMA**

**THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE**

**KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA**

**CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE**

**THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS**

**THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"**

**POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD**

**THE LOST CHORD IN MODERN CIVILIZATION**

**Each makes a Neat Gift to those interested in Theosophy**

Order now from

PRICE 25 CENTS PER PAMPHLET

**The THEOSOPHICAL PUBLISHING CO., Point Loma, California**

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

**Heredia, Baja, 10, Santiago de Cuba** **H. S. TURNER, Apartado 12**



WEEKLY ILLUSTRATED

# CENTURY PATH



Year \$4 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

DECEMBER 29, 1907

No. 8

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; no manuscript will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.

Copyright, 1907, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 8

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>
The Age of Scientific Superstition
A Larger View of Human Life
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>
A Humorist's Philosophy
Positive and Negative Tonics
A Human Document
<b>Page 5 — ARCHAEOLOGY, ETNOLOGY, ETC.</b>
Runic Remains in Sweden
Pictures from the Sigurd-Saga, on the Ramsunds Mountain, Sweden (illustration)
Early Christian Remains in Egypt
Man: Divine or Pithecoïd?
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>
The New Diet
Species in the Mineral Kingdom
Death by Drowning
Is the Earth Getting Hotter?
<b>Page 7 — NATURE STUDIES</b>
Rodney's Monument, Spanish Town, Jamaica (illustrated)
Shipping Irish Scenery to America
Facts about Tortoises
The Meadow-Lark, the Farmer's Friend
Conflicting Earthquake Theories
<b>Pages 8, 9 — WOMAN'S WORK</b>
The Method vs. the Child
The Work of a Woman Explorer
The Greek Theater, Point Loma, California (illustration)
<b>Page 10 — OUR YOUNG FOLK</b>
Watchwords for 1908
A New Year's Call to Duty
Rāja Yoga Warriors in Lomaland (illustration)
<b>Page 11 — CHILDREN'S HOUR</b>
The Rāja Yoga Tots Wave to All Nations: "A Happy New Year!" (illustration)
A New Year's Letter
<b>Page 12 — THEOSOPHICAL FORUM, ISIS THEATER</b>
Lomaland Students at Isis Theater
The Larger Hope for Humanity
<b>Page 13 — ART, MUSIC, LITERATURE &amp; DRAMA</b>
Gustaf Vasa, a King among Kings (concluded)
<b>Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>
Katherine Tingley in Europe
Clippings from the Press
<b>Pages 15, 16 — STUDENTS' PATH, ETC.</b>
Katherine Tingley arrives in New York
Freedom and Duty (verse)
Faith, Reliance, and Trust in Karma
From "The Sphinx" (verse)
Theosophical Forum
<b>Page 17 — GENERAL</b>
The Evolution of a Saint
In Central Asia
Higher Patriotism in Practice
Groping for Truth
<b>Pages 18, 19, 20 —</b>
Meteorological Table; Advertisements; Book List

### The Age of Scientific Superstition

KNOWLEDGE cannot be separated from responsibility, for it confers powers that cannot lie idle but must be employed for good or for ill. But there is a tendency in human nature to covet knowledge and neglect the responsibility.

The duty which increased knowledge entails is that of elevating our aims and ideals of conduct to a level above that of people who have less knowledge. Put in other words, this means that we must unfold our nature evenly and develop harmoniously, or else deformity will be the result.

Modern scientific thought has been characterized by an inequality of development, a disproportion of growth resulting in deformity. Side by side with very narrow little views of some things, we find great penetration and acuteness with regard to other things. Great strides have been made in the study of the external phenomena of nature, the parts and functions of animals, and other outer details; but the accompanying views as to man's essential nature and as to the real meaning of the universe have been narrow and crude.

### Cynical Animalism

The chief characteristic has been the prevalence of what may be called "animalistic" theories. These theories are marked by a pessimism, a cynicism, a lack of warmth and ideality, which well match the most narrow bigoted views of theology. The aim seems to be to represent man as nothing more than a higher animal and to deny him anything more than the life of groping his way darkly amid his propensities and delusions. He is made subject to the inertia and attractive forces of matter, and anything superior to these is denied. Yet, with strange inconsistency, the pronouncements of his "intellect," itself alleged to be a product of matter, are asserted with an arrogance incomparable.

The word "materialism" is liable to much misunderstanding. It may mean merely an honest attempt to get down off the plane of unpractical superstition and put science on a basis of certainty and practical usefulness. Or it may mean animalism. Often we attack the latter meaning and the former is put forward as a defence. Theosophists are bound to withstand this animalistic tendency wherever it may be detected, even though its presence may be unperceived by the one who is unconsciously advocating it or advocating a theory that involves it.

If man is evolved from matter alone, then

matter must contain all the potentialities that have unfolded and will unfold, together with a self-developing power. It must, in fact, fill the place of the ultimate Unknowable, the fundamental Being about which nothing can be predicated save that it exists. The picture which certain schools of scientific thought have substituted for the theological idea is indeed a strange one. Starting with man, as at present found in Western lands, we glance back over the pages of those fragmentary annals known as history. The races that preceded our own were, it is said, not so advanced; the races that preceded them still less advanced; and so we go on until we come to races which did not have any civilization. Beyond them

### Omnipotent Impotence

it is supposed that the chain continues through the various gradations of the animal kingdom, then through the plant to the mineral kingdom. And all this evolution is represented as taking place of itself. It is evident to a logical mind that on this theory the primordial atom which was the parent of all this evolution must have contained within itself the potentialities of the whole subsequent fabric, together with a power of self-development. In it must have been contained the eternal Idea, the omnipotent Will, the infinite horn of plenty. Should we not bow down in meek adoration of that marvelous atom, the source of all, the sustainer of all, the inscrutable end of all!

Man, according to this theory, finds himself mysteriously present in the midst of a boundless universe of unknown possibilities which he is seeking to discover. Nature, once his parent, is now his slave; that mighty brain of his, once evolved by the atom, has taken the bit in its teeth. Man is omnipotent — or, on second thoughts, one is not quite sure whether

### Fatuous Pessimism

this is correct and whether man is not, according to the theory, a helpless piece of driftwood. It is such a wonderful blend of pessimism and conceit that it is not easy to grasp.

Is it not a wonderful picture, to imagine some great physicist standing in his laboratory, investigating nature and finding out things about it? Does it not incite one to ask, Whence came all those marvelous properties he is discovering? How many more of them may there not be? And nature seems like a great passive entity that is endowed with all these marvelous powers, discovered and undiscovered, and allows itself to be dissected without a word — an infinite storehouse of treasure which would all lie utterly sealed up and useless if man did not dig for it. And yet

the genius and initiative of man was itself evolved from this very same passive indolent nature! Scientists tell us they are plain matter-of-fact people, not given to metaphysical conundrums; and it is as well they tell us so, as otherwise we might be inclined to doubt it.

The plain matter-of-fact state of the case is that we stand face to face with two great facts: our own mysterious being, and that mysterious entity we call nature; the former ever-active and assertive, the latter passive and waiting to be operated upon. Both of them boundless and unfathomed. It is possible to proceed much farther than this in the discussion of the relation between these two, their origin, and so on. The process of discussion has given rise to philosophies innumerable, physical and metaphysical, ontological, monistic, dualistic, and so forth. Of these by far the most comprehensive, self-consistent, and luminous is the one outlined by H. P. Blavatsky in *The Secret Doctrine*, in the language of some of the oldest books in the world. It stands, to the other philosophies, in the relation of a masterkey to a bunch of keys, or a common root to a list of words.

But, though we must have our metaphysics on a rational basis, yet in the practical duties of life we are not concerned with ultimates.

**Right Thought,  
Right Action  
are Inter-  
dependent** We have to take, as our axioms, the fact that we are here, alive and conscious, and that there is a universe around us.

The plants and animals all do this easily without question; but we have a self-conscious inquiring mind, which makes the problem more difficult. But this mind has to be ruled and regulated, like the other faculties.

The universe is an eternal existence (no other hypothesis is worth a moment's consideration) and we are a part of it. Within us moves a Power which we cannot fathom; it is the mainspring of all our life and thought; from it come all knowledge and will and aspiration; it impels to action. There are also a great many other lesser forces, which we recognize as the same as those which move the animal and other worlds — the forces of desire impelling to self-preservation and self-gratification. These lesser forces, however, take on a far stronger aspect in man on account of his intelligence. Life teaches us that these propensities are for the maintenance of the animal nature, and that if made to drive the chariot

**Self-control  
of Forces  
of Life** of intellect, they will become exalted into devouring passions which lead to misery and destruction. Consequently, we are driven to seek that

in us which is higher than the passions. At this point, however, we are hampered by a thick deposit of old theological ideas, overlaid by a mechanical way of thinking derived from science.

Instead of seeking for that in our nature which is superior to the vicissitudes of the mind and emotions, we imagine a dogmatic God with a set of theological conceptions attached; or, abandoning this, we try to argue ourselves into the belief that the phenomenal world can somehow be sufficient to itself and form its own cause, and that our life springs from nothing and to nothing will return.

The old crude theological dogmas have ceased to enchain some minds, but they have been replaced by an equally absurd outfit of scientific superstitions and catch-words which becloud the mind and lead it from the path of clarity and common sense. The elaborate investigation of the quantitative

**Fact-  
Grinding  
Strabismus**

laws of dynamics in physical matter, the intimate study of chemical reactions, the minute scrutiny of physical structures and functions in physiology, have filled so large a sphere in the mind that they warp the judgment in other concerns. Scientists want to extend the dynamical relations of physical matter to include the whole realm of being, to explain everything by chemical reactions, or to make the visible functions of the cell responsible for all. Hence we enter the domain of investigation with preconceived formulas in the mind and are prevented from an unobscured vision. But can we not look at our life without these hard and fast dogmatic creeds of science? We are conscious of incentives nobler than self-interest — of love, forbearance, devotion to duty, etc. Must we then wander off the straight track to discuss whether or not these can arise from the movement of matter within the brain, whether the soul can be weighed, and so on? No; there is no need to get back to the everlasting

**Honorable  
Activity  
the Teacher**

dynamical and physical way of looking at things. Let us rather investigate these forces by the test of experience and use, cultivating them in ourselves, without speculating as to their exact origin, utilizing them as powers in life and observing their effects.

In short, why not study man as he is, here and now, accepting him as a present fact, instead of going into theories as to his origin? Why not study nature and see how much we can find in her, instead of cramming our heads with scientific superstitions about her?

What a situation — that science, the champion of practicality, should be getting us into a rut of superstition and unreality and shutting us out from the realities of life with a curtain of mental conceptions that have no reality behind them! Surely in after years this will be known as the age of scientific superstition, of dynamical bigotry and persecution!

The right stand to take is "I am a man (or I am a woman) and a Man (or a Woman) I will be, come what may. My Soul is my own.

**The Dignity  
of Human  
Dignity**

I will show forth its strength and its beauty. I care not whether I am immortal or not, whether I have a Soul or not. I am human and human I

will be." With such an attitude towards life, one would be in the way of discovering facts about oneself and about the Soul and immortality and nature. The phantasmagoria of three-dimensional space and moving atoms might vanish from the imagination and enable other modes of perception to arise that would give life a new meaning. And everywhere there are signs that the spirit of man is rising up against the tyranny of ideas and trying to assert itself as a living fact in face of the theories. The growing recognition of brotherhood as a fact in nature will prove Soul the paramount fact of life. STUDENT

## A Larger View of Human Life

WHEN we reflect on the vastness of the universe, even within the scope of man's perceptions and the reach of his intellect; and contrast this with the smallness of the limits assigned by man to his own powers and to the duration of his own life; we must be struck with the incongruity. It is not that man should play so small a part in so large a drama, but that he should have the power of linking his imagination and his interests with it and yet have no share in it. This is the incongruity.

I read the annals of past empires and see centuries on centuries and millenniums on millenniums stretching back into an indefinite past. I read until I seem to be almost an actor in those bygone dramas. Yet I only came into being a few years ago, and must for ever vanish from this earth in a few short years, never again to visit that drama that will roll ceaselessly on without me! Intolerable thought! The animals know nothing of Egypt and Greece; but that a being with an intellect so capacious as man's should live and die as an animal is supposed to live and die is inconceivable. Again, I can measure distances so vast that no terrestrial measures will define them and they have to be measured in "light-years"; and amid all this vastness I am but a microscopic speck of dust! Can there be such an awful chasm between man's aspirations and his realizations? Again, what a small thing is any one person's personality amid the myriads of humanity! Is our sense of existence to be for ever confined to that small circle?

These thoughts indicate the lines of the future development of man, an evolution of his consciousness from the plane of personality and its kindred limitations to a larger sphere wherein it partakes consciously of the greater life of the universe and of humanity. That the Soul of man actually has such an extended life is a teaching of Theosophy; and the destiny of man is so to link or identify his mind with the Soul that he may raise his self-consciousness to that same high level. The Soul lives on through incarnations, manifesting itself again and again in human form on earth, though the unawakened mind knows it not. But the knowledge of that Soul can be shed on the mind when the mind has by its purification and evolution prepared itself therefor. And the sphere of action of a man is not for ever confined to the limits of physical action. Nor are the mysteries of the relationship between his own and other people's personalities to be for ever unsealed; for he will one day learn what is the meaning of that strange limitation, personality, and what is his true relation to others.

As we are still hugging the phantoms of dead creeds and superstitions belonging to ages when man's knowledge of the world was much more limited, we need to supersede these by beliefs which give to man a more elevated place in the universe and make him a being worthy of his own intelligence: beliefs based upon the knowledge of nature and history possessed by the advance-guard of the race who have always stood ready to share their knowledge and experience with all whose lives and aspirations have made this demand on their own higher nature, on their divine birthright. STUDENT



# Some Views on XXth Century Problems

## A Humorist's Philosophy

**M**R. G. B. SHAW wakes up every morning to find himself discussed from some new standpoint. But he must have the satisfaction of feeling that people are at last sifting out the grains of real philosophy which he has mixed with so much other matter, and seriously considering them. He has but to press the best of his ideas a little further to find it what he thinks it now is — a working religious basis.

Says one of his exponents:

The central idea is the conception of the underlying energy of life as the world-will. Shaw has conceived this as a force — the Life-force, as he calls it — eternally seeking expression by instruments of greater certainty and power.

This is the creative Will of the universe. The instruments are whatever has life, man highest among these. The urge in man to climb higher is the urge of that Cosmic Will. In all his efforts to transcend himself he is lending himself to that force, expressing it, and by the same efforts expressing his so-far unexpressed but ever pressing fuller Self. But:

The Life-force must not be imagined as standing apart from ordinary things. . . . Just as there is no such thing as poverty, but only poor people; just as there is no such thing as happiness, but only happy beings; . . . so for Shaw there is no such final and complete thing as the world-will, but only a world willing itself toward ampler certainty of its end.

The thinking mind will not and cannot stop there. It will take two more steps. Just as the idea of poverty is abstracted from the contemplation of poor people, and happiness from the consideration of happy people: so the idea of moral height, whether clear or vague, when real and living — that is, when a force in conduct — is abstracted by consciousness from the touch of something higher than itself, from its perception of something higher than itself. A man cannot lift himself by his own bootstraps. With constant effort that something higher is attained. But immediately the conception rises because a yet higher degree of being comes into view. Mr. Shaw is trying to avoid the pitfalls of the theological controversies about the nature of God. It is that which is at once always in sight of every man as his inspiration, yet always beyond; always being attained, yet unattainable for its infinity; indefinable because the next step upward, opening a new view, will dissolve the definition. As human consciousness rises, this Supreme passes into it in manifestation, is assimilated, and is the urge towards its own manifestation; yet there is always more, higher, beyond. The higher that human consciousness rises, the more clearly does it feel itself in the presence of something greater than, and beyond, itself. From that it constructs its ideal, and by that it raises itself.

And further: if each human being is an effort of this Divine to find manifestation, a something upon which divine work has been done, would it not be very poor economy to let death bring to naught any one of such half

finished products? The man has not exhausted the possibilities of life; rather he is but now beginning to understand them. Surely he will return, resume the splendid task, find new ties to his fellows, expunge from his mind the animosities and petty ambitions that have hindered his real work for ages, stopped his intellectual and spiritual growth. Collectively men must become one Brotherhood if they are to manifest the infinite phases of one Divine. The whole theory leads on to brotherhood and to Reincarnation, for only thus can the infinite Harmony, thus far unheard and almost unconceived, find and perfect its keyboard. Thus completed, the theory is Theosophy. STUDENT

## Positive and Negative Tonics

**W**E seem to have devised as yet no real test by which we can estimate a positive advance or recession in human longevity. There is a negative advance, due to the removal of certain agencies that kill. Whether there is a positive advance we do not know; the evidence on the whole is the other way. The average has crept up to 32, 33, and here and there 35 years. The causes of this small movement have recently been summed up by Dr. Wiley, and it will be seen that they are mostly negative, the removal of agencies that kill.

Only half as many children under 5 years of age now die as was the case a quarter of a century ago. This is because they are no longer poisoned to death by foods which they cannot digest. In other words we understand the limitations of an infant's digestive powers. But there is no evidence that the children have as yet more initial vitality than they had several generations ago.

Another factor in prolonging human life is the check to the ravages of typhoid fever.

We know about drainage and the ways in which typhoid spreads. We no longer permit ourselves to be poisoned by sewage, but there is not the slightest evidence that we are more resistant.

Another factor adding to the length of human life is the outdoor treatment and segregation of consumptives. Scientific investigation has established the fact that tuberculosis is an infective disease.

In other words we treat the consumptive better, and by segregating him we protect others. But the others are not any the more fortified against it.

Progress in surgery and especially in asepsis and anti-sepsis, is another cause for the prolonging of life. This, clearly, ranks exactly with the other causes; it is an avoidance of poisoning.

Still another cause for the increasing length of human life is in the hygienic education manifested not only in the family, but in the common schools, the high-schools and the universities.

This means that in a quarter of a century or more we have learned the value of sunlight, fresh air and water; something about the necessities of diet; and that girls need exercise like boys. Here, it is true, we have something a little more positive.

Life statistics have been kept for too short

a period to enable us to say very much. But it looks as though, when we have proceeded along these lines as far as we can, when we have minimized every physical cause of death, we shall perhaps have brought the life length up to thirty-six or thereabouts. It might reach a little further, certainly nowhere near the biblical 70 or the classic century. To approach them we must do something to the *mental* life of the individual. The general habit of mind is to seek for pleasure in directions which are injurious to the body. So far as matters of diet go, the public seem inclined to awake to this truth. But every individual knows that there are plenty of other reforms he must make before health is open to him.

The great natural tonic, the *positive* producer of longevity, is happiness; until mankind is happy it never can be healthy. And it can never be happy until brotherhood is the motor in thought and conduct. With brotherhood in the air, nine-tenths of the *fear* which darkens human consciousness — fear of want, poverty and starvation, fear of the acts and motives of others — would vanish. One of the chief among all the causes that lower the flame of vitality is fear.

So the task of *positively* lengthening human life lies far beyond the province of medicine and hygiene. They can but remove some of the barriers to the work of the great positive agent. STUDENT

## A Human Document

**T**HE English Home Office has been trying to acquaint the people with facts about their drinking habits. In order to get the facts, public houses in London and in eight provincial towns were watched and the enterers counted. Here are some figures for twenty-three average saloons in London, four day's counting, twelve hours per day:

Women	39,541
Children (!)	10,746

Taking *one* of these at random, the figures were:

Women	3332
Children (in arms, 136)	1389
Men	3533

Most London streets half a mile long contain more than twenty-three saloons, and there are many hundreds of such streets. London contains about one-sixth of the total British population.

America appears to be rapidly, and justly, deciding that the use of alcohol is a pure — and purely unnecessary — evil, one, moreover, that can be abolished by a stroke of the pen, and is making that stroke in State after State. England may now watch results.

If the Home Office will placard its figures for those twenty-three houses, and subjoin a statement of the total number of houses in London, the placard will constitute a treatise on Eugenics and on Sociology and on Political Economy and on Civilization, and a sermon and a jeremiad. It would be the table of contents to the most appalling "human document" that ever challenged the realists. STUDENT

# Archaeology Palaeontology Ethnology

## Runic Remains in Sweden

IN a preceding issue (vol. xi, no. 6) we found that the inscription on the famous rune-stone, Rökstenen, plainly showed the existence of song and saga in Sweden a thousand years ago, although the records from this time are very scanty. In the picture today we see one more of these indisputable proofs. This one is of another kind; here it is not the runic inscription, but the figures, that are essential. Similar markings are to be found over a vast area of Sweden; partly as here on the rocks, but mostly on rune-stones in combination with inscriptions. The usual way to adorn a rune-stone was to cut along the border a dragon holding his tail in his mouth, or having the head and tail united together by a heart. The dragon is the most characteristic figure of these old times in Sweden, and on wood such as in chairs, tables, door-posts, shields, etc. it was worked out with the most elaborate artistic skill. On the rune-stones the dragon serves as a place for the runic inscription. The space within was then filled with figures in some connexion with the inscription, or most often from one of the most beloved sagas.

The pictures on the Ramsunds mountain are from the Sigurd saga; and, as they occur very often, this saga seems to have been the most beloved one in Sweden. Sigurd pierces the dragon Fafnir with his famous sword. Within we find Sigurd's horse, laden with the treasures and fastened to a tree, in which are sitting the birds who in their song tell Sigurd of the treachery of Regin, the brother of Fafnir. To the left is the decapitated Regin and the trade-emblems of the skilled forge-smith: the hammer, the bellows, the tongs and the anvil. Further on are Sigurd frying the heart of Fafnir in the fire, and an animal which must be the otter, appearing in the very opening of the saga, and here holding in its mouth the disastrous golden ring, which by its inherent curse causes all the fearful events.

This saga is preserved to our day in its Icelandic form in the Edda in a grand poem, and in its German form in the Nibelungenlied. Apparently the leading features were the same even in Sweden, though the persons figuring must have been given pure Swedish characteristics.

It is worth while studying this old saga, which had such a wide influence over the minds of our Teutonic forefathers. In its present form it is a mine of deep truths, and it is probable that it originally had a still greater significance, as is the case with almost all the sagas and myths. According to H. P. Blavatsky, Fafnir must have represented an Initiate. Sigurd ate of his heart and understood then the languages of the animals, *i. e.*,

he was instructed by Fafnir in his secret runic knowledge and magical ceremonies until nature was an open book to him.

It is interesting to note that these universal symbols of dragons and snakes, remains from the time when the mysteries were still alive, were in common use in Sweden as late as eight hundred years ago. A SWEDISH STUDENT

## Early Christian Remains in Egypt

THE cities of antiquity are almost all discovered. The day of great archaeological finds has nearly passed.

With this astonishing remark begins an article on the discovery of the "Lost City of St. Menas," in the *Scientific American Supplement*. It is difficult to imagine a more reckless statement. Even if it applies to the cities of

Christian monachism, the patron saint being a St. Menas who was martyred under Diocletian. Thus a sacred city, Abu Mina, grew up, the resort of innumerable pilgrims. In the reign of Arcadius a basilica of noble proportions was erected by the emperor over the martyr's tomb. Moslem fanaticism, however, swept all this civilization away. Now the springs have long dried up and the buildings are sand-buried ruins; the site appeared impossible to locate.

Some archaeologists, wandering about the desert in the hope of discovering this lost site, at last found an earthen vessel bearing the representation of St. Minas; and began excavations in the locality. The result gave sufficient encouragement to induce the German Government to finance the work, which is now

being carried on with several hundred Arab workmen. Four great basilicas have been entirely excavated, and many other sacred buildings, baths, etc. brought to light, together with the sanctuary of the patron saint. The basilica of Arcadius was entirely covered with marble within and without and its roof was supported by fifty gigantic columns. It was 190 feet long and 166 feet broad in the transept.

There are vast remains of ancient Christianity; but those of the monastery are the most remarkable. It covered an area of ten-and-a-half acres, and was larger than St. Peter's at Rome. The pavements of more than fifty rooms, corridors and halls have already been unearthed, and an amazing quantity of marble porphyry and fine granite found.

Thus there is much to be discovered about this ecclesiastical period of Egyptian history; and, as usual, we are finding that everything was on a grander scale than it has usually been considered prudent to suppose. STUDENT



Lomaland Photo. and Engraving Dept.

PICTURES FROM SIGURD SAGA, ON RAMSUNDS MOUNTAIN, SWEDEN

which we have record in our scanty classical annals, how many more cities are there of which we have no record? Does not archaeology constantly dig up such cities, older than our annals? Then again archaeology is not limited to the finding of cities mentioned by Greek or Arabian annalists. The researches of archaeologists, so far, have been either in places suggested by preconceived ideas, or else accidental and unexpected; and they have been in but a few spots here and there. Moreover the science of archaeology is very young. Anything like extensive and systematic digging has not yet been done; consequently archaeology lies chiefly in the future. The author contradicts himself by adding:

That the ruins of a celebrated city, the holiest site in Christian Egypt, should so long have remained unknown in the immediate neighborhood of so populous a center as Alexandria, seems little short of incredible.

The ruined city lies in the northeast corner of the Libyan desert, near Beheig, an insignificant station on the new railway from Alexandria to the Tripolitan frontier. The country is desolate and inhabited only by wandering Bedouins; but was once a great center of

## Man: Divine or Pithecoïd?

THE Ancestors of those who are termed by us the most ancient peoples of the world—now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians, on the one hand, and the Chaldees and Phoenicians on the other . . . were governed by the DIVINE DYNASTIES, *i. e.*, kings and rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from spheres higher and more celestial than our own sphere will be, long Manvantaras hence. It is useless of course to attempt to force their existence on sceptics. Their greatest pride consists in proving their patronymic denomination as *catarrhinides*; which fact they try to demonstrate on the alleged authority of the *Coccyx* appended to their *os sacrum*, that rudimentary tail which, if they only had it long enough, they would wag in joy and forever, in honor of its eminent discoverer. These will remain as faithful to their ape-ancestors as Christians will to tailless Adam.—H. P. Blavatsky, *The Secret Doctrine*, ii. 328.

# The Trend of Twentieth Century Science

## The New Diet

PROFESSOR CHITTENDEN has been continuing his plea in favor of a greatly reduced dietary standard, a plea which, based upon careful experiment, he has been making for several years. Recent scientific research on the individual cell has come in collaterally to his support. His text, this time, is the case of the well-known Mr. Horace Fletcher. This gentleman, finding himself several years ago in ill-health, apparently breaking down, tried the unusual experiment of steadily reducing his food — especially the nitrogenous part of it — whilst greatly increasing the time spent in eating it. His health much more than came back; some definite maladies disappeared; and his physical and mental endurance is still growing. This year Professor Chittenden tested him again for the latter, after four years. He is fifty-nine years of age and not in training; but his record for endurance "far surpassed" that of young and vigorous athletes in full training and was better than at the test of four years ago. He still eats very little and only when positively hungry. To put the case technically, his nitrogenous metabolism is about 7 grams per day, that of the ordinary eater being often 30 and over. The latter should remember two things:

(1) Nitrogenous food is a stimulant which we have learned to demand, and we mistake the demand for hunger. This stimulant is as costly to the body as any other; and after it is over there remains the labor of removing the waste, also a very costly process, and, if any hitch occurs, so far as the nitrogen waste is concerned a very dangerous one.

(2) The amount of actual nitrogenous waste and wear necessitated by cell work is very small; replacement of this trifle is really all the nitrogen we need; the rest of the food should be fuel, carbonaceous and saline matter. A leading part of the digestion of this is done in the mouth, and most dyspeptics can therefore immediately bring their trouble to an end. Reduction of the nitrogen intake leaves the demand for a stimulant unsatisfied; there may be some sense of the lack. But when this is passed the beginning of health is entered upon.

M. D.

## Species in the Mineral Kingdom

THE discovery of meta-elements has suggested to more than one chemist that each of the known metals and other elements are comparable to biological species in the most modern acceptation of that term. "Species" is a line drawn round all plant or animal individuals which, while not yet identical, closely resemble each other. The latest view is that each species really consists of a number of sub-species, permanent, and the members of each of which exactly resemble each other. The small variations within each species are due to the temporary unions of the sub-species, the offspring exhibiting in various degrees the qualities of the two parents. But these sub-species being permanent, the further offspring are always sorting themselves

out again, again reproducing the pure qualities of the grandparents or great-grandparents.

A discovery pointing in the same direction has been made with respect to the metals. Sir William Crookes, examining certain rare metals, first of all yttrium, found that any given sample of it was really a compound consisting of ingredients each of which, while behaving chemically exactly as yttrium, gave a slightly different spectrum. Some other metals have been similarly resolved, and the complexity of their spectra suggests that the same is true of them all. Paracelsus may hereafter be justified in his declaration that what we call gold is a compound of more than one "gold," one only of these deserving to be called pure or to be used in medicine. But we do not understand his directions for the separation.

The metals in fact bear upon them the marks of evolution, of the struggle for existence. All the intermediates may once have existed between say gold and mercury. Nearly all were wiped out, all save those that clustered close around the two great types. And these, still persisting, make up the compound metal we know. Even the main types are sometimes so close as to occupy the same compartment in Mendelyeff's table, for example nickel and cobalt.

One day we may discover some way of reading the mysterious history of metals by direct reading of their "memories." Whatever they have passed through must have left its traces, somewhat as the thread of a Poulson phonograph retains clearly enough to reproduce exactly all the infinitely complex sound impressions made upon it. No one has the least idea how it does so, save to suggest that its magnetic lines are somehow altered. The microscope reveals nothing. There are certain metallic alloys, identical in chemical composition, which yet behave differently according to the order and way in which the ingredients were added — the phenomenon known as Hysteresis. We read the history from the behavior. As we make the Poulson thread reproduce what is hidden away in its metallic molecules, so we may one day make any fragment of any metal or element relate to us in some way all that it has passed through.

STUDENT

## Death by Drowning

AN Elgin physician and professor in a Chicago school of medicine, has thrown a good deal of light upon what is ordinarily called drowning. In such cases it is assumed that the cause of death is the entry of water into the bronchial tubes and lungs. He maintains, on the strength of careful examination of drowned persons and resuscitation of them after as considerable interval as six hours, that the water does not enter the tubes and lungs until *after* real death, and is therefore not the cause of it. Before real death, the entry of water is checked by persistent spasm of the glottis. Asphyxia then supervenes, and the non-breathing body is steadily chilled down to the temperature of the water. Finally it dies; and then, it may be, water flows into

the air passages. But not necessarily; and the fact that no air is found on the recovery of the body does not prove that murder was committed and the body then thrown into the water.

Since, as it appears, vitality may remain present though latent even for hours after respiration has stopped, and that when death comes, the chilling of the body may have been its cause, the first step is to use heat. The body is placed in hot water, which is furthermore flung upon it from a height. If the work is going to be successful the spasm of the glottis will presently relax and attempts at breathing begin. The bathing is then stopped, the patient wrapped up in blankets wrung out of hot water, artificial respiration continued until breathing is well established, and the patient is put to bed. This program has been tried by a number of physicians throughout the country and very favorable results reported.

There are no certain signs of death known to medicine, short of *rigor mortis*. It has even been maintained lately on good authority that we must go further than that for certainty, as far as the commencement of decomposition. But some, at any rate, of the cases of *rigor mortis* are due to the coagulation of the muscle fluids and absolutely imply death.

M. D.

## Is the Earth Getting Hotter?

GEOLOGISTS seem very loath to admit the possibility that the temperature of the earth is not falling but rising. Yet such evidence as there is, very recent, points in that direction. It is possible that the fact itself, if it is a fact, is also recent. The evidence comes under two heads: the omnipresence of radium, and the universality of radioactivity. The geologist Strutt has examined scores of rocks, finding all of them to contain more or less radium. It varies in quantity, but this variation does not seem related to the igneous or sedimentary origin of the rock. The amount is very much more than would be required to maintain the heat of the earth. Either, therefore, it exists only in the crust, or the earth's temperature is rising.

Another chemist, Mr. Campbell, has conducted some delicate experiments on a number of metals and their salts, finding them also radio-active, though in a less degree than radium. Thwing also, experimenting on small cylinders of various metals and rocks, has found them to have a temperature gradient of their own. But the heat they are able to maintain, so far as is yet known, is less than that necessary to maintain the general temperature. It is evident that the ancient doctrine of eternal flux is strictly true. There is disintegration everywhere, and, presumably, parallel integration. It now remains to estimate the amount of radium in relation to the depth in the crust of the rock containing it. If it should be found constant at all accessible depths, or to increase, there can be no reason for suggesting that at a certain point it ceases to exist — except the preconception that the earth is in process of cooling.

STUDENT



## Nature

## Studies



Lomaland Photo. and Engraving Dept.

RODNEY'S MONUMENT, SPANISH TOWN, JAMAICA

**Rodney's Monument**

**S**PANISH TOWN is the old capital of Jamaica. It was to Port Royal, the sea-port of Spanish Town that the British admiral Rodney brought his prizes in 1782, after his victory over the combined French and Spanish fleets under de Grasse, which victory saved Jamaica from invasion.

**Shipping Irish Scenery to America**

**I**T is reported that Philadelphia has recently received a consignment of 200 tons of the basaltic columns of the Giant's Causeway. The Causeway not being in a legal sense an ancient monument is not under special protection, and the Irish courts decided that the stones belonged to a company; so presumably it is legal to sell them. In former days people made pilgrimages to favored spots, but now they prefer to annex as much as they can of the favors and bring them home to their magpie's nest.

STUDENT

**Facts About Tortoises**

**T**ORTOISES have most of their bones outside their bodies; for what we always call the shell is not really a shell at all. It is not in the least like the shell of an oyster, mussel, or snail; nor even like the shelly armor of a crab or lobster. It is really a part of the skeleton; and a close examination will show that it is made up of two parts: an upper one called the carapace, and a lower

one called the plastron. The carapace is made partly of the middle joints of the backbone and of the ribs, which are very broad and flat and are fastened firmly together at the edges like the bones of our skull. The plastron is made up in exactly the same way, partly of the collar-bones and partly of some extra pairs of ribs on the lower part of the body, which are found only in certain reptiles. Thus the "shell" of the tortoise is a kind of bony box, covered with horny skin with five large holes, one in front, through which the head can be thrust out and withdrawn, and one at each corner for the legs. Hence it may be said that when a tortoise is frightened and withdraws its head and limbs, it gets inside its own chest.

The carapace being made of bone and of an arched shape is very strong, and one can stand upon it without hurting the animal. If it were a true shell it would break under this treatment.

The tortoise has no lips nor teeth, the mouth being very much like a bird's beak, with sharp horny edges. A tortoise, eating lettuce leaves, just strips off shreds and swallows them whole. The jaws of a small tortoise are not strong enough to bite one's finger; but the gigantic specimens found in some parts of the world could snap off a finger as if it were a carrot.

Tortoises lay eggs, but do not hatch them by the warmth of their bodies, being cold-blooded animals. They bury them in holes in the ground

in dry places, and leave them to be hatched by the heat of the sun. They dig these holes with their feet, using the fore feet like picks to dig the earth, and the hind feet like shovels to push it away. In the early autumn they bury themselves and hibernate until the spring.—(*Adapted from Rev. Theodore Wood in London "Tribune."*) E.

**The Meadow-Lark, the Farmers' Friend**

**T**HE American meadow-lark, with golden breast marked with black, has been made the subject of investigation, as to its diet, by the Department of Agriculture. After examining the stomachs of nearly 300 birds from different parts of the country, they found that 75 per cent of the contents consisted of insects—bugs, beetles, grasshoppers, caterpillars, etc. The bird lives chiefly on destructive insects, noxious seeds and waste grain; and even when found feeding in a grain field it is eating insects as a rule. Hence the shooting of it is a very poor practice. STUDENT

**Conflicting Earthquake Theories**

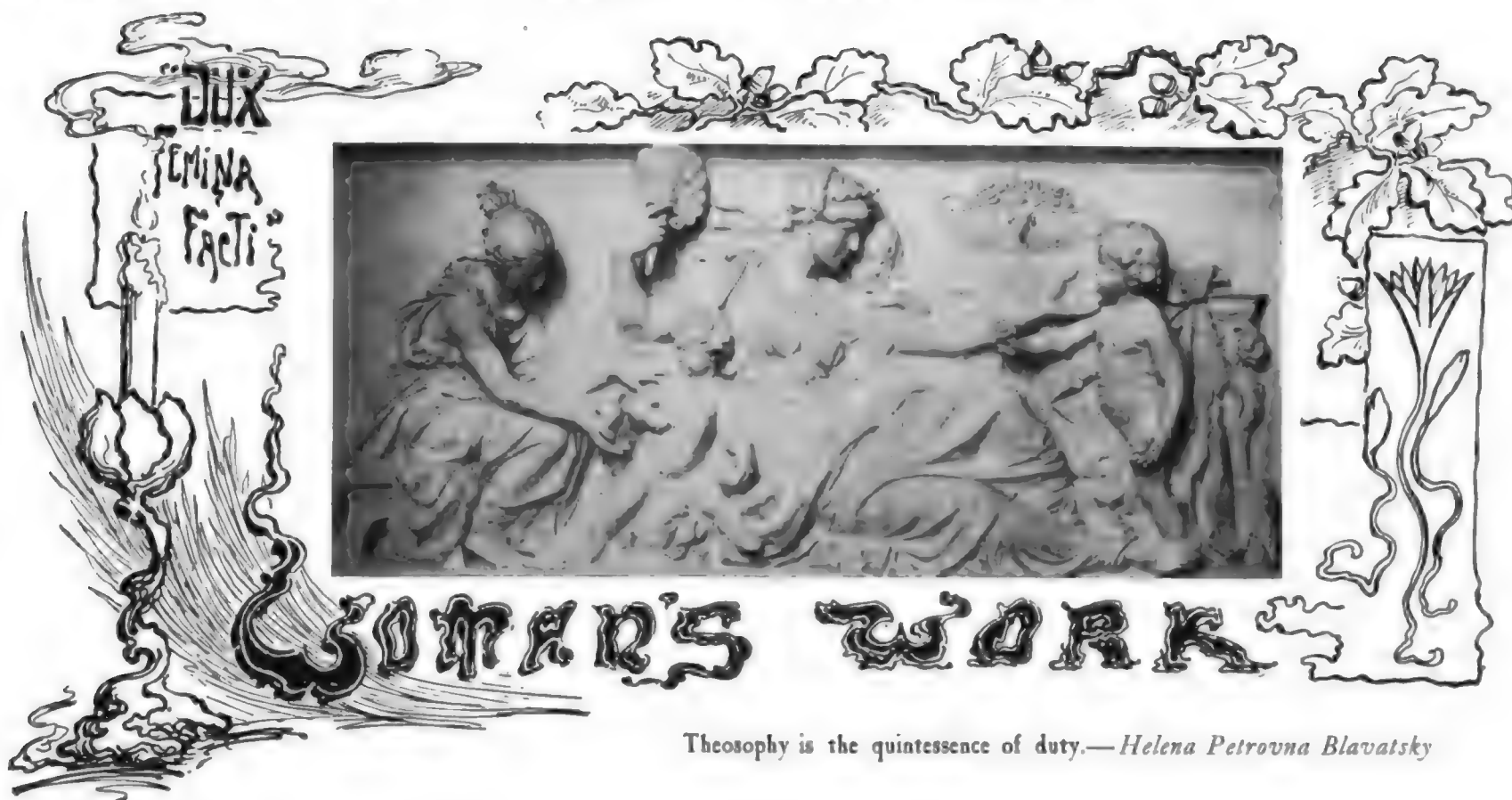
**W**E are told in the text-books that the earth is slowly contracting from loss of heat, this contraction causing a puckering of the crust, like the skin of a rotten apple, and so forming mountains; also that earthquakes are caused by the sudden "giving" of the rocks during this process.

But another Professor says "all this must go"; it is wrong. The earth does not contract at all, he says; consequently there can be no puckering and jarring from any such cause. Though heat may escape through the crust (20 miles thick), the interior does not fall in temperature. Mountain-building is caused by leaky ocean-floors permitting water and lava to come into contact, whereby steam is generated, which bulges out the crust. The fact that mountains occur along sea-coasts is held to support this view. Earthquakes also are caused in the same way.

A while back was reviewed an article by a scientist, who held that the weight of the crust was more than sufficient to prevent the strongest dynamite from exploding, let alone steam.

With such manifold and vague data to start from, figures may lead us almost anywhere.

The Professor quotes Aristotle to the effect that the Greeks thought earthquakes were due to the agitation of vapors within the earth, which tended to escape and diffuse themselves in the atmosphere. But then were not the ancients usually wrong? He calculates anew the age of Mother Earth, which he puts at ten million years, and rejects the radium hypothesis, which upsets all calculations of age based on thermal considerations. STUDENT



Theosophy is the quintessence of duty.—*Helena Petrovna Blavatsky*

**A**N interesting triangular discussion has been going on in one of our Eastern periodicals. It was opened by a certain parent whose little girl had been attending public school for two years and who found at the end of that time, to his horror, that she could not do the simplest examples in multiplication, that her writing was execrable and that she was incapable of reading with the slightest expression or clearness of enunciation. This parent, before bringing his woes to the attention of the public, decided that he would find out, if possible, where the fault lay, *i. e.*, whether the girl were stupid and mentally incapable, or whether school methods were poorer than in the days when he (the father) went to a country school house. He knew that two years under the "primitive" methods of his childhood had left him perfectly capable of doing the things his child could not do at all. More than that, he knew that something or other had awakened in him a great love of learning at the early age of eight, while his child was indifferent about her books to an exasperating degree. He took her out of school and gave her a few weeks of personal attention on his own part. At the end of that time the child showed a marked interest in her books and had learned the three R's very acceptably. Then he stated his case in the papers.

This made a bad showing for the public school system and, not unnaturally, one of the teachers retorted in behalf of the schools, declaring that the child could not possibly have learned so rapidly under the father's tuition had she not been getting in those two years a wonderful foundation of "development and awakening," upon which this father had but to build.

The father then re-entered the lists, speaking not from the standpoint of a teacher, nor one reminiscent of the good old times, but from that of a business man. He said:

## The Method vs. the Child

There is no enthusiasm, no fervor, no energy in what they do. That is the criticism that is being made of the children of today everywhere, and it suggests a situation that certainly justifies a feeling of apprehension. Enthusiasm and energy are at the bottom of all real success in life. A spirit of don't care never achieved results worth while in any direction. And yet it seems to be the actual fact that the children of today are lacking in vim, listless in their work, taking little sturdy interest even in play. It is the complaint on every side among employers of boys and young men that they bring but a vague attention to their work even when they mean well. They have as a rule no enthusiasm nor energy and

LETRILLA que llevaba por registro en su  
breviario la Santa Teresa, Espana, 1515-1582

Nada te turbe;  
Nada te espante;  
Todo se pasa;  
Dios no se muda,  
La paciencia todo lo alcanza,  
Quien á Dios tiene  
Nada le falta.  
Solo Dios basta.

no power of concentration. Sometimes they are awakened to these qualities by their employment and become competent; but on the whole the young people of today are not a reassuring company.

There is an educational problem, no doubt about that. This controversy is but one of the many signs which betray a lamentable lack of faith in existing educational methods, not to speak of an equally lamentable lack of knowledge concerning the child's nature and needs. To a degree the father understood his child's intellectual needs—for it is noticeable that the moral question, so ubiquitous today in educational discussions, was not mentioned—but he did not know the remedy. His experiment in giving a child personal attention was in the

nature of an experiment, one no business man could find time to continue. The school assumes to understand the child's real needs, but results do not go to show that this assumption is a defensible one. The whole thing calls up to the mind a vivid recollection of the picture we used to have on the last page of our school drawing-books, which represented two little chickens, each strenuously tugging away at a worm that was stretched in agony between their tightly-set little bills. Below the picture was the carefully printed caption: "Which will win?" Nothing was said about the worm. The same question is being asked today in the educational world by combatants over various methods—but what about the child? Supposing one does win—what good word can be said of a victory that sacrifices the child in the process? Has not the time gone by for mere experiment? The Rāja Yoga School at Point Loma holds that it has and, what is more to the point, is demonstrating this before the eyes of the whole world. Those who will not look will not see this, but such are becoming fewer. The educational eyes of half the world are already turned this way. STUDENT

## The Work of a Woman Explorer

**F**EW women have undertaken anything in the nature of exploration which equals the accomplishment of Mrs. Leonidas Hubbard in Labrador. Upon the death of her husband, who perished in his attempt to explore further into that little-known country, this courageous woman determined to complete his unfinished task. Accompanied by three Indian guides and a young Eskimo, she followed the Nascaupsee and George rivers to their sources and traveled through six hundred miles of unknown country, accomplishing the trip in about two months.

As a result of her efforts the world is richer than before in knowledge of the topography,

climate, flora and fauna of Labrador. As her visit was made in the months of July and August, nature was at her loveliest there and Mrs. Hubbard in her report gives many glorious nature pictures. Owing to the clear sparkling atmosphere the coloring is indescribably beautiful. She calls it a land of rainbows. To quote from the report made by her to the American Geographical Society, the first part describing a most unusual and beautiful sight, a caribou migration:

On August 8 we came upon the migration, and

Through the caribou belt other game was more abundant also. Every day mother ducks with their flocks of little ones were seen, and a number of geese were taken. Gulls and loons were there in numbers, and ptarmigan were very plentiful as far as the head of the Barren Ground Water; but beyond none were taken until we reached the post.

Along the lower part of each of the rivers signs of foxes in large numbers were found, and the lemmings on which they feed made us not a little trouble. They were about in thousands, and the ground was so perforated with their holes as to remind one of a porous plaster.

her eagerness to believe that they really were clover.

There was a wonderful clearness in the atmosphere, which made landmarks miles away seem very near and clothed the far distant hills with color indescribably beautiful. In the blue of the hills and the waters and the sky there was a peculiar silveriness, which, with the white of the reindeer moss and the dark green of the spruce forests, touched in places with tender green of the white birch and poplar, made a combination of color which I think can scarcely be surpassed in beauty anywhere in the world. In a way which I could neither describe nor understand, it was comforting.



Lomaland Photo. and Engraving Dept.

THE GREEK THEATER, POINT LOMA, CALIFORNIA

saw one herd in which there were thousands. We did not find them again in such numbers, yet for fifty miles of our journey they were seen in smaller herds every day, and sometimes many times a day.

They were in summer dress of pretty brown, shading to gray and white on the under parts. The antlers were in velvet and of immense size, and males and females were already herding together. Apparently they had been in occupation of the country for some time.

From Ptarmigan Point, on Lake Michikamats, to the head of Long Lake, on the George River, the country was a network of their trails, in the woodlands and bogs, cut deep into the soil, on the barren hillsides broad, dark bands converging to the crossing place at the river. North of the Height of Land we passed at intervals long piles of whitened antlers; and along the shore opposite our camp of August 15 a broad band of white caribou hair, four feet above the river, told of their crossing and re-crossing while shedding their winter coats.

Only once in passing this part of the country did we find trace of their enemy, the wolf. Throughout the journey we did not see any, but once, while running down the lower George River, a lonely cry came down to us from one high up on the mountainside.

In the lakes fish seem abundant, though we traveled too fast to do much fishing, and the nets were not once in the water. There are brook trout, ouaniche and namavcush, some whitefish, in the lakes, and in the lower George the sea trout and salmon.

The flowers are beautiful, though not so varied as in the home country. All along the Nascaupsee blossoms of the Labrador tea filled the air with their fragrance and pale laurel grew in abundance. Now and then we crossed great beds of blossoming cloud berries and everywhere the star flower and bunchberry showed their white blossoms.

One day while ascending the Wapustan River, Gilbert handed me a dandelion, and during the day I saw several of them, but did not find them again throughout the journey. On the upper Nascaupsee the pink bells of the low cranberry showed in the carpet of glossy green, and near the water the blossoms of the dewberry.

Violets grew along both rivers, but most beautiful of all was the twin flower. Its delightful fragrance first attracted my attention and looking down I saw the long trailing vines.

At Ungava masses of this beautiful flower creep along the foot of the mountain, while indoors in a pot on the window sill Mrs. Ford, the agent's wife, treasures two tiny clover plants, almost afraid in

Of her own part in the expedition Mrs. Hubbard recently said:

My husband was misdirected, broke down, and perished of exhaustion. I determined to finish the work in which he had fallen. I told no one lest I should be opposed. Publicity would have led to enforced abandonment of my scheme.

My outfit consisted of two tents made of balloon silk. I had also two canvas-covered canoes, 750 lbs. of provisions, two rifles, three 22-caliber single-shot pistols, and a 32-caliber revolver.

Mrs. Hubbard followed the route taken by her husband, the exhaustion consequent upon following which cost him his life, for some distance inland, and then broke into new and unexplored country along the courses of the Nascaupsee and the George rivers. Of these she reports:

These rivers were of great breadth and very deep. The George was at one part three miles across. The rapids were exceedingly dangerous, and we traversed the whole lengths of the streams in canoes, which were managed by the men who accompanied me. I did not meet a living person over a stretch of 350 miles, and the only signs of human life were the skeletons of some deserted wigwams. STUDENT



# OUR YOUNG FOLK

## WATCHWORDS FOR 1908

To live to benefit mankind is the first step.—H. P. Blavatsky

Self-knowledge is of loving deeds the child.—H. P. Blavatsky

God-like perfection is the great goal for a human soul to strive after.—W. Q. Judge

I call upon you to arise and see within yourselves that a new and brighter day has dawned for the human race.

—Katherine Tingley



Lomaland Photo. and Engraving Dept.

RAJA YOGA WARRIORS IN LOMALAND

### A New Year's Call to Duty

WITH our hearts still full of Christmas joy we find ourselves at the threshold of the New Year. What new glad unfoldment of life shall it bring to boys and girls? And how are we going to set to work to make 1908 a year that shall link young hearts everywhere in a more joyous, uplifted effort to serve, than has ever before been made?

First of all, as in all moments of high thought and true feeling, our hearts turn in gratitude to the great Theosophical Teachers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley. These Teachers are always so close when we think high thoughts and make high resolves, because it is these Great Souls who have given the people in the world the magic touch that has awakened a longing to live to serve Humanity.

So much has happened in 1907 to encourage the young folk. Mrs. Tingley has prepared for the opening of two more Râja Yoga Schools. The prospect of more comrades-in-arms, equipped with Râja Yoga, makes us feel stronger and more enthusiastic in our work. And we feel a great joy in knowing that so many boys and girls in Europe have shared with us the inspiration of the presence of the Founder of the Râja Yoga Schools. We resolve to look deep into our hearts and rouse into activity more of the love and strength which the knowledge that we are divine tells us are there for us to call forth.

Of course we know that there are weak places in us to strengthen. Perhaps, nay, surely, if our purpose is *deep* enough it will make a firm place under the weak spots and gradually strengthen them. If we look at ourselves honestly we shall see that another thing

we need, in order to do away with warped places in our natures, is to work *steadily*. A great writer once said that all along the path of life are to be met people who just fail of having a great power to help with because they cannot be counted on for long. There is always a place and a time when they weaken—sometimes when a breath from their divinity would have lifted them into a higher realm of effort, if they had only *kept on steadily a little longer*. The story of how wisdom and poetic inspiration came to Taliesin, the greatest of the Welsh bards, illustrates what may happen to many another, if he could but acquire steadiness of effort.

Long ago a woman living in Wales, who studied the arts of magic, had a son who was her despair. She saw that he was not going to be a success in life. He had neither the grace and strength of form that would make it possible for him to become a knight and win glory by feats of arms; nor had he the wit and wisdom that would make the great King Arthur and his knights value his services as a counsellor. So Caridwen, for this was the unhappy mother's name, resolved to brew some magic liquor in a great caldron from which, so her books on magic told her, would proceed inspiration and wisdom for her son.

Every day Caridwen gathered herbs which she placed in the caldron, herbs of which she knew the magic properties, and from which she knew would issue "the blessed drops of Inspiration and Science" that would make the person whom they touched a sage and a seer, whose knowledge of past and future would make him sought after by the highest in the realm.

Caridwen set an old blind man to keep the

fire burning under the caldron; and to stir it she appointed a lad, whose instructions were that he must keep on unceasingly for *a year and a day*. Only from a caldron of magic herbs thus watched and steadily stirred could come the magic drops of Inspiration.

But Caridwen like many other people who try to use magic to carry out their own personal purposes and desires, forgot, or never knew, the one thing that might have won her son the magic gift. She set him no task that took a year and a day's steady application to duty to complete. And one day towards the end of the year while Caridwen was out gathering herbs, the mystic drops burst from the liquor in the caldron and fell on the boy who was stirring it.

In a twinkling he became enlightened; he saw all the past and all the future, and felt the inspiration of a bard. He knew his divinity in short, and withal knew even his present danger and how to escape from the revengeful anger of the disappointed mother, who came home to find the caldron broken, the magic drops escaped, and all her labor of no benefit to herself or her son.

*A year and a day!* He was willing and able to keep on for that period of time unfalteringly—and the great gift came—the gift of the soul that is so close to many a boy or girl. Taliesin's wisdom and inspiration gave him the power to serve nobly. His name means "Radiant Brow," and was given to him only after he had won his guerdon by *steady work*.

May 1908 find many boys and girls whose deep purpose and devoted attention to duty bring such a gift of the Soul to make them better fitted to serve nobly! GENTIAN

# THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

THE RÂJA YOGA TOTS WAVE TO ALL NATIONS, "A HAPPY NEW YEAR!"

## A New Year's Letter

DEAR Children All Over the World: Happy New Year! It is with joy ringing in my heart that I write these words to you. I feel, here in Lomaland, as if I were sitting in a secret room where beautiful gifts were being made and the children for whom they were intended had guessed very little about them. Well, you are the children and not very many of you know what is being prepared for you here at Point Loma.

You have heard by this time that your Lotus Mother of Lomaland has visited many countries of Europe this autumn and has met many of the children there. She went just like the fairy godmothers in the stories, not for her own pleasure, but because she knew that she was needed there at that very time. She went to prepare something for the New Year.

From land to land Lotus Mother went, finding everywhere people who would willingly give up everything they had to help to bring happiness to the world. They had been longing to do something for years but did not know just what to do. And because they were not thinking of themselves, and therefore really *could* help, Lotus Mother showed them what to do, and opened up the way for them, and now they are happier than they have ever been before; for they have Lotus Mother's promise that they shall have Râja Yoga Schools, and in two beautiful forest homes Râja Yoga work has actually been begun.

So that now the friends of children with Lotus Mother at their head are working hard to prepare for these schools where you may grow wise and noble. Lotus Mother is working hardest of all; she must see that all is done in harmony with the Law; she has to cheer and help all the others when hope begins to fail and they grow weary; she has to be always on guard so that enemies may not de-

CHILDREN OF LIGHT, as ye go forth into the world seek to render noble service to all that lives.---Katherine Tingley

stroy what is being done; she is looked to for help and advice from all parts of the world.

The students in Lomaland are working busily too, to fit themselves to be teachers in the Schools. They are learning to know the heart of things so that they can respond to the heart-cry of the children; they are learning to listen so attentively to conscience that her voice will never be silent when they need to hear; they are learning to work without praise or pay but just because they love to do right, for until they do this they can never teach the little ones that "Life is Joy." And Lotus Mother is guiding them in all this and teaching them in wonderful ways what they need to know of books, music, art, industries, science, and the household matters that make life happy and beautiful.

Now what are *you* going to do to prepare yourselves for all that will come to you from Râja Yoga? Begin to be worthy; begin with this New Year. Try to be heroes for the Right — never cowards who do what is wrong and selfish just because others do it. It is harder for children to do this who do not live in blessed Lomaland, for here every person and everything seems to sing a glad song when the children do right. Here too the feeling of responsibility has been awakened. They know, even the tiny tots, that whenever they do wrong, this makes it harder for all other little ones to do right and thus Lotus Mother's great work for Humanity is hindered. They have learned to care about this, and so they rejoice in conquering the little evil doer in themselves, knowing that in this way they make shorter the time that must pass before the world becomes a happy place for all the

children who have needed Râja Yoga so long.

Many years ago a little girl was told that what she wished whenever a star fell would come true. She stood out on the snow-covered earth looking up at the stars, one New Year's night. She thought of playthings, of pretty clothes, of many things, but none of them seemed worthy of a wish that the stars were going to make come true. How could she expect a star-fairy to do anything just for *herself*? But as she said to herself "I will wish for something that will make everyone happy," a star shot gleaming across the sky and she felt that a star-fairy had gone on an errand that would help her wish to come true.

After that when she used to watch the stars she often found that just when there was a shooting star she was thinking of something else and had no time to say her wish before the star had gone. Then the little girl thought "I will think my wish so hard all the time, I will so keep it in my heart that the star can read it there and know." And because her wish was for Brotherhood and for True Comrades such as Râja Yogas make, it came true and she is a happy worker in Lomaland today. Let the stars remind us of this great wish we can keep in our hearts for the Light of Brotherhood and Râja Yoga to come to all the children in the world.

You see in the picture the Râja Yoga tots waving the flags, wishing the nations "Happy New Year." They say: We will stand by your flags for Brotherhood until your children are ready. Our hearts are strong and brave; they hold the love of all the nations of the earth. We see lights gleaming in the distance where other Râja Yoga Schools have begun their work. There other comrades will grow up. Together we will make "Happy New Years" for all the world. SKYLD

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

"The Larger Hope for Humanity."—Point Loma Orchestra Delights Large Audience

A LARGE audience filled Isis Theater last Sunday evening. A special Christmas program had been announced and the Point Loma orchestra rendered several selections which were received with great appreciation by the audience. Two addresses were given on "The Larger Hope for Humanity," by Miss Elisabeth Bonn and Mr. Cranstone Woodhead respectively. From the latter we make the following extracts:

"In venturing to speak of a Larger Hope for Humanity we naturally feel ourselves circumscribed by the very conditions which tend to hide these wider, truer and nobler aspirations from the eyes of our fellow men in these early years of the 20th century.

"Almost everyone will freely admit that there are higher ideals than those which we find actually crystallized in the social and political customs, and the living thought life, of even the most advanced of civilized nations, but there is a wide diversity of opinion as to the best way of promoting a beneficent natural progress into the future.

"In endeavoring to find a clue which shall unravel the myriad lines of interwoven life-growth of man and nature, it is at once clear that no ideal can be of permanent value which is not derived from the actual and living truth of the natural science of things existent. No aspiration can uplift which is not according to the law. No effort for improvement can be effective which is not consistent with the latent possibilities of the world in which we live.

"Moreover, as all that we see and know, in addition to a much greater all, which we neither see nor know, is under the control of the Great Law, which ever works for the permanent good of all Creation, it is well for us to lay aside our petty personal worries as to our trifling share in the great scheme, and take the wider, saner, and much more deeply interesting view of the evolution of all created things, which will alone teach us our proper place in the universe, and bring us wisdom, joy and peace.

"What then is the Larger Hope for Humanity? Where does it lie? What is its foundation? How can we know it and feel it for ourselves?

"These are questions which appeal in the most vital way to every earnest man and woman,—to every aspirant after true progress. Their solution is of the utmost importance to all of us, and no questions of temporal existence are so worthy of serious consideration.

"To the student of Theosophy who has devoted his life to the elucidation of this question, there is one central fact which illumines the whole field of inquiry. It is the long-forgotten truth that "Brotherhood is a fact in nature," and that forgetfulness of self and de-

votion to the welfare of others beget a viewpoint of enlightenment, which clarifies the atmosphere of discernment, and enables the inquirer to form increasingly correct ideas of the world with which he is surrounded, and also of that aspect of it which is represented by his own limited individuality.

"The advent of Christmas-tide is one of those yearly events which the cycles of time bring round in constant succession. From time immemorial the period of the year when the sun stands still in his recession, and turns again towards a coming spring of renewed activity, has been celebrated by the people of all nations as a time of glad rejoicing. The midnight of nature is passing. The dawn is at hand. Verdant and prolific mother earth will bloom once again in all the richness of fruit and flower. The sun is reborn in the Heavens. Such are the outward facts of Nature patent to the senses of physical man.

"But, as H. P. Blavatsky has well said, such events as these have always more than one aspect. It is not only a new opportunity which occurs in physical nature. The whole life of man is affected by the event. There is a shining forth of the inner consciousness also, occurring at this Christmas-tide of the earth,—a light which illumines the more hidden aspects of man's nature, a returning glimpse of the golden age of the past, which breaks forth in an access of joy and gladness and good fellowship and charity to all. This corresponds to the midnight illumination of the soul,—it is the spirit of Brotherhood which draws near at Christmas-tide, and if we will, it may so mold our inner being, that the coming year may bring forth the blossoms of better things, and the fruits of a nobler and higher life.

"It cannot be too often reiterated that the Christmas Festival has historically no connexion whatever with the birth of Jesus the Nazarene. The history, tradition and mythology of all nations speak of this festival from the immemorial past. With the ancient Egyptians it was celebrated under the symbol of a new born child. With the Jews it was called the 'Feast of Lights,' and the lights were understood to represent the light of the world. With the ancient Druids it was kept with sacred ceremonies in their temples at Carnac and Stonehenge. Processions of white robed priests crowned with garlands, and carrying torches represented the ancient mystical idea. With the degenerate Romans it was degraded into a yearly Saturnalia. During the pontificate of Julius I, however, about 350 A. D., it was decided by the fathers of the Romish Church that this ancient and time-honored festival should be adopted into their formal ceremonial, and so the birthday of the Nazarene was thenceforth decreed to have taken place at this period of the year, although this was not actually the case.

"And just as there was a Christmas long before the time of Jesus, so there was a Christ

which we find referred to in ancient philosophic literature many centuries before his birth.

"For of a truth the Christos or Christ principle is in the heart of every man, and may be found by him who seeks diligently for himself. It is not that which can be described by words, nor can any man say 'Lo, here is Christ, or lo there!' It is the divinity within,—the spirit of Brotherhood—the consciousness of the presence of that which is spoken of in all the ancient sacred scriptures, under every sort of allegory and parable as the God in the Heart of Man.

"The Larger Hope for Humanity then, is the fact that he is essentially divine. This fact has been so long forgotten that it is almost lost sight of today in the teaching of the churches. Yet it is the central point in the teaching of their own Master, as it was in that of the Masters who preceded him. Unwise religious teaching has taught man that he is by nature a worm of the dust, wicked, and unworthy of eternal life. Confusing the lower nature, (by the conquest of which he realizes his own true character) with the divine soul of man, teachers of so-called religion have taught that which they did not understand. They have been blind leaders of the blind. They have not realized the teaching of their own Master who taught that we are all 'Temples of God,' and there is 'a Light which lighteth every man who cometh into the world.'

"The Larger Hope for Humanity lies in the recognition of this fact, and its foundation is the discovery of it, each man for himself, as no man can do it for another; nor is it necessary or possible for any priest or minister to intervene.

"One of the principal ways in which this larger hope for Humanity will be realized in the future is by the right education of children. Unwise education has, in the past, too often left children devoid of that proper self-dependence, true self-respect, and self-control which is so necessary for the formation of character. The foundation of the Rajâ Yoga training at Point Loma is the causing of all the little ones to understand from their very earliest babyhood, that they are dual in their nature, and that they can make the higher side of their character take control. This is the meaning of the words Râja Yoga or Royal Union. The results are now well known throughout the civilized world, and educators of children are everywhere seeking light upon the subject.

"It would be well for us if we would look well into this spirit of Christmas-tide which comes about us at this yearly festival and discern somewhat of its inner meaning. If we could hold it as a part of ourselves into the coming year and expand it into a wider toleration, charity and love for our fellowmen, the results would greatly help our discernment of wherein lies our Larger Hope." OBSERVER



# Art Music Literature and the Drama

## Gustaf Vasa, a King among Kings

(CONCLUDED FROM LAST ISSUE)

GUSTAF at last reached his relatives near Stockholm and was welcomed and hidden away, for they had just received an invitation to the coronation of the king and were about to leave for the festivities. Gustaf begged them not to go, but to no result. He alone remained and soon a servant, bathed in tears, rushed in to tell him the news of the horrible massacre in Stockholm, where the king had foully murdered all the prominent Swedes present, among them being Gustaf's father and near relatives. His mother and sister were imprisoned to be carried away to Denmark. At last the king had shown his real nature for he threatened to make a journey through the country in a way that the Swedes should be unable to lift their heads.

The frightful news spurred Gustaf to immediate action. He turned his steps north to the Dalecarlians, who had previously stood beside Engelbrekt and the Stures in many difficult situations. The story of his adventures during this time, when spies were sent everywhere to seize him, and the wonderful way in which he escaped all dangers, make the most cherished reading of the Swedish youth. Here he was helped personally, but received no answer to his affecting exhortations to save the fatherland. The last place where he spoke was at Mora, when the people came from the church, and his statue on the very same place is now to us an exhortation to work nobly for our country's good. It was Christmas-tide in the year 1520, and Gustaf had received the heaviest of blows, but still calm he walked towards the mountains to reach Norway, hoping to find a place in which he could stay without constant danger of assassination.

Soon, however, came news of the relatives of Gustaf, and also many others who had escaped during the massacre. At last the people clearly perceived their danger and were ready to act. But the only leader to be found was Gustaf, and where was he then? The two best snow-skate runners were sent to follow his track and after some weeks they found him near the mountains deep in the forest. Well can we imagine how he felt it when the silence and the despair was broken by such a message!

Then at last, recognized as Leader, he conducted the operations in a wonderful way. He seemed to have the wit and strength of many men; in his constant journeys from one place to another he was always found where most necessary, and his sharp eye noted the small details which, thanks to his care, often made the victory. Victory followed him in every direction, the king suffered heavy losses, and before the new year, 1521, was ended, Sweden had once more shown the world that it had a deep-rooted life of its own that could not be quenched. The nation was saved. Gustaf was elected Protector and two years later, when the War for Independence was fully finished, King.

The youth who, three years before, had landed at the Swedish coast, standing alone,

in imminent danger, and having nothing but his true heart and strong hand, now sat as king of his country. He had rid it of its outer enemies. This done, the moment had come to think of inner enemies and inimical conditions within its borders, and Gustaf set about this work with the same victorious and unconquerable spirit he had ever shown. He gathered around himself men of the new time, called to the chief church in Stockholm one of Luther's Swedish pupils to preach simply from the Bible, arranged for an excellent translation of the Bible, that people might be able to judge for themselves on religious questions. He did not for many years define his own position in regard to these, but himself stood free, above the fight, and directed it when needed. His good sense and diplomacy are shown by the fact that Sweden had within

Du gamla, du fria, du fjällhöga Nord,  
Du tysta, du glädjerika, sköna!  
Jag hälsar dig vänaste land uppå jord,  
Din sol, din himmel, dina ängder gröna.

Du tronar på minnen från fornstora dar,  
Då äradt ditt namn flög öfver jorden.  
Jag vet, att du är och du blir hvad du var.  
Ack, jag vill lefva, jag vill dö i Norden.

Thou ancient, free, thou Northland mountain-high,  
Thou silent land, delightful, beauty-throned,  
I greet thee, loveliest land in all fair earth,  
Thy sun, thy sky, thy fair and grassy fields.

Enthroned on ancient, glorious memories,  
Wide-honored swept thy name around the earth,  
Thou art and shalt be even as of old  
Yea, in the Northland live I and will die.

(The following note from a Swedish student accompanies the above poem and translation: "It is one of the most beloved of our national airs and has the power to touch the hearts of Swedes the world over. It was written over a hundred years ago.")

six years officially discontinued all connexion with the Pope and had taken its religious affairs into its own hands. The Roman Church ruled in Sweden only 279 years.

Commerce was then almost entirely in the hands of the mighty Hanse-towns and the country was deeply indebted to Lübeck for help in the War for Independence. Gustaf paid all debts fully, though to do this he had to take the plates and bells from the churches. Afterwards he made commerce more free and did not renew the franchises which the Hanse-towns had held for so long a time. The result was a war, but he was victorious as usual and Sweden then came to be recognized as a power in Europe.

Gustaf Vasa had to fight all the baser elements in his country in order to lift his people to a higher level. Many of those who at first stood by his side could not follow him in the rapid development and afterwards turned against him. Thus in reality he stood alone

even as King, always at the head and ever ready to act. Many times the future darkened around him, even in his last years a rebellion came near to tearing his work to pieces, and it looked as if all the powers he had fought had risen to strike a common blow. Old as he then was, he again exerted all his strength and triumphed.

Gustaf Vasa was a highly cultivated man and possessed a most charming manner. He never lost his clear-sightedness and had an admirable way of expressing his thoughts. His stature was royal; in his presence all felt the King and Leader. He was very musical and loved to hear music at night, when he himself played and sang to the accompaniment of his lute.

On his many private domains Gustaf set the people an example in better methods of farming and industry. He inaugurated new methods of tilling the ground and rearing cattle and horses. He was withal the greatest manufacturer in his country. He planned the canal-system, which was, however, not carried out until three hundred years later; he built a system of country roads, beacons the reefs and shoals along the coast and built a new and strong navy, which was destined to play a prominent part as a protection to Sweden long after his death.

Education was his special care and he started many schools; and in spite of being hampered by monks and priests he laid the foundation of the school-system, of which Sweden, not without cause, can be proud. By his order one hour a day must be devoted to music in every school, especially to instruction in singing and the first elements of harmony. In fact there is hardly a department where his initiative genius can not be traced in some way or another. We see him, too, as the father taking care of his household. Touching upon what had been accomplished he said in his last speech: "What good is achieved, it is the work of God and you have to give him your thanks; if some mistakes and faults are to be found in the government, if everything has not been discharged so well as it ought to have been, then I request of you as faithful subjects your forbearance and pardon. God is my witness that it has not occurred from ill-nature or unwillingness, but from human weakness, I have not been able to do it better; moreover, my intention has constantly been the improvement and the welfare of the inhabitants of the country. Well I know that there are many who think of me that I have been a hard King. The time shall come, however, when the children of Sweden will wish to raise me up again out of the earth, if it were possible!"

It is said by a historian, that "Gustaf Vasa belonged to a higher order of men and that he lived for many generations." Time has proved this to be true; we feel the inspiration of his acts and words to this very day. In the present awakening of Sweden his genius plays a most prominent part; the spirit that impelled him to action is once more called forth in the life of the nation of today.

A SWEDISH STUDENT IN LOMALAND

# THE UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Organization at Point Loma with the buildings and the grounds pertaining thereto, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are what they stand for: the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, it unites the philosophic Orient with the practical West.

## Katherine Tingley in Europe

Theosophical Address of  
Katherine Tingley

(Translated from *Algemeen Handelsblad*,  
Amsterdam, November 19, 1907)

IN the great hall of the Concert Building, completely filled by an interested audience of ladies and gentlemen, Mrs. Katherine Tingley, Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY (whose headquarters are at Point Loma, California), delivered a public address last evening. The lecture platform was tastefully adorned for the occasion with shrubs and flowers. The Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, the "autocratic but beloved Leader of one hundred thousand Theosophists," as was stated in an interview which appeared in one of the American newspapers, gave an exposition in simple words, coming from the heart, of what Theosophy aims at, what Theosophists are striving for. "For the whole of humanity it is a time of great unrest," she said, "and we wish to bring to it a doctrine that will give peace, that can teach man to use the power which he possesses for good, but of which he is as yet unconscious."

"Humanity is everywhere seeking. Many are discontented with the present systems of education; many feel that there can be done so much more for the happiness of the human race. In the souls of men there are asleep marvelous powers, and we must realize that man is a part of a divine system. As soon as humanity comes to realize this all the higher possibilities of life will open before him. Theosophy does not bring another teaching, different from that which Christ taught centuries ago. But in the course of time much of the real teaching of Christ has been lost. If the teaching of Christ were still known today, if it still found application in the lives of men, Theosophy would not be needed. Now, however, it is much needed, and it will restore to us all that has been lost from true religion."

"In my many travels," the speaker said, "I became acquainted with many peoples who called themselves Christian, but how differently they conceived of Christianity, how much they condemned each other for heresy. But Theosophy will lead humanity again on the right path. It will make a bond of union between all the different beliefs and convictions, and restore the brotherhood of humanity. It will lead humanity to the light which now shines but for so few. If Christ's teaching had been understood would there have been all the divorces we continually hear of? Would there be unhappy lives? No, for the teaching of Christ and so also of pure Theosophy, which again brings the glorious message of love to humanity, would remove all pessimism which now reigns in human life, and restore man's belief in his higher, divine, destiny. What would become of humanity without hope, without expectation for something higher and better? To arouse that hope,

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

to support that expectation, is the aim of Theosophy, which seeks to teach man to feel himself at one with the highest law of life, and so to bring him back to the pathway of life, on which he may walk in eternal light.

"Every man has in himself the possibility of attaining to a higher, a divine life. But many, too many, let pass the precious time and too late they feel how much they have lost."

Mrs. Tingley then touched upon some questions which had been repeatedly asked of her. In answering them she declared that she believed in Reincarnation, in the coming back to a higher and better life, in meeting again one's loved ones, because love is eternal. She closed with an explanation of the divine mission of Theosophy which, she said, "will restore to man the knowledge of his divine nature and destiny, and teach him self-control and self-development. Through ignorance Theosophy has met with much opposition and indifference. Also much has been called Theosophy which is not. Hence there is just reason to criticize severely those who mislead the people. It is necessary also that one should study Theosophical literature, from which it will be seen that Theosophy teaches no new religion, but a new and correct conception of Religion."

Mrs. Tingley's speech was listened to with keen interest, and received hearty applause. Today Mrs. Tingley leaves for Groningen. Thursday she goes to Arnhem, and after visiting Germany, will return via England to America.

## Theosophy

(Translated from *Nieuws van den Dag*, November 20, 1907)

AT a meeting, begun with an organ selection, in the great Hall of the Concert Building (Amsterdam), Mrs. Katherine Tingley, the Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, with Headquarters at Point Loma, California, last evening delivered a lecture on Theosophy.

Mrs. Tingley, whose dignified and refined appearance makes a great impression on all who see her, gave an exposition of her teachings before a very large audience. Theosophy, she declared, is quite another thing from what many so-called Theosophists have made of it. It is no new religion which brings new causes for strife. It brings only peace, peace of mind, by making man conscious of his high calling. Theosophy derives its wisdom from all re-

ligions, it is the Truth underlying all religions. The Theosophical Society asks from its members only a search for truth, a sincere endeavor to reach up to higher than material ideas, tolerance for the religious beliefs of others, and an earnest recognition of Universal Brotherhood—the brotherhood of all men. She urged her audience to become thoroughly acquainted with this doctrine by studying the Theosophical writings.

Mrs. Tingley, who spoke with inspiration, was listened to by her audience with keen attention and her address was afterwards interpreted into Dutch for those who did not understand the English language.

## Katherine Tingley

(Translated from *Nieuwsblad van het Noorden*,  
November 21, 1907)

A REMARKABLE personality is this woman, who travels around the world to teach and to bring to suffering humanity, for whom she has the deepest compassion, Theosophy, which she declares to be the only panacea for its ills. You may think about her teachings as you like, the work of this woman, who is recognized and honored as a Leader by thousands around the world, deserves admiration, and one has to admit at least her extraordinary force of character and energy.

The contents of her address, delivered by her yesterday in the Theater, has already been told in brief in our last issue. The theater was filled to its last seat and those present listened attentively to the words of this woman, as with vivid gestures she explained her conviction and spoke about her work, especially the work at Point Loma.

It will be interesting to tell something more of the history of her life. From her earliest childhood she endeavored always to help others. She first became acquainted with Theosophy when she met William Q. Judge, with whom she worked for more than three years, and who appointed her as his successor and the successor of H. P. Blavatsky. Immediately after having taken up the Leadership she started for a Crusade around the world, visited many European countries, Greece, Egypt, India, Australia and New Zealand. In many places she founded new Theosophical centers. On her return to America she began the establishment of the School for the Revival of the Lost Mysteries of Antiquity. In 1898 she founded the Universal Brotherhood Organization, into which the Theosophical Society merged itself, and which she directs with autocratic power. In 1900 she took up her residence at Point Loma, where she built the Aryan Temple in commemoration of H. P. Blavatsky and William Q. Judge, and erected many other buildings. Here she founded the Râja Yoga Academy, built a beautiful Greek Theater, and in the erstwhile desert began to lay out and build a beautiful city.

It is among the children that much of her most

important work is done. They are being educated according to the Râja Yoga system, founded by her, which aims at the harmonious development of the whole nature, physical, mental, moral and spiritual. Râja Yoga Schools already exist in England, Sweden, America and Cuba, and it is her intention to establish them the whole world over.

#### Katherine Tingley Lectures at Arnhem

(Translated from *Arnhemse Courant*, November 23, 1907)

**W**HATEVER one may think about Theosophy and its adherents, all who attended the meeting of Katherine Tingley last evening in the new Concert Hall of Music must have gone home with the conviction that they had heard a rarely gifted woman of great refinement.

Her language was English, and though unintelligible to many of those present, she knew nevertheless how to keep them spell-bound. She held them by her voice, which sounded clear and full to the very rear of the hall; by her face, which at one time was full of pathos as she told of the great battle which her predecessor Helena P. Blavatsky had to fight, then again royal when she predicted the victory of Theosophy, or gentle when she spoke of the little ones at the Râja Yoga School. She kept her hearers spell-bound by her attitude, her gestures,—in one word, one could feel that this woman is a born leader, which she has in reality become as the Head of more than one hundred thousand Theosophists all over the world.

Katherine Tingley spoke of the people of the Netherlands that had already become so sympathetic to her in an acquaintance of only ten days through their hearty laugh, their feeling of independence and brotherhood. After this friendly introduction she began to speak of her work and the work of her students. She spoke of her predecessor, the Russian lady, Helena Petrovna Blavatsky, that gifted woman who brought Theosophy to the Western world, and of the battle that she had had to fight to have her ideas accepted, which, she declared, must achieve ultimate success.

Mrs. Tingley then gave an exposition of the purpose of Theosophy, which, she declared, was no new religion, it does not ruin nor destroy but only seeks to bring men together and to promote a universal brotherhood. She pointed out how Theosophy can be applied to every part of our life and that its practical application is proven by the Theosophical Institution at Point Loma, California. On one department of this grand Institution the speaker dwelt more fully—the Râja Yoga School, the school where some hundreds of children are being educated according to Theosophical ideas.

This education begins with music; the children are taught the beauty of harmony, and then at this school which does not know of punishment, the study of languages begins. Although situated in America, the School is not American, but wholly international. Children from all parts of the world are educated there by teachers of different nationalities. By the inner power which these teachers derive from their knowledge of Theosophy they are able to obtain results which, said the speaker, are unbelievable.

Theosophy is gaining ground everywhere. In Cuba have been established Râja Yoga Schools. In England and in Sweden are to be founded Râja Yoga Schools, and the time will come, so said the speaker, when tens of thousands who are discontented with their present lives will array themselves under the banner of Theosophy.

Mrs. Tingley's speech, delivered in a manner of which she certainly has the secret, was listened to attentively by every one in the large audience, and was afterwards translated into Dutch for the benefit of those who did not understand the English language.

#### Katherine Tingley Arrives in New York

A DISPATCH from New York dated December 15th states that Katherine Tingley has arrived in New York and will be home for Christmas.

Students'



Path

### FREEDOM AND DUTY

From *Ode*, by Emerson

**U**NITED STATES! the ages plead,—  
Present and Past in under-song,—  
Go put your creed into your deed,  
Nor speak with double tongue.

For sea and land don't undestand,  
Nor skies without a frown  
See rights for which the one hand fights  
By the other cloven down.

Be just at home; then write your scroll  
Of honor o'er the sea,  
And bid the broad Atlantic roll,  
A ferry of the free.

And henceforth there shall be no chain,  
Save underneath the sea  
The wires shall murmur through the main  
Sweet songs of liberty.

The conscious stars accord above,  
The waters wild below,  
And under, through the cable wove,  
Her fiery errands go.—*Selected*

### "Faith, Reliance and Trust in Karma"

**"P**LACE your Faith, Reliance and Trust in Karma," such are the words of one of the world's great Teachers. Now, it seems to me that we Westerners cannot assert too strongly to ourselves that the universe is under law, governed by law, in all departments of nature—that it is impossible and unthinkable that anything should happen by chance, or in a haphazard way; and then, to come to the kernel of the whole matter, make an individual and personal application of it and realize that it is a vital factor in our life. If it were not so, could we be masters and controllers of our own destiny? Could we even be self-conscious beings with the soul power of free will? Think for a moment what it would mean to us, if there were *not* controlling and guiding Intelligences acting *under* law behind each act of man or nature. We could never be sure what would happen; if we planted peas they might come up potatoes; nor is that a more ridiculous idea than fondly to hope we may escape the consequences of our actions, mental or physical, or of our words or feelings.

Theosophy plainly shows that all alike are under the action of the same great Law of Karma and that therefore justice rules and the balance may be maintained throughout eternity for the whole mighty universe, worlds and their creatures. The simplest and the wisest of us alike bring this law into action with every breath we draw, and the wisest surely are those who have put "their faith, reliance and trust in Karma." They have accepted the law and worked out their freedom under its action.

What are some of the passwords to success that the Teachers have left us? "With what measure ye mete, it shall be measured to you again;" "Self-knowledge is of loving deeds

the child;" "Evil ceaseth not by evil, but by love"; "Be ye perfect"; "Be unto yourselves your Higher Selves;"—and many, many more we can think of for ourselves.

The fact of facts to lay hold of is that at the base of our natures we are Divine, one with the soul of the world, and therefore in our higher natures we can exert a guiding and controlling influence upon the coarser, less developed animal nature which is our present dwelling place and field of operations, and which, alas! we too often confuse with the real man, to our great karmic disability.

For instance, we say, "I eat, drink, sleep, run," etc.; "I am angry, tired, pleased," etc.—when we *should* say, think, and feel, "my *body* or personal nature is so." "Thyself is, in itself, without a body, and either praise or blame affect it not." Being under law and thus identifying ourselves with the lower nature, we go through untold agonies that wiser action and obedience to the precepts of the Teachers would save us from, and thus we continue in the dull rut of mediocrity for incarnation after incarnation.

At the present time the people of the world have the opportunity as never before of breaking off their fetters, for the teachings of Theosophy are world-wide and likewise the demonstration of its saving power from ignorance and pain through the blessed teachings of Râja Yoga. Here may be seen the full beneficence of the Karmic law in action. Children taught to live upon right lines early manifest their divinity and mastership over the lower nature, standing forth as models of what the human race will be when we seriously take heed of the injunction to be perfect and realize it to be an attainable ideal. What humanity owes to the martyred lives of H. P. Blavatsky and William Q. Judge, and the strenuous loving work of the present Leader, Katherine Tingley, it little as yet dreams. They have brought the great bearing of Karmic law on human life and action to the consciousness of many, and working in accord with it themselves have made possible for all men the return to a saner form of life, one of Brotherhood. And for those who are willing to help, the words "Place your Faith, Reliance and Trust in Karma" are a slogan of golden meaning, for the Higher Law never fails. E. I. W.

NOR would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence dark and intricate; while another sees in them the action of blind fatalism; and a third, simple chance with neither gods nor devils to guide them—would surely disappear if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. . . . We stand bewildered before the mystery of our own making and the riddles of life that *we will not solve*, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life.—*H. P. Blavatsky*



## From "THE SPHINX"

James Russell Lowell

WHY mourn we for the golden prime  
When our young souls were kingly, strong,  
and true?

The soul is greater than all time,  
It changes not, but yet is ever new.

But that the soul is noble, we  
Could never know what nobleness had been;  
Be what ye dream! and earth shall see  
A greater greatness than she e'er hath seen.

The flower pines not to be fair,  
It never asketh to be sweet and dear,  
But gives itself to sun and air,  
And so is fresh and full from year to year.

Nothing in Nature weeps its lot,  
Nothing, save man, abides in memory,  
Forgetful that the Past is what  
Ourselves may choose the coming time to be.

All things are circular; the Past  
Was given us to make the Future great;  
And the void Future shall at last  
Be the strong rudder of an after fate.--- Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

Recently in the CENTURY PATH occurred the statement: "This soul is the most precious possession we have." Will the Forum please say if this is correctly stated? Is the soul something we possess, or, as I have heard it said by some, would it not be more correct to say we are souls?

## Answer

In Theosophical literature the word soul is used with different significations. Following the classification of man's nature given by H. P. Blavatsky we find that there is the spiritual soul, *Buddhi*; the human soul, or *Manas*; and the animal soul, or *Kama*.

The relation between these three aspects of man is gone into at considerable length in H. P. Blavatsky's book *The Key to Theosophy*. Man himself in his human consciousness is *Manas*. This is the human ego which during incarnation is dual, in its higher aspect reaching up towards *Buddhi* the spiritual soul, and in its lower aspect being attracted downwards by the animal soul with its passions and animal instincts. It will be clear then that properly speaking we should say that man is the soul, meaning by this the human ego. The divine soul or *Buddhi* is the vehicle of pure spirit and in conjunction with it, as *Atma-Buddhi*, is the dual monad, the basis of all manifested life, but this is not an individualized principle. Individuality is the attribute of *Manas*, the human soul. The dual monad becomes individualized only in conjunction with *Manas* when the higher states of human consciousness are reached, and this higher triad, *Âtmâ-Buddhi-Manas*, is the immortal nature of man towards which all human evolution is tending.

So far then as these principles are concerned, since they represent the real nature of man, it must be said from this aspect that he is the soul, not that he possesses the soul. But in regard to the lower nature we can say either a man possesses a lower nature or that he has or functions through an animal soul. Regarding these three aspects H. P. Blavatsky says:

Therefore, soul being a generic term, there are in men three aspects of soul: (1) the terrestrial or animal; (2) the human soul; and (3) the spiritual

soul; these, strictly speaking, are one soul in its three aspects. Now of the first aspect nothing remains after death; of the second, *nous* or *Manas*, only its divine essence, if left unsoiled, survives; while the third, in addition to being immortal, becomes consciously divine, by the assimilation of the higher *Manas*.

Men have become so accustomed to regard their lower nature, the physical and passionate nature, as being themselves that it is no wonder they have come to look upon the spiritual nature as something to be striven after but not yet themselves, and so speak of it as a possession. It is however most important that we should realize that the real man is a spiritual being; that he is this something which we have been in the habit of calling the soul, using the term now in its higher aspect; that this is himself which for ages has been seeking to obtain an instrument through which it can gain experience on earth and manifest its true nature. Regarding spiritual things we need more accurate and clearer thinking.

One of the most important features of Theosophic work, one of its great objects — if not the greatest — is to enable man to know himself, to know who and what he is. Only by gaining this true knowledge can we look forward to a realization of the higher ideals of life. It is the lack of this knowledge that has held humanity back for ages. So long as we regard the lower nature, with its passions and appetites, as our self, shutting our eyes to the existence of a higher nature, it is but natural that we should seek to satisfy the desires of this lower nature. But once we realize that it is not our self and that by yielding to its demands we are binding chains about our real selves, — in other words we are permitting ourselves to be bound and enslaved — once we realize this we have taken the first step towards self-conquest, that is the conquest of the lower self by the higher self, for whatever part of his nature man identifies himself with, that for the time being appears to him as *self* whether lower or higher, and it must be clear that according to the light in which he views himself so will be his actions and his life.

In the *Bhagavad Gîtâ* the distinction and relation between Self and self is made, containing under the play of words a deep teaching as to man's real nature. In the chapter entitled "Devotion by means of self-restraint," speaking in regard to meditation, the following statement is made:

He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. Self is the friend of the man who is self-conquered; so self like a foe hath enmity to him who is not self-conquered.

STUDENT

## Question

What I wish to know is, Does Theosophy help in overcoming one's faults? Does it give any real help? If so it is indeed a godsend. Do enlighten me on this if you can. — (Extract from a private letter.)

## Answer

Most assuredly Theosophy gives help in the overcoming of one's faults. It gives the only help that can be of any permanence — the only true help — namely, the help to help oneself. I say this because each one must overcome for himself, although it is also true that as we overcome we also make the pathway easier for every one of our fellows, or by failing in self-con-

quest or in duty we make their way harder.

Theosophy causes the student to face himself. It does not however say to him that he is "a miserable sinner" or "worm of the dust." It holds up to him not merely his faults and failings but also his inherent nature which is divine, a divinity with all the power of overcoming evil. It gives to man the realization that in his divine nature he is linked with all the good and wise ones of the ages. It shows him his responsibility for the evil in his nature, but also it reveals to him the source of strength by which to overcome it.

In its teachings of Karma and Reincarnation Theosophy gives to man a great hope, in fact the certainty of final victory if he will but make the least effort. If a man realizes that the hardships and evils of the present life are the result of what he has sown in the past, and that his present suffering is but an opportunity to pay off old debts, and if in addition he realizes that the future depends upon the present and that whatever he sows now will bring its harvest, he has in his hands the power to transform his whole life. Outside of the four great teachings of Theosophy — namely, human solidarity or Universal Brotherhood; the divine nature of man; and Karma and Reincarnation, where can man find a sure hope? Where will he find that which satisfies his inherent sense of justice? For in his heart he can never be satisfied to reap a pardon through the sufferings of another. In his inmost heart he demands justice and will be satisfied with nothing else. Theosophy does give this: it reveals man to himself; it shows him that he is what he has made himself and that the way lies open to him to climb if he will to the greatest heights; that in the course of nature he must atone for what he has done and that nature will bring to him a harvest in exact proportion and kind to that which he sows.

Here are all the elements necessary to help man to overcome all his faults and to awaken him to a realization of true life. STUDENT

INQUIRER. One argument more; an argument, moreover, much used by some Christians. They say, "I feel that I am not able to conquer my passions and weaknesses in my own strength. But when I pray to Jesus Christ I feel that he gives me strength, and that in his power I am able to conquer."

THEOSOPHIST. No wonder. If "Christ Jesus" is God, and one independent and separate from him who prays, of course everything is, and *must* be, possible to "almighty God." But then, where's the merit, or justice either, of such a conquest? Why should the pseudo-conqueror be rewarded for something done which has cost him only prayers? Would you, even a simple mortal man, pay your laborer a full day's wage if you did most of his work for him, he sitting under an apple-tree and praying to you to do so all the while? This idea of passing one's whole life in moral idleness, and having one's hardest work done by another — whether God or man — is most revolting to us, as it is most degrading to human dignity.

INQUIRER. Where does a Theosophist look for power to subdue his passions and selfishness?

THEOSOPHIST. To his Higher Self, the divine spirit or the God in him, and to his *Karma*. — H. P. Blavatsky (*Key to Theosophy*)

present suffering is but a  
off old debts, and if  
that the future depe  
and that whatever he sa  
arvest, he has in his har  
orm his whole life. On  
at teachings of Theosp  
olidarity or Universal Br  
nature of man; and kn  
on, where can man find  
e will he find that which  
nt sense of justice? For  
never be satisfied to see  
the sufferings of another  
t he demands justice an  
n nothing else. Theosp  
reveals man to himself. It  
what he has made himsel  
es open to him to climb t  
atest heights; that in th  
e must atone for what he  
nature will bring to him  
oportion and kind to the  
elements necessary to rep  
l his faults and to awaken  
of true life. STUDENT.

ent more; an argument. It  
some Christians. The  
... ..





### The Evolution of a Saint

EVERYBODY knows what St. Catherine's wheels are, but not everybody — one might say not anybody — knows all about the Saint Catherine to whom their name refers. But we know something, and that something is of a very curious and suggestive nature. The Roman Church has several canonized Catherines, and she of the wheels is the earliest and the one of whom least is known.

The oldest reference to her, says a painstaking account in *The Open Court*, is made in the *Menologium Basilianum*, a collection of legends. Indeed everything relating to this lady of the wheels is legendary, vague and capricious. But in this particular account we must be as near as we can get to the truth. It calls her Aikaterina and is as follows:

The martyr Aikaterina was the daughter of a rich and noble prince of Alexandria. She was very beautiful, and being at the same time highly talented, she devoted herself to Greek literature as well as the study of the languages of all nations, and so she became wise and learned. And it happened that the Greeks held a festival in honor of their idols; and seeing the slaughter of animals, she was so greatly moved that she went to the King Maximinus and expostulated with him in these words: "Why hast thou left the living God to worship lifeless idols?" But the Emperor caused her to be thrown into prison, and to be punished severely. He then ordered fifty orators to be brought, and bade them to reason with Aikaterina, and confute her, threatening to burn them all if they should fail to overpower her. The orators, however, when they saw themselves vanquished, received baptism, and were burnt forthwith, while she was beheaded.

In this she figures as a sort of Hypatia of pagan mystical lore; date uncertain, but near the beginning of the Fourth century. Only by inference do we surmise that the writer intends us to believe that at some time before her encounter with the Emperor she had renounced her paganism for Christianity. He was writing several centuries afterwards, in the Ninth, was evidently repeating tradition, and in the innocence of his heart does not see the unlikelihood of the Emperor calling upon fifty philosophers to overthrow one girl's Christianity, and then before burning them permitting them to receive baptism. One begins to suspect that he has gotten it somehow upside down; Joan of Arc and Hypatia float across one's memory, and note too that St. Catherine, like Hypatia, was of Alexandria also; finally one wonders whether the fifty were not *ecclesiastics* who themselves engineered the burning or beheading of a brilliant pagan girl whom they could not convince. In that case the event was antedated a little so as to bring it under the reign of Maximinus. He never was a Christian and could not therefore have been accused by the (supposedly) Christian girl of "forsaking the living God" — a definitely Christian expression. Bring the date on a little, and we have it in the reign of Constantine who overthrew Maximinus and gave place and power to the young religion.

Another version of the legend, that of Marius Sepet, also depicts Catherine as a highly cultured pagan girl, but causes her to be converted at the age of 18. It having been determined that she was to be a Christian saint, she was fitted with a story of espousal to Christ, a piece of inventive symbology peculiarly characteristic of monkish medieval times.

One evening when mother and daughter lay sleeping together, the Queen of Heaven, the glorious Virgin Mary, appeared to them surrounded by a great host of patriarchs, prophets, apostles, martyrs, confessors, virgins, and many other saints, all of whom shone in radiant beauty. The Virgin Mary approached St. Catharine and said to her:

"Look my daughter! all these are kings, and indeed the greatest in the kingdom of my Son, the Emperor of Glory. I know that thou art still unwedded. If thou wouldst have any one of these for a bridegroom choose the one which best pleases thee and I will bring it about that thy desire shall be fulfilled!"

But St. Catharine answered that she did not wish to marry any one of them. Thereupon Jesus Christ himself, the Emperor of Glory, appeared unto her in the presence of his gentle mother and a countless host of angels. Mary, the Blessed Virgin, said to Catharine, "Wouldst thou choose this one for thy Bridegroom?"

And when Catharine beheld his beauty, power, and wisdom, she fervently replied, "Yea! Him do I desire whosoever he may be, — him and none other."

The official account of the Roman Church "goes one better" yet. It credits her with Christian piety from her earliest years!

This Katharine was a noble maiden of Alexandria, who from her earliest years joined the study of the liberal arts with fervent faith, and in a short while came to such a height of holiness and learning, that when she was eighteen years of age, she prevailed over the chiefest wits. When she saw many diversely tormented and haled to death by command of Maximin, because they professed the Christian religion, she went boldly unto him and rebuked him for his savage cruelty, bringing forward likewise most sage reasons why the faith of Christ should be needful for salvation.

This account finishes with the remark that "her body was marvelously laid by Angels upon Mount Sinai in Arabia." The "wheels" with which her name is associated were, in the legend, fashioned by the Emperor and so set with knives that in their revolution the girl was to be cut to pieces. However, by miraculous interposition they exploded and she was otherwise destroyed.

So on the whole it may be said that the successive variants of the story are interesting and suggestive. STUDENT

### In Central Asia

TO the fact that even in quite historical times regions in Central Asia now uninhabitable were seats of large and flourishing populations, the discoveries of Dr. Stein in Mongolia testify. Near the Oasis of Tun-huang on the Kansu frontier, in the early part of 1907, in a country without any pure water, uninhabited, subject to terrific extremes of climate, arctic in winter, malarial in summer, the explorer came on ruined watch-towers connected by a great ruined military wall. These, from documents found on the spot, appear to have been built about two hundred years B. C., and to have been occupied by garrisons for some four centuries. Says the London *Daily Telegraph*:

Thanks to the absence of moisture and the absence of man, the documents that the Chinese had left behind them were found in a marvelous state of preservation. Hundreds of pieces of inscribed bamboo, wood, and silk, were found almost uninjured, even where only covered by a thin layer of gravel or debris. Over 2000 Chinese documents were recovered, mostly bearing on matters of military detail such as the strength, movements, equipment, and provisioning of the troops, military orders of the day

and so forth. Altogether, Dr. Stein succeeded in tracing the course of the wall for 140 miles. The work of doing this was no picnic. Up to the middle of April the icy blasts that swept the country defied all furs and wraps. Then, with the violent change of seasons, characteristic of Central and Northern Asia, before the month was out the party were suffering from heat, glare, and clouds of mosquitoes from the salt marshes. The brackishness of the water, too, was a permanent trouble and difficulty. Besides the Chinese documents, Dr. Stein found in the same neighborhood a quantity of interesting Buddhist remains, including fine frescoes and stucco sculptures similar to those of Khotan, which attest the flourishing condition that the Buddhist cult, imported from India, had attained here on purely Chinese soil at an early period. STUDENT

### Higher Patriotism in Practice

WE quote the following from the London *Daily Telegraph*:

A remarkable ceremony attended the celebration of this year's great autumn festival at the town of Hangchow, when the popular jubilation at the advent of an anti-opium era, was signalized by making a huge bonfire of all the pipes and wooden trays collected from the various opium dens, which were closed some weeks ago by order of the authorities. The forbidden smoking implements were piled in two pyramids on a spur of the City Hill in front of the Treasurer's yamen from which they could be seen by the greater part of the city. Around them gorgeous red banners floated in the breeze. So plentiful were the trays and pipes that each pyramid measured about 6ft. through at the base and about 7ft. in height. The pipes were tied together in bundles of thirty or forty, and the total number must have been 8000 or 10,000. Long before the time appointed for the lighting of the stack large crowds of people had gathered, some taking up a position on the roofs of the houses and other points of vantage, whilst, later, squads of uniformed students, with the banners of their schools, drew up at different spots to witness the proceedings. Lastly, the mandarins began to arrive in their chairs, and as they did so dry straw was piled up round the stacks, and the whole plentifully deluged with paraffine oil. Then, with some ceremony, a torch was applied, and the two piles of doomed instruments quickly disappeared for ever. With the brass lamps collected at the same time as the pipes it is proposed to cast one or more fire-balls, to be hung in one of the public buildings of the city.

Perhaps the above gives as good an illustration of what is meant by the phrase "the Higher Patriotism" as one would be likely to find. STUDENT

### Groping for Truth

WE all know Mr. Punch's solution of the Shakespeare difficulty. The plays were not written by Shakespeare but by another man of the same name. Another critic suggested that they were written by Shakespeare but his name was different. In the same way the Rev. R. A. Torrey, the "evangelist," does not believe in Reincarnation but thinks "we will walk this earth, having bodies similar to the present body, and will enjoy food as now." He appears to be in some doubt on two points: "I don't know what kind of food it will be," and, "It may be that the spirit will not receive a new body as soon as death occurs. It may wait until the time of resurrection."

The Doctor has gotten the idea so vaguely and crudely that we do not suspect him of reading the Theosophical works on Reincarnation. But he evidently did get just a flick from the tail of the real idea. STUDENT

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. The incessant call for this work has exhausted the earlier editions.

A Clear exposition in the form of  
Question and Answer of the  
Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

No. 7. Teachers and Their Disciples

TO FOLLOW EARLY IN 1908

No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma

No. 17. Earth  
Its Parentage; Its Rounds and Its Races

No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
December the 22d, 1907

Total number of hours sunshine recorded during NOVEMBER, 235.  
Possible sunshine, 315. Percentage, 75. Average number of hours per day, 7.84 (decimal notation). Observations taken at 8 a. m., Pacific Time.

DEC.	BARO-METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL		DIR	VEL
16	29.796	62	53	54	54	0.05		E	5
17	29.812	63	52	56	54	0.00		E	2
18	29.728	59	49	51	51	0.00		E	4
19	29.780	63	48	52	51	0.00		E	4
20	29.846	59	51	56	55	0.04	NW		10
21	29.939	59	47	53	47	0.00		E	4
22	29.996	60	51	57	50	0.00		E	3

## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

ENGLAND AND IRELAND — Theosophical Book Co., 18 Bartlett's Bldg., Holborn  
Circus, London, E. C., England

GERMANY — J. Th. Heller, ob. Turnstrasse, 3, Nürnberg

SWEDEN — Universella Bröderkapets Förlag, Barnhusgatan, 10, Stockholm

HOLLAND — Louis F. Schudel, Hollandia-Drukkerij, Baarn.

AUSTRALIA — Willans & Williams, 16 Carrington St., Wynyard Sq., Sydney, N. S. W.

CUBA — H. S. Turner, Apartado 127; or Heredia, Baja, 10, Santiago de Cuba

MEXICO — Samuel L. Herrera, Calle de la Independencia, 55 altos, Vera Cruz, V. C.

Address by KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical  
Propaganda League, Point Loma .05

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05  
ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BHAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East.  
American edition; pocket size; morocco, gilt edges 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) .15  
DEVACHAN; or the Heavenworld (H. P. Blavatsky) .05

ECHOS FROM THE ORIENT. (W. Q. Judge) New Point Loma Edition. Sm. 8vo, cloth.  
Paper, .50  
21 valued articles, giving a broad outline of Theosophical doctrines, written for  
the newspaper reading public .25

EPITOME OF THEOSOPHICAL TEACHINGS, AM. (W. Q. Judge); 40 pages, .15  
FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century  
and Related Position of, (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend; A VISIT TO KATHERINE TINGLEY (by John  
Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the  
San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet  
of 50 pages, published by the Woman's Theosophical Propaganda League. .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335)  
Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from  
New Century Path, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

ISIS UNVEILED, by H. P. Blavatsky, 2 vols, royal 8vo, about 1500 pages; cloth; with  
portrait of the author. New Point Loma Edition, with a preface. Postpaid, 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary  
and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo,  
cloth, 400 pages. Postpaid. 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the  
Los Angeles Saturday Post, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author-  
itative rules for treading the path of a higher life. New Point Loma Edition,  
pocket size edition of this classic, embossed paper. .25

Bound in black leather .75  
MYSTERIES OF ANTIQUITY (G. de Purucker) .05

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her  
pupils. Square 8vo, cloth, 2.00

Paper, 1.25  
A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Macchell. A collection  
of the weirdest tales ever written down by any mortal. Cloth .60

Paper, .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by  
H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo,  
about 1500 pages; cloth. Postage prepaid. 10.00

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky.  
YOGA ANTONIUS (translated by W. Q. Judge), pocket size, leather .75

ORBEK SYMPOSIA, as performed by Students of the Isis League of Music and  
Drama, under the direction of Katherine Tingley. Already published (fully pro-  
tected by copyright):

1 THE WISDOM OF HYPATIA .15  
2 A PROMISE .15

NEW CENTURY SERIES. THE PITH AND MARROW OF SOME SACRED WRITINGS.  
Ten Pamphlets, issued serially; Scripts, each .25  
Subscription 1.50

Already published:

SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity —  
No Man Can Serve Two Masters — In this Place is a Greater Thing

SCRIPT 2—Contents: A Vision of Judgment — The "Woe" of the Prophets —  
The Great Victory — Fragment; from Bhagavad Gita — Co-Heirs with Christ —  
Jesus the Man (the only known personal description)

SCRIPT 3—Contents: The Lesson of Israel's History — The Man Born Blind —  
Man's Divinity and Perfectibility — The Everlasting Covenant — The Mysteries  
of the Kingdom of Heaven — The Burden of the Lord

SCRIPT 4—Contents: Reincarnation in the Bible — The Mysteries of the King-  
dom of Heaven — The Temple of God — The Heart Doctrine — The Money-  
Changers in the Temple

SCRIPT 5—Contents: Egypt and Prehistoric America — Theoretical and Practical  
Theosophy — Death, One of the Crowning Victories of Human Life — Reliance  
on the Law — Led by the Spirit of God

SCRIPT 6—Contents: Education through Illusion to Truth — Astronomy in the  
Light of Ancient Wisdom — Occultism and Magic — Resurrection

SCRIPT 7—Contents: Theosophy and Islam, a word concerning Sufism —  
Archaeology in the Light of Theosophy — Man, a Spiritual Builder

OCCULTISM, STUDIES IN (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50

Vol. 1—Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

Vol. 2—Hypnotism. Black Magic in Science. Signs of the Times .35

Vol. 3—Psychic and Noetic Action .35

Vol. 4—Cosmic Mind. Dual Aspect of Wisdom .35

Vol. 5—Esoteric Character of the Gospels .35

Vol. 6—Astral Bodies; Constitution of the Inner Man .35

THEOSOPHICAL MANUALS. Elementary Handbooks for Students.  
Bound in cloth, 16mo, price, each .35  
Now Ready.

No. 1. ELEMENTARY THEOSOPHY.

No. 2. THE SEVEN PRINCIPLES OF MAN.

No. 3. KARMA.

No. 4. REINCARNATION.

No. 5. MAN AFTER DEATH.

No. 6. KAMALOKA AND DEVACHAN.

No. 7. THE DOCTRINE OF CYCLES.

No. 8. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.

No. 9. THE ASTRAL LIGHT.

No. 10. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSMISSION.

No. 11. THE ANGEL AND THE DEMON (2 vols., 35c. each)

No. 12. THE FLAME AND THE CLAY.

No. 13. ON GOD AND PRAYER.

No. 14. THEOSOPHY: THE MOTHER OF RELIGIONS.

No. 15. TEACHERS AND THEIR DISCIPLES.

No. 16. FROM CRYPT TO PRONOS; an Essay on the Rise and Fall of Dogma.

No. 17. EARTH: Its parentage; its Rounds and its Races.

No. 18. SONS OF THE FIREMIST; a Study of Man.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1—THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2—THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*

No. 3—MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4—THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL, R.A.: *The Path—Paradise*

— *The Prodigal—The Bard—The Light of the Coming Day—Twist Priest*

and *Profligate—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c.; mounted .75

PATH MAGAZINE, THE—Vol. ix ('94-'5), Vol. x ('95-'6), each 2.00

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth .50

PATH MAGAZINE, THE—Back numbers: each .20

SEARCHLIGHT, No. 6—Full report of the Great Debate on Theosophy and Christ-  
ianity held at Fisher Opera House, San Diego, Cal., September and October,  
1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE Back numbers, each .20

UNIVERSAL BROTHERHOOD PATH .20

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangi (R. N.) .50

2 THE COMING OF THE KING (Macchell), cloth, gilt edges .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50

EPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

Luz EN EL SENDERO (M. C.), con Comentarios, paper .35

RESEÑA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective  
Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

THEOSOPHIE UND DIE OKKULTE LEHRE

DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge)

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

## IN DUTCH

DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OORZAKEN DER THEOSOPHIE (door W. Q. Judge)

DE RIDDER VAN KRUIZER ARTHUR — Een verhaal voor Kinderen, door Coenndy Morus.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

PIT EN MERG uit sommige Heilige Geschriften, 1<sup>ste</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerders dan de Tempel. Een Gezicht des Oordeels. De Mensch Jesus.

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE ERUW, en de daarmede in betrekking

staande positie van Vrijmetselarij en Jesuitisme, door Rameses

KATHERINE TINGLEY, DE AUTOCRAAT (De Geheimen van de Leer van het Hart)

LICHT OF HET PAD (door M. C.) Bound in morocco or paper

HET LEBEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

DE MYSTERIËN DER OUDHEID, door G. de Purucker

(Vertaling uit *The New Century Path*, overdruk van de *Nieuwe Reeuw*, No. 12)

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (Leerling). pp. 42

## IN SWEDISH

BHAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL THEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI af H. P. Blavatsky

" " William Q. Judge

" " Katherine Tingley

HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley)

LJUS på VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

NEW CENTURY PATH (selected articles) 52 n:r

NEW CENTURY PATH—Raja Yoga N:r, med 122 ill.

STJÄRNAN SAGO- OCH POEMSAML

ÖPNING I KONCENTRATION (William Q. Judge)

SAMTAL I OKKULTISM (William Q. Judge)

STUDIEN ÖFVER BHAGAVAD GITA (126 sidor) (William Q. Judge)

TEOSOFI FÖR UNGDOM

TYSTADENS RÖST (H. P. Blavatsky)

MYSTERIEN OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (Iefnadsteckning)

TEOSOFI OCH KRISTENDOM, Genmål till Prof. Pfannenstill (Dr. G. Zander och F. Kollberg)

ASIENS LJUS (Sir Edwin Arnold). Bound and Unbound.

DEVACHAN

MÄNNISKOLIVETS TRENNI PLAN, med flera (William Q. Judge)

OM OKKULTA KRAFTER OCH DERAS FÖRVÄRFVANDE (William Q. Judge)

NÄGRA TANKAR OM KARMA, med flera

KRISTNA KYRKÖFÄDERS TANKAR OM REINCARNATIONEN (William Q. Judge)

DÖDSSTRÄFVET I TEOSOFISK BELYSNING, med flera

Etc. Etc. Etc.

## PERIODICALS

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Yearly

subscription, postpaid 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The

Theosophical Publishing Co., Point Loma, California.

THEOSOPHIA. Yearly subscription. 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderkapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden,

or to The Theosophical Publishing Co., Point Loma, California.

UNIVERSALE BRÜDERSCHAFT. Illustrated. Yearly subscription, postpaid. 1.50

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,

Germany; or to The Theosophical Publishing Co., Point Loma, California.

LOTUS-KNOPPEN. Illustrated. Yearly subscription, postpaid. .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration.

All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-  
itarian work. All who assist in this work are directly helping the great cause of Humanity.



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902

Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD

THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY, THE AUTOCRAT

THE DRAMA  
CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET  
The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12

WEEKLY ILLUSTRATED

# CENTURY PATH



Year \$4 Point Loma, San Diego, California Copy 104

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JANUARY 5, 1908

No. 9

COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 9

## CONTENTS

### Pages 2, 3 — EDITORIAL

The Ancient Greeks and the Conception of "Good"  
The Sense of Honor  
The Fount of Religion is Within  
Whence the Power of Good?  
The Force of Good Cannot be Escaped  
A Universal Intelligent Law  
Brotherhood the Lost Key

### Page 4 — TWENTIETH CENTURY PROBLEMS

The Vicissitudes of the Ghost Story  
Teaching Literature  
The History of Consciousness

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

The Alignments of Ker-Lescan, Carnac, Department of Morbihan, France (illustration)  
The Illustration  
The Aryans and the West

### Page 6 — TWENTIETH CENTURY SCIENCE

Nature's "Units"  
The Harmonics of Thought

### Page 7 — NATURE STUDIES

Lomaland: a View in the Gardens (illustrations)  
Sympathetic Nature-Study  
A Marching Mountain  
Canary Breeding  
Wells in Crystalline Rocks  
Black Sands of California

### Pages 8, 9 — WOMAN'S WORK

Cong Abbey, County Mayo, Ireland (with illustration)  
Jottings and Doings

### Page 10 — OUR YOUNG FOLK

The Song of the Nibelungen, as Sung by Osbert the Bard

### Page 11 — CHILDREN'S HOUR

A Winter in Sweden  
A Snowy Day in Sweden (illustration)  
Snow Song (verse)

### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Râja Yoga Pupils at Isis Theater  
New Year's Entertainment

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

Sully Prudhomme  
On Lake Vettern  
Vadstena, Sweden (illustration)

### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Katherine Tingley in Europe  
Clippings from the Press

### Pages 15, 16 — STUDENTS' PATH, ETC.

The Music of the Spheres in Hebrew Poetry  
Missing Opportunities  
Ode (verse)  
Theosophical Forum

### Page 17 — GENERAL

Brotherhood the Lost Key (concluded)  
Can the Bible Claim Pre-eminence?  
Another Chatterton

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## The Ancient Greeks and the Conception of "Good"

"THE Origin of Good" is the title of an article by William Archer, a well known literary critic, in the *Morning Leader* (London). In it we find some welcome championship of the ancient Greeks as against some of their modern detractors; and, as the CENTURY PATH has often taken occasion to protest against the mean and cynical interpretations of ancient minds given by some modern minds, it is glad to recognize a kindred spirit. Nothing is more disparaging to the modern intelligence than the paltry views which it takes of the ancient intelligence; and one may often trace, in the views which a given mind takes of other minds, the limitations of that mind, thus gaining a means of estimating the amount of good there can be in a character which is able to discern so little good in other characters.

The point on which the article turns is a discussion as to the meaning of the Greek word *Aidôs* (*aidôs*). Says the writer:

### The Sense of Honor

In writing last week of Prof. Murray's "Rise of the Greek Epic," I gave a brief and very inadequate summary of his analysis of the sentiment of *aidôs*, in which he finds one of the leading factors in the moral life of the Hellenic race. *Aidôs*, he says, is usually translated "shame" or "sense of honor." It is the feeling which makes a man refrain from doing something that he can do without any material punishment or disadvantage, because he knows that it will lower him in his own esteem. . . .

But it is not *aidôs* itself that I wish at present to discuss, but a noteworthy remark of Mr. Murray's concerning it—a remark which has, not merely a Hellenic, but a world-wide application. . . . He says: "You will sometimes find writers who ought to know better expressing themselves about these matters in a misleading way. They say or imply that when a Greek spared an enemy, he did not do it from mercifulness or honor as we understand the words, but because it was a part of his religion that Zeus would have a grudge against him and punish him if he did otherwise. This may be true of a given superstitious individual. But as regards the race, it is putting the effect for the cause. It was the emotion of the race that first created the religious belief. If the early Greeks believed that Zeus hated the man who wronged a suppliant, that belief was not based on any observed behavior on the part of Zeus. It was merely that they themselves hated the man who did so, and felt that their god must hate him."

### The Fount of Religion is Within

Mr. Archer points out that the remark applies not only to the Greeks but to half the moralists of the world; for thousands of moralists are teaching us, young and old, that the

moral virtues find their sanction in "observed behavior on the part of Zeus," who will reward or punish people according to their observance or delinquency, in this world or the next. He cordially agrees with the idea that the Greeks did not derive their sense of honor from fear of Zeus, but differs as to whence they did derive it. For what is the origin of "Good"? Is it, as Mr. Murray implies, a feeling of honor and shame among the members of a certain nation? But the Greeks were surrounded by nations alien to themselves, to whom this *aidôs* was unknown. At what point did *aidôs* germinate in the Hellenic spirit? And whence did the germ come a-floating? As we are agreed that the idea was not inspired by Zeus, but that the Greeks bestowed it upon Zeus because they already had it themselves, we have to ask. Whence came the idea of good and bad, the antithesis between good and bad, and the majesty and compulsive power of good?

### Whence the Power of Good?

I do not think the question is unanswerable, if we permit ourselves one assumption: namely, that at the heart of Nature there lies an irrepressible craving for Life, not only in quantity but in complexity and intensity. Granted this metaphysical postulate, it seems to me that the growth of the idea of Good, with all its victories and all its perversions, can be explained in terms of mere biology and psychology. Yes, and in terms of utility. The conception of *aidôs* had its birth in the Hellenic mind because the prehistoric Greek had somehow got ahead of his fellows in intelligence, and saw (though he did not so phrase it) that a certain restraint upon the instincts of the wild beast and the savage enlarged the potentialities of life. He interpreted the principle of the Survival of the Fittest more intelligently than some of its recent exponents.

Not unheedfully did I speak, a few lines back, of the "magic" of the idea of good. Surely it is the most marvelous thing in the world, the establishment of this overwhelming prejudice in the human mind in favor of one order of phenomena and against another. It has permeated language and absolutely dominated thought. Even Satan, in rebelling against it, cannot express himself without doing it verbal homage: he has to say "Evil, be thou my Good." The

### The Force of Good Cannot be Escaped

magic seems slow-working, no doubt; and there are people who question the ultimate triumph of good, because, in the fifty centuries or thereabouts of human record, partial victories have often been followed by temporary defeats; because the brilliant raids of individuals have not perceptibly hastened the advance of the main body; because, in short, the territory of the enemy—that is to say, of the savage and the brute—has had to be conquered inch by inch. For my part, I feel no such impatience. What are fifty centuries in the process of the ages? They are but as the turning of an hour-glass, which



may have to be turned and turned again before the shout of victory can go up all along the line. But the campaign is every day being better organised, under the guidance of a more and more efficient intelligence department. And the ultimate victory was certain from the moment that the idea of good, barbed and ineradicable, embedded itself in the brain-fibre of the race.

Whether we express the universal recognition of Good in terms of biology or utility or any other terms, it amounts to this, that there is universal recognition of a Law—a Law

**A Universal  
Intelligent  
Law**

that is above instinct, passion and self-interest, a Law to which Man is specially beholden by reason of his superior intelligence. This recognition of the Law as being the all-pervading, all-governing, most just and beneficent power, to which all life and well-being are due, is the true basis of morality. When people are so obtuse and animalized that they no longer recognize it, then they resort to the device of terrorism and say that God will reward and punish. It is this latter mean view that some people try to read into the minds of the ancient Greeks, whom they represent as a race of barbarians who had a superstitious fear of Zeus.

It is the aim of Theosophy to bring back to the common consciousness the fact of the higher Law, and to make it a reality, so that people will feel its presence and their obligations to observe it as well as the felicity that ensues from observing it. Instead of trying to reduce the ancients to the level of our own ignorance and superstition, let us try to learn from them some of the things which the world has forgotten; let us try to find in our experience an equivalent for some of the words by which they expressed their sense of the responsibilities of life and its higher privileges.

STUDENT

### Brotherhood the Lost Key

ONE of the Lost Mysteries of Antiquity, which Theosophy seeks to restore, is the secret of true unity; that secret which made mighty peoples of the past so strong and wise, but which became lost to the world through ages of decline.

Nowadays we set great store by what is called "Individualism," or the right of each man to exercise his own initiative *unhampered* by his fellows. A restriction of the liberty of the individual is held as identical with tyranny. As an alternative to this individualism, we can only imagine the one-man power by which, as in an army or an empire, all initiatives are subordinated to that of a single individual. We trace our success to the principle of allowing as much independence of initiative to every individual as possible; but, recognizing that the separate interests will clash, we persuade ourselves that out of that very clashing grows the true progress. Competition, in short, is one of our watchwords.

The word "Brotherhood" has so little corresponding with its true meaning in actual life that it has become a cant word implying insincerity, and stands for a forced attitude of weak and sentimental tolerance out of harmony with our true feelings. The true idea of Brotherhood is that of a condition wherein a common ground reconciles in a single purpose a

multitude of independent individuals. To have Brotherhood, we must have a common ground on which all units are one. This common ground may be mutual interest, in which case we get a fraternal society; or something of a religious nature, in which case we get a sect. But in ordinary beliefs we can discover no real basis for a Brotherhood in the true sense of the word.

Brotherhood must be based on a common recognition of the spiritual unity of mankind,—indeed of all life. This does not mean a mere verbal assent to some ink-and-paper theory or philosophical axiom, nor any mere talk about the fatherhood of God. Still less does it imply a false sentimentalism. It means an actual knowledge, founded on our own experience, of the Higher Nature of Man and of the existence of a common Life in which all beings share, which recognition entails an observance of the universal Law that regulates all Life.

When we talk of modern selfishness and individualism, we are apt to fix too much attention on certain outward aspects of the questions—on the industrial aspect or on that which affects our social status and class privileges. But selfishness is more deeply rooted than that, nor are those its most serious manifestations. It is the personalism and narrow self-interest in religion, aspiration, and ideals of progress that are most to be regretted.

We may claim as a modern ideal the idea of personal salvation, the notion of religious duty as a personal concern, the idea of personal holiness, the ever-present and often relished picture of a contrast between our own holy self and the sinful world, the delusion that it is desirable to be holy in the midst of an unholy world, the ideal of spiritual pride,—in short, individualism in religion. Against this ideal is set in sharp contrast that wherein religion is held a collective obligation and a collective boon, a social tie in which all share, which unites man to man in a common atmosphere which it is the common interest and duty to preserve inviolate. Reading an ancient classical story, like that of Aeneas in Virgil, we do not find the heroes going apart for private meditation or interested in the welfare of their own individual souls. We find them intent on preserving the integrity of a certain sacred atmosphere in which they believed, keeping sacred fires alight, performing ceremonies together, taking part in festivals designed to preserve this collective spirit which to them was such a reality and such a necessity. We may trace, through the history of the decline and fall of great peoples, the gradual introduction of a spirit of narrow self-interest into the idea of religion. The old largeness, reverence, joy of life, sympathy with nature, passed away, and was replaced by monasticism, penitence, personal saintliness, bigotry, persecution, and other forms of meanness.

In all probability the secret which made the ancients so great, as we realize from their architecture, was having a corresponding greatness of spirit. We catch glimpses of this in their portraiture. They lived a larger life; they did not have the petty sordid calculating spirit of later times. They were conscious of their spiritual unity and could work together, thus achieving things which the spirit of competition can never achieve. In our vanity and

ignorance we imagine that they achieved their great works by tyrannical slavery and enforced labor; for we cannot imagine a whole nation of people like ourselves co-operating joyously and willingly in a great plan.

Theosophists believe that there has been this larger nobler spirit on the earth, and that it can be again. The allegory of Paradise Lost and Regained is not confined to the Christian bible and Christian ideas of theology. It is a universal allegory, everywhere found, and relates to the cyclic progress of Man, by which he passes through successive decline and resurrection. Endowed with the Divine prerogative of intelligence and initiative, he follows his own path and brings upon himself trouble; but the Divine Spark in him cannot die, and it enlightens him through all the long pilgrimage, until he is redeemed by its sacrifice. Thus Man wins back by his intelligence, courage, patience and ceaseless aspiration that which he has lost, and rises to a greater height than that from which he fell.

If we could turn our attention away sometimes from the external questions of trade and social status and reflect upon the ingrained meanness and selfishness of our ideals, it would do us good. For, whenever some one does portray a social Utopia, we always find the same meanness of spirit accompanying the men and women in that Utopia. It is always the same question of balanced interests and equal distribution of bread and butter. And religion and all forms of development are questions of *self-development*. The paramount idea is that of *gaining powers or attaining happiness*. Some people even pride themselves on having their own faith, which they say is no one else's business but their own; as if people's thoughts and feelings had no concern whatever for them. All this is buttressed by a most profound ignorance as to the laws of life and the constitution of Nature. The ancients were ever conscious of the unity of all life, and felt the unseen influences that link all together and make human minds dependent on each other and on Nature. Their language we fail to understand, because we have lost their knowledge and prescience, and so we interpret it in our own foolish fashion and call them superstitious savages. But if we had this awareness of the unity of life and the interdependence of all beings, we would not be making such futile attempts to compass personal beatitude and salvation, nor would we desire such a prison of the soul.

Give me an heart that beats  
In all its pulses with the common heart  
Of human kind, which the same things make glad,  
The same make sorry! Give me grace enough  
Even in their first beginnings to detect  
The endeavors which the proud heart still is making  
To cut itself from off the common root,  
To set itself upon a private base,  
To have wherein to glory of its own,  
Beside the common glory of the kind!  
Each such attempt in all its hateful pride  
And meanness, give me to detect and loathe,—  
A man, and claiming fellowship with men!—Trench

True Brotherhood does not mean denying oneself anything worth having. It means leaving off being a *Prig*—one shut up in his own glory and self-admiration, a person who prides himself on his "independence"—that is, on

(CONCLUDED ON PAGE 17)

# Some Views on XXth Century Problems

## The Vicissitudes of the Ghost Story

THE old ghost story left us the ghost. There were footsteps on the stairs, bells rang, and a white figure was visible in the corridor at night. There was of course an explanation, but it did not explain *away* the ghost. On the contrary the poor creature was found to resemble one of the family portraits, and on looking up the history of the original of this portrait, he or she was found to have died in the house under just such circumstances as would naturally ensure the presence and wanderings of his or her ghost.

The ghost story entered upon a new phase. At its new conclusion the ghost became a coat with the moonlight upon it, blown by the wind; the footsteps were rats, and the bells rang because the same animals had built a nest on the wires in the wall.

But all this while science was taking a hand in the matter. Her votaries are still very shy; but on the whole it may be said that ghosts and apparitions of the dying are now permitted to exist. Of course they existed all the time; and telepathy existed; and the public firmly believed in both, but pretended it didn't because that was the orthodoxly scientific thing to do.

So the third phase, which is an improved reincarnation of the first, has now set in. The rats and the coat are no longer demanded. There are novels and plays with legitimate ghosts, and telepathy, and reincarnation, and magicians. And nobody turns a hair. A play in which the ghost of a woman influences a court, "where telepathy and hypnotism," says the *Sun's* account, "play leading rôles; where the mental attitude of 500,000 excited Kentuckians influences a jury shut up in a room" is now drawing full houses in New York. Another turns upon the connexion between the previous and present lives of all its *personae*, and no one finds it extravagant.

Does anyone suppose that the public has gravely followed the investigations and reasonings of science, and, having been inductively convinced of the actuality of ghosts and telepathy, at last permits these to appear in the plays and novels? It believed in them always, in all times and places on earth because it knew of them. A believed in them; B believed in them. But A would not say so lest B, who had attended some science classes in the evenings, should call him superstitious. B would not avow his belief to A lest in his turn he should be thought credulous. Science is merely removing these fears of A and B; they are not yet at the stage where they will own their beliefs to each other; they will merely read the novels and see the plays, and as they leave the theater they will remark to each other: "Of course all that sort of thing is nonsense, but there are undoubtedly some queer things that a fellow can't always explain."

That terrible word superstition! And yet, the beliefs that mind can touch mind without words; that we have lived before but do not remember because we have another brain; and that the physical body is molded upon an ether-

eal prototype which survives awhile when the soul has left and the body is dissipating its atoms — do not seem to have anything essentially foolish or mind-belittling about them. And there neither is, nor ever was, any evidence whatever against them; whilst they explain many obscure phenomena. Why not then, instead of shying from them so timidly, at least place them quietly in the same category as any other similar hypotheses? In such cases the word superstition has no standing whatever. It is in fact itself a specter, which, like other specters should be smiled at and disregarded.

STUDENT

## The History of Consciousness

A MUSICIAN has been objecting to the current dictum that human nature is everywhere at root the same and has not changed with time. Music, he says, expresses the essentials of human nature in their subtler phases. The only way to teach real history, to show the subtler changes in human consciousness, would be to present to the learner the music of successive times, make him enter into it sympathetically until he understood the feelings that it expressed, until it had ceased to seem strange or archaic. The same process must be pursued to understand a foreign people, say the Chinese. Their music must be heard and re-heard until it is understood, until the feelings to which it corresponds are awakened.

We do that already for some peoples. We listen to Hungarian and Spanish dances; we touch Poland through Chopin, Norway through Grieg. And we actually thus come to understand something of the popular inner feeling of those nations. But the Chinese? Has any one of us successfully subjected himself to *that* discipline?

But the formal written music of past centuries does not perhaps correspond to the popular consciousness, but to that of a special and cultured class. To get the popular consciousness we must get the music of the folk-songs, and that is mostly lost. Folk music is disappearing today because the "folk" find their feelings now expressed by the written music of our composers.

And lastly, the music of most ancient peoples has almost wholly vanished.

But there is something in the idea. The dictum that human nature is always the same applies to its obvious and manifest characteristics, not to its subtler phases. It is these to which music appeals. We know that the music of the peoples of today presents marked differences. No one would confuse a Lithuanian dance with an Irish or Scotch dance. No one would confuse Chinese, Japanese or Turkish music with Norwegian. And going back to the past, no one would confuse any of the bits of Greek music that we have, with Spanish. Yet these reflect something essential in the inner consciousness of the peoples. With music as our warrant we can say confidently that human nature is not at all a constant, that though rooted in one spiritual essence it

differs with all peoples and all times. If we only had the music of enough of the past we could develop, each for himself, a faithful and startling picture of the varieties and evolution of consciousness.

STUDENT

## Teaching Literature

PROFESSOR WOODROW WILSON has been complaining, or arguing, that we cannot teach English literature; that though it is a learnable, it is not a teachable, subject. He means that though lists of dates, names and periods can be taught, and though these can be accompanied by samples of the literature thus mapped out, the learning of it all need not be accompanied by any growth of literary appreciation, the *real* learning.

A child learns his native language by hearing it spoken in its present form. If he is English, he does not begin with Anglo-Saxon, go on to old Norman French, take up the forms of Bede and Chaucer, and finally come down to the speech of his day. If his tastes so prompt, he may subsequently go back on his own account to those early forms and roots. But he may become a perfect user of his own tongue without doing so. An almost essential condition for that, however, is that he should hear it perfectly used.

But suppose his earliest acquaintance with his language came from his associations with the gutter, the stable, the factory, the turf and the ring. And suppose he finally graduated in Wall Street and the fashionable club. What sort of English would he talk?

Parallelwise with literature. A child's acquaintance with literature will necessarily begin with what is written in his own time. If he is furnished with the best of that, increasing his range — but always within the limits of the best — as he grows older he may acquire all the culture of his day without transcending the literature of his day. The past is in solution in the present.

But how many children in all social ranks make their first acquaintance with "literature" from the daily and Sunday newspaper, in which it may often be that not a single line is real literature? Counteracting material there may or may not be on the shelves and tables at home. But unless the child has a strong natural bent in the right direction, the counteraction will avail but little. And in addition to the newspaper, pulling mainly directly downwards — from the literature point of view — is the magazine short-story, at best negative, of which the growing child reads hundreds. And so his mind develops — from newspaper to short story, from short story to trashy novel. In nine cases out of ten, by the time of the college lectures he has lost the chance of finding anything in real literature. There is nothing for him but the learning of the lists and the sample extracts in the manuals. In fine, the teaching — in the real sense — of literature must begin at home, and it consists as much in the shielding the child from what he should not read as in providing him what he may and should read.

STUDENT

## Archaeology

## Palaeontology

## Ethnology



Lomaland Photo, and Engraving Dept.

THE ALIGNMENTS OF KER-LESCAN, CARNAC, DEPARTMENT OF MORBIHAN, FRANCE

**The Illustration**

A FULL and valuable account of these Silent Witnesses of Man's Antiquity appears in number 5 of this volume of the CENTURY PATH (Dec. 8th); and as it is obviously impossible to repeat it with each illustration, readers are recommended to obtain that issue.

**The Aryans and the West**

TOO often has it been the lot of the Archaeology page to inveigh against that view which represents our ancestors as primitive barbarians, and which recognizes only the unfolding of powers from matter, without seeing that there must be a corresponding descent of Spirit into matter to cause that unfolding. But sometimes one comes across a specimen of a freer and less scientifically-enslaved view of human history.

For instance, here, in a review of a recent book, one finds that the author has been enthused by his actual contact with man and nature in Arizona into taking a worthier view of humanity. He finds the native-born American superior in strength and endurance to Britons, Germans and Irish; and his inference is that the native-born American, the product of a mingling of different branches of the Teutono-Aryan family, probably represents the old Proto-Aryan ancestor of all more nearly than does any of the other descendants of that ancestor. The man of the Mid-West, of the Wilderness trail, is, more than any other, the typical American.

He is the true man continental. The Atlantic slope is too near Europe. Its people are influenced and tinged by the constant influx of alien blood. . . . With the man of the West, all this is different.

His blood is yearly becoming more purely American, for he is breeding out the inherited types.

It is very encouraging to find a writer speaking thus of our Aryan ancestors and claiming that the highest merit for the man of today is to resemble them. It gives one a lift. How incomparably better than the miserable picture of migrating savages is this vision of a powerful manly race, of which our nations were but the scattered and weakened remnants, but to which we are now once more approximating! We recommend other anthropologists to try a breath of Arizona desert air and a free contact with humanity to get the scientific cobwebs out of their brain attics and become "intoxicated with the spell" of that wicked thing known as enthusiasm, no matter how "bad form" it may be from the "cold-blooded" scientific point of view.

The drama of life portrays many falls and rises; knowledge is won through successful fighting of errors. Throughout history we may trace these falls and rises. We see races plunging deeper into the task of learning, of mastering, and of regenerating nature, being led astray, and rising again by the irresistible power of the human Spirit. We feel within us the impulse of a mighty ancestry. We look back to a glorious past and forward to a glorious future. Humanity is eternal, undying; its path is ever onward through scenes as various and prospects as sublime as those of nature.

But let us not drift into the scientific rut and think of this evolution of a new race in America as being merely a mixture of blood. Mixtures of blood may do anything or nothing. The seed of life is in the ideals which humanity has preserved in its bosom throughout

ages of discouragement, the faith which it never allowed to die, the love, the honor, the duty; all the high, undying qualities that no persecution or mental slavery has been able to kill out of it. These are still in the human breast; it is these that have been borne out to the Arizona desert, there to find a soil in which to germinate anew.

Think of those old Aryan ancestors with their knowledge, their strength, their loftiness of spirit. Think how they transmitted those qualities to their descendants, and of how those descendants kept them faithfully and cherished them lovingly through all the dark years until now, when in the Golden West they are to germinate and blossom forth into a still greater beauty. It is as if the old Aryans had made a vow, pledged themselves to a

mighty sacrifice, undertaken a great crusade, and as if they had won through.

But let us not be too particular about defining the racial stocks, to the glorifying of any one above the others. A name may serve to denote a branch of the human family for some centuries or millenniums, but there are flows and interminglings. We cannot shut out from the future any people because they happen to have been born in a race whose type belongs to a different cycle. A race is an abstraction, but the people in it are human realities. Let us look rather to the character than to the label.

And let us also remember that the Aryan migration from Asia, great and important as it is to us, was not the beginning of things. Other migrations have preceded it. We cannot set narrow limits for humanity in an ocean of time.

Also let us try to get above the idea of depicting for future humanity communistic Utopias based on alleged individual rights and concerned mainly with the distribution of bread and butter; or wonderful schemes in which the future of humanity is deduced from the behavior of molecules in a beaker. There may be things about human life that we have long forgotten since those Aryan days; and the future may come as the awakening from an age-long dream. We are not yet liberated from the tyranny of the ideas instilled into our medieval ancestry: the heresy of self-glorification and self-advantage, both in spiritual and material concerns. Modern learning, built on the decay of theological superstition, holds our minds to an equally narrow and cramping scientific superstition, and obscures the limitless knowledge in our Souls. STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## Nature's "Units"

OF late years, hardly more than months, the plant and animal breeders are using the new biological word "unit." It means some small definite characteristic, not variable, and consequently transmitted along the line of heredity. There are imitation or artificial units, and real ones. Thus the dwarf oak has smallness for one of its units, a real one. Give it any amount of nourishment and cultivation, and it grows no bigger. This unit could be imitated by growing an acorn of a large oak in poor soil and cutting some of its roots. But the acorns from the imitation, under normal conditions, will revert to the grand-parental size.

So far as plants go, the Linnaean system of classification rests on the observation and comparison of external units of form, number and color—so many stamens, such a shape leaf and stem, such a color of petal, such a method of reproduction. Thus we get the classical species, orders, families and so on.

Until quite lately it was not known how these units developed. Since they are sharply defined and permanent once they appear, the idea that they arose and developed by gradual transitions, in the same way as we by selection produce their imitations, was given up. De Vries, studying his primroses and seeing new species suddenly arise, seeing new units suddenly appear and persist, was the first to attack the gradual-transition hypothesis. If, generation after generation, we select the fastest horses, and only them, to breed from, we get at last the race-horse. But his most desired "unit," speed, is artificial and will quickly die away if we cease our interference. Its development under *nature's* hand, according to de Vries and a rapidly increasing number of biologists, would be sudden, permanent, transmitted unchanged, and would consequently constitute a true new species. Quite recently, in respect of plants and some insects, it has been found that nature can be encouraged. If the eggs or seeds are subjected to conditions to which they are unaccustomed, such as extra heat, a rarefied atmosphere, the rays of radium—a considerable proportion, on maturing, are likely to show the possession of new fixed units and are therefore real new species. Sometimes they are retroversions to species long extinct, or are identical with species whose proper home is some other part of the world. De Vries' "mutant" primroses are therefore supposed to be due to the occurrence of some marked, sudden, but temporary atmospheric or other change at a critical hour in the history of the seeds, demanding that they develop at once a new power to meet it.

It is found that these units are like chemical compounds: some will not mix; some will mix without combining; and some will really combine. Upon these last depends all such modern work as that of Luther Burbank, the frost-proof orange of the Department of Agriculture and its new cotton, and the English rust-proof wheat. In the first case an orange possessing the unit *capability-of-resisting-cold*,

but otherwise worthless, is crossed with a good but delicate orange. Care, and enough of such crosses, results in a desirable fruit which only differs from the original in having annexed from the undesirable one the single unit which is wanted.

In the case of units which will not combine but only mix—as, sometimes, when flowers of different colors are blended—we may get one or two generations where the flowers show both colors. After that they separate out again. The units represented by the colors would only temporarily mix, not blend.

So the new view, in its extremest form, is that all living things are made up of an almost infinite number of units variously blended and mixed. No one has yet attempted to make any sort of enumeration of them. They can be looked upon as units of power, function, or adaptation to surroundings. Thus the unit "*power to do with a minimum of water*" is possessed by the cactus, the eucalyptus, the agave, and many other entirely—according to the present classification—different plants. It shows itself through, or works through, a number of subsidiary and usually visible units, or through related unit powers. Among the latter is the power of the eucalyptus to condense dew in a heavy shower; among the former, the thick skin of the cactus, checking evaporation. The power of the eucalyptus might perhaps be transferred to an entirely different tree, giving it a great help to survival and growth. The secret of visible units that will not blend is doubtless that they correspond to *opposed* powers. As the products of the attempted blend cannot have both, they severally make choice and the temporary mixture separates out again.

The problem before biology is to determine what external and visible units correspond to what physiological powers within; and then perhaps to make a new classification from the *power* standpoint instead of from the *formal*. But that requires an infinitely greater knowledge of nature than anyone now possesses. And it would involve a conception of nature as one great inter-related whole.

The *chemical* analogies of the biological unit conception have of course already been perceived. The perception began, perhaps, with the discovery of the meta-elements. It has been found that certain of the bodies we call elements are really compounds of bodies which separately give the same chemical reactions as the group, but have slightly different spectra. But when they are better isolated and subjected to more delicate tests it will doubtless be found that the reactions are *not* identical. Each of them is to be considered as a "unit," a power, of the whole group, and separable from it. Sir William Ramsay has obtained lithium from copper. What is the body *lithium-minus-copper*, we do not know. But it looks as if lithium and the unknown something were compound units blending their powers to make up the properties of copper. Similarly radium yields lead, helium and other bodies. And it is said that platinum has been decomposed.

Considering all these units, mineral, vegetable and animal, as living monads, each having a special keynote in consciousness, grouping themselves about some higher monad whose life purposes they serve, we should have a consistent monadology which may be the scientific philosophy of the future. STUDENT

## The Harmonics of Thought

PROFESSOR MINOT'S researches into the problems of growth and old age, valuable and novel as some of them are, may perhaps have led him into an error. In the case of a growing embryo or young animal the rate of growth of any tissue can be measured by counting how many nuclei out of, say a thousand, are undergoing division, are multiplying. At a very early period, before definite organs have begun to appear, all the cells are multiplying at about the same rate. After this, the later we make the examination, the more differences do we find in the rate of multiplication. Undifferentiated cells can always multiply with ease and rapidity. Muscle cells lose this power, but each cell nevertheless contains a reserve of undifferentiated protoplasm by use and evolution of which it can increase in size. If not, muscular exercise would avail nothing to increase the size of our muscles. Gland cells also probably lose it, but they also contain reserves of raw material. Nerve cells also probably lose it, but in addition they seem to lose at an early age—that is to say, they use up—their reserves. Professor Milne thinks that when a nerve cell has reached its complete growth in size and *visible* organization, it is an adult, whatever the youth of the body containing it. Nothing further can be hoped from it, and its next stage, however delayed, is degeneration and senescence.

Not necessarily, we should say. When a string has been made to vibrate as a whole and yield a note, we can for a while see the oscillations from side to side. Ultimately we neither see nor hear anything more. But we know that while the initial tension is kept up, the oscillations—not of the whole string but of decreasing fractions of its whole length—are continuing with correspondingly increasing rapidity and therefore yielding higher and higher notes far beyond our dull hearing.

May not the same happen with a nerve cell, say of the brain, whose size and *visible* growth in complexity have ceased? May not invisible, inner growth, in delicacy, in complexity, have only then begun? The one function of a muscle cell depends on its visible size and grossly measurable resiliency. But the functions of a brain cell have little to do with the first, nothing with the second, and everything with internal and non-measurable complexity. Nor have we any idea of the ultimate reaches of that complexity, of that possibility of answering to the subtler and subtler harmonics of thought. And we do not know that when the cell's limits in this direction *have* been reached, these harmonics may not be taken up by an order of substance to which the ordinary physical laws do not apply and which does not die with the death of the physical body. STUDENT

## Nature

## Studies



Lomaland Photo. and Engraving Dept.

LOMALAND: A VIEW IN THE GARDENS

**Sympathetic Nature-Study**

A UNIVERSITY professor of psychology seems to have been observing nature and collecting facts upon which to reason, which is the right scientific way, instead of building upon a few facts dogmatic theories which exclude other facts, which is the wrong way pursued by some scientists. At all events he is described as having gone out to the Tortugas, there to live for many months fraternizing with the birds. He built a hut of boughs, dressed himself in leaves, made himself their friend, and watched them day and night. He found that the sea-gulls lived in colonies, or tribes, gather food in turn and apparently by preconcerted plans, and even converse with one another by means of the volume, tones and duration of their cries—in other words, talk. Some may ask what is a professor of psychology doing, dressing in leaves and fraternizing with sea-gulls; he ought to leave that to the naturalists. But science should be *one*, not in watertight compartments; and this man seems to have had the originality to quit the beaten track and go back to the facts. What a fine thing it would be if other psychologists could get out of their arm-chairs and study nature in its living actuality, in all its crude disregard of what is fitting and correct, in its open defiance of scientific theories! We should not then have so many "dislocations of the normal threshold of consciousness." One is glad, too, to find that, as some people claim we are descended from these creatures, there is something to be said for our ancestry.

Theosophy puts forth a plea for the study

of Nature by means of the human faculty of sympathy, and in the live state. So much more is learned in this way than by first destroying the creature and then cutting it up. Suppose this scientist had killed the gulls, and poked into their dead brain; or suppose he had dissected their brains before killing them. But the worst is that if science is to turn to sympathetic nature study, it may find some very ordinary people ahead of it and able to give it points, which might not suit its dignity.

As to the intelligence of animals, we must avoid extremes. There is no doubt that they have an intelligence which, in many cases, is superior to that attributed to them. There is no doubt that observers who study them sympathetically see more of this intelligence than others, who are not so sympathetic, are willing to believe possible. But still they are animals, and not human beings.

STUDENT

**A Marching Mountain**

MONT Brinquez, near the village of Octon, in the Department of the Hérault, has slid for a distance of 400 yards, destroying everything in its path, blocking the main road, and burying a river-bridge under 30 feet of earth. It began to move on November 14th, and a second movement occurred two days later, accompanied by a thunderous noise audible for miles around. Woods, gardens and plantations were obliterated, as the summit of the mountain collapsed and rolled down the sides. One small plantation of chestnut trees was carried 150 yards, without a single tree being damaged. The phenomenon is thought to be due to the very heavy rains.

**Canary Breeding**

THE breeding of canaries and other cage-birds is an industry extensively carried on in Norwich (England) and the neighborhood, where it is at once a lucrative business and a source of brightness to many homes. The birds are largely shipped to the United States, as many as 3000 having gone in a single shipment. The steamers have a special apartment fitted up near the engine-room, where the birds are in charge of an attendant.

STUDENT

**Wells in Crystalline Rocks**

IT appears that successful attempts to drill wells for water in crystalline rocks, such as granite, have contradicted an old theory that it was useless to expect to find water there. It is true the rocks are very compact, but nevertheless there are tiny pores in them, and these can contain water, though the percentage is very much less than in the case of sedimentary rocks. But more important than these pores are the joints, which occur in all rocks. The water from the surface percolates down the vertical cracks and collects in the horizontal ones. These cracks are narrow, and the yield is seldom more than 10 gallons a minute, though larger amounts have been obtained. Most of the experimental wells tapped water at depths between 50 and 200 feet, and the water is less liable to contamination than that in softer rocks or open wells.

STUDENT

**Black Sands of California**

ATTEMPTS have often been made to utilize the California black sands as sources of gold, iron or platinum. They consist of minute particles of heavy, hard and resistant minerals, originally existing in the rocks that form the gravel deposits in countries where there are igneous and metamorphic rocks. They are found in water-borne sands and gravels, in beach, river, creek, gulch and hill deposits; and form but a small percentage of the gravels. The operations of the gold-miners bring them to light as tailings. In the black sands on the beaches, the same process of concentration has been carried on naturally. The black sands do not exist in sufficient quantity anywhere to be of much use as a source of minerals. In iron they cannot compete with the other sources of that metal in this country, and the quantity of gold and platinum is small compared with the expense of extracting them. The sands are therefore not material for the speculative miner, but might be made the basis of a steady industry as the result of careful study of the most economical ways of extracting the various minerals.

STUDENT

THE Black Tern, an aquatic bird, has re-established itself in Norfolk, England, as a result of bird-protection, and after having ceased to breed for some seventy years past. T.



**C**ONG ABBEY is said to have been founded in 624 A.D. It was to this abbey that the last titular king of all Ireland, Rory O'Connor, retired in 1183, and where, fifteen years later, he died. His daughter, Nuala, queen of Uladh, was also buried here. The abbey stands in the midst of scenery whose beauty has been said almost to rival that of Killarney, and moreover the whole region is full of links with the prehistoric past and is "fairy-haunted." The country-side is dotted over with raths, cahirs and cairns, many of them with caves or "souterrains." On Knockmagh, an adjacent hill, Finvarra, king of the fairies, keeps his court. Under the cairn on its summit, legend says, lies Ceasair, one of the chieftainesses who accompanied the first colony to Ireland before the flood! This would point to an antiquity of more than eleven thousand years, for the minor cataclysm which caused the disappearance of Poseidon, the last remnant of Atlantis, is probably indicated.

Near this abbey was fought the great battle of Moytura (Mag-Tured), between the Tuatha De Danann and the Firbolgs. Sir William Wilde, who lives in Moytura House, near by, holds that Nuadu Argatlam, leader of the De Danann army, pitched his camp on Ben Levi; and that Eochaid MacEirc, king of the Firbolgs, rested with his power on Knockmagh. It is one of the most fully detailed events in remote Irish history and there is no reason whatever to doubt that it actually occurred. Giants and magicians took part in that fight, and its events are described as circumstantially as in the Iliad.

The ancient tradition as to the Tuatha De Danann, when dissociated from a recension which sought to make everything fit in with a false theology and chronology, was that they were the sons of Fire and Light, and "came down from heaven." In other words, they were essentially a divine race. From them

## Cong Abbey, Ireland

**H**AIL to the coming singers!  
Hail to the brave light-bringers!  
Forward I reach and share  
All that they sing and dare.

The airs of heaven blow o'er me;  
A glory shines before me  
Of what mankind shall be—  
Pure, generous, brave and free.

A dream of man and woman  
Diviner but still human,  
Solving the riddle old,  
Shaping the Age of Gold.

The love of God and neighbor;  
An equal-handed labor;  
The richer life, where beauty  
Walks hand in hand with duty.

Parcel and part of all,  
I keep the festival,  
Fore-reach the good to be,  
And share the victory.

—John Greenleaf Whittier

came the lore of the Druids and the science of the *file* and *ollamhs*. The name means "folk of the god whose mother is Dana." Dana was also called Brigit; she is the mother of the three gods known as Brian, Iuchar and Uar, gods of art and literature. Dana or Donand, also called Brigit, their mother, was the wife of Bress, king of the Formorians; but she belonged by birth to the other divine race, her father being Dagda (fire of god), or the "good god," king of the Tuatha De Danann. She was regarded as the goddess of literature (*Book of Leinster*). Her son had an only son called Ecne, that is to say, "knowledge or poetry" (*ibid.*). Brigit, the goddess of the pagan Irish, was supplanted in Christian times by St. Brigit; and the medieval Irish in some

measure transferred to her the cult their "pagan" ancestors had rendered to the goddess Brigit.

*Brenos*, says Jubainville, was the medieval pronunciation of *Brigentis*, later on pronounced as *Brigit*. When the Gallic conquerors of Rome and Delphi related that they fought under the command of *Brennos*, they uttered the name of the mythic chief whose supernatural power they believed had given them the victory, and he was the first of the three divine beings whom the Irish designated the gods of Danae. He held the first rank in the triad, whether as Brenos, or later on, Brian, of the old Irish Dei Danann. He is pre-eminently the god of Danae; and the old Irish name for the gods of Day, of Light, and of Life, is Tuatha De Danann, "folk of the god of Danae."

Before being reduced to the state of invisible beings the Tuatha De Danann, says the legend, were the visible masters of Ireland. They obtained the sovereignty at the battle of Moytura (at Cong). In this battle they overthrew the triple race of men who were at that time masters of Ireland, namely, the Fir-Bolg, the Fir-Domnann, and the Galioin. In the same battle they also overcame the gods who were associated with this antique race, and who were known as the Formorians, or the Dei Domnann.

The Tuatha De Danann alighted from the north-east in the midst of a magic cloud which rendered them invisible; and when the cloud had disappeared, and the Fir-bolg had become aware of their presence, the Tuatha De Danann had already pushed on to the north-west of Connaught, and had raised the fortifications round their camp at Moytura.

It is related that when the magicians and cup-bearers of Nuadu had declared what they would do in the battle, the Dagda then cried out, "The power which ye boast, I shall yield it all myself." And thereupon all cried out in



answer, "Thou art the good hand, Dagda."

The account of this battle shows that it was not conducted quite in accordance with modern ideas. Nuadu, wishing to avoid hostilities, renewed his proposal to the Fir-bolg, and demanded the surrender of one-half the island. Eochaid Mac Eirc refused. "When will you begin the battle?" said the messengers of Nuadu. And the Fir-bolg replied, "We must have time to make ready our spears, and sharpen our swords; then we should require spears like yours, and you, also, spears like those we have." And so it was resolved by common accord that one hundred and five days should be set apart to prepare for the battle.

After the battle had continued for four days, and the Fir-bolg were being worsted (tradition says one hundred thousand were slain), they

De Danann. With three strokes of his hammer Goibniu fashioned a spear-head, and at the third stroke it was perfect. With three chippings Luchtine made the spear-shaft, and at the third chipping it was perfect. And from the hands of Creidne the rivets were turned out with the same rapidity and perfect finish. When Goibniu had completed a spear-head he seized it in his pincers and cast it at the lintel of the door, so that it remained fast in it, the socket protruding. Then Luchtine took a spear-shaft and hurled it at the socket, and his cast was so powerful and unerring that the shaft never failed to enter it. Then Creidne who was standing by with the rivets in his hand, flung them at the spear-head, and his cast was so sure that they never missed the holes, but passed into the wood; thus, in one

vention if interpreted literally; while symbolically it should rather have been the other eye that the *red-hot iron* destroyed.

Cong, now an obscure village, visited by a few tourists and fishermen, was once a great school of learning, the resort of many students — and not less famous for the skill of artificers, whose priceless work in metal rivals that of any age or country. The gem-studded cross of Cong, with its infinitely fine tracery of drawn metal, is now in the national museum in Dublin.

Coming down to recent times there is a curious tale of a boy near Cong who was stupid and could learn nothing, but spent all his time in the fields; and in a certain field one day he fell asleep with his flannel jacket for a pillow. That evening he came home,

and his father was reading the newspaper. The boy asked for it and read every word. They took him then to the rector, and there was not a book in the rector's home the boy could not read. Then they sent him down into Munster, where the teachers of the classics were, to learn Greek and Latin, but there was no master able to teach him anything he did not know before. And when Queen Victoria was establishing the college in Galway, whom did she send for but the same boy to be the head of it! O'Beirne Crowe was his name. AN IRISH STUDENT IN LOMALAND

### Jottings and Doings

THERE appeared before the Federal Court in Omaha recently an Indian woman attorney, Julia St. Cyr by name, a member of the tribe of Winnebago, and known all over the Winnebago and Omaha tribes. It is generally understood that

whenever an Indian in either of these tribes gets into trouble he goes to Miss St. Cyr for advice, and the fact that probably half of the disputes of the members of those tribes are settled by her without recourse to the law courts at all, speaks well for her character. She is known as a woman of good judgment and intellectual attainments and, though versed in the law, has never lost sympathy with her own people. STUDENT

THREE characteristics of Egyptian babies impress themselves upon the tourist. The first is their beauty; for, although many of them are blind, or nearly so, from uncleanness and ophthalmia, they are all round-faced and exquisitely modeled, their features are classical, beautiful, and their color is exactly like bronze. Self-control is the next most impressive feature about these little folk, for it is a most unusual thing to hear an Egyptian baby cry. Noticeable, also, is these little folks' usefulness. It would take a very indifferent person indeed to fail to notice the infant toilers in Egypt.—*Exchange*



Lomaland Photo. and Engraving Dept.

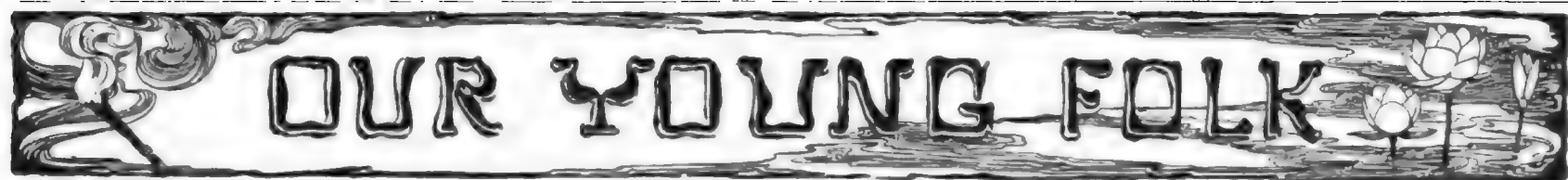
CONG ABBEY, COUNTY MAYO, IRELAND

proposed to the Tuatha De Danann to make an end of it by a small engagement, consisting of three hundred men on each side, the issue of which would decide the fate of the two peoples. But the Tuatha De Danann offered them terms of peace and the province of Connaught. The Fir-Bolg accepted these terms, and abandoned their capital, Tara, and the rest of Ireland, to the Tuatha De Danann.

Some of the events connected with this great battle are of peculiar significance, and like most things in what is called the mythological cycle point to a great antiquity. They are suggestive, in fact, of final Atlantean times. Thus we read that to the astonishment of the Formorians, the weapons of the Tuatha De Danann were always in perfect condition, whereas theirs, for the most part, were unfit for use after the first day. The reason of this was that Goibniu the Smith, Creidne the Brazier, and Luchtine the Carpenter were continually making fresh weapons for the Tuatha

instant, the weapon was finished and ready for immediate use! There is a suggestion of titanic energy about all this. One recalls Siegfried forging the magic sword.

Among the chiefs on the Formorian side was Balor, of the Mighty Blows. The remarkable thing about him was that one of his eyes, which he generally kept covered, brought instant death to everyone on whom his gaze fell. One eye was in the middle of his forehead, and the other at the back of his skull. It was the look of the latter that struck people dead. There is more than symbolism in this fragment. We have here a connecting link with the Cyclopean races of Atlantean days. And as to the symbolism, it is suggested by a tale in which Tory Island, Balor, and one Mac Kineely, a descendant of Balor, figure, and in which, oddly enough, it is the evil eye of Balor which is put out by the red-hot iron — not the other one. This linking of Balor with a medieval personage is undoubtedly a late in-



# OUR YOUNG FOLK

## *The Song of the Nibelungen* As Sung by Osbert the Bard

IT was a wild stormy night; the fir trees tossed their long arms to and fro in the wind and their lithe bodies writhed and twisted like tormented things. A horseman with long dark hooded cloak made his difficult way along the narrow road. At a turning his horse shied violently. The rider with a dexterous jerk drew rein and with a quick movement grasped the sword under his cloak. He peered into the blackness calling out boldly "Who goes there?"

"Peace, friend," came the answer in a singularly melodious voice, "it is I, Osbert the Singer." There was a ringing laugh from the man in the saddle. "Well met comrade, two *nightingales* are we though we look rather like two ravens. I also am a Singer, Wolfram von Eschenbach, at your service, of the household of His Imperial Majesty Kaiser Friedrich. I go to the Kaiserburg to sing at the coming marriage feast."

Osbert drew his mantle closer round the bulky harp that from habit he carried on his left arm, and made answer, "I, too, shall sing at the festival but in the Bauernhof at the sign of the Golden Hammer. There the peasants will make merry and I shall sing at their feast."

The rain had ceased and the wind was abating its fury as the two travelers struck the high road. "Ah, friend," continued Wolfram, as the way became clear, "you will sing of those far off ancient days when gods walked with men. The sons of the soil still love the rough sagas passed on through generations of bards to our time; but in the halls of the Kaiserburg the knights who have but just returned from the Crusade to Jerusalem, hear rather of knightly jousts and deeds of valor. Even our Emperor, as the harp goes round, sings of sunny skies and lands of flowers. We have tuned our lyres to the courtly measures of Brittany, Provence, and Spain. Walther von der Vogelweide sings of birds and the may-time; Gottfried of Strassburg of Tristan and Isolde; while I, I sing of Parzival the maiden Knight and the Quest of the Holy Grail."

Together the two, rider and foot wanderer moved on; together they mounted the drawbridge and passed under the ponderous portcullis that guarded the fortress door of old Nourenberg.

A roar of welcome greeted Osbert as he passed the threshold of the "Golden Hammer." Friendly hands led him to the head of the long table that stretched the length of the room. He was divested of his long mantle and served with viands and drink. Soon a cry went round, "A song, Osbert, a song!" followed by a storm of applause. The Bard arose, he struck a chord upon his harp. "I will sing the Song of the Nibelungen and the Nibelungen Hoard." This was greeted with cries of delight.

Osbert glanced over the eager faces whose

hearts spoke in their eyes. His own heart caught fire. The dark walls widened to a stately hall, the low ceiling vanished, a mighty tree spread its protecting branches from wall to wall, the blue vault of heaven arched over all. Osbert's finger dreamily sought the strings; his voice as it rose and fell, sounded distant and veiled; for he sang of Wotan, the One-eyed, All-Father, who sat under the spreading boughs of the great World Ash. From its roots flowed the River of Wisdom, guarded by the Norns, the fateful Sisters Three. For a draught of its waters All-Father had paid them an eye. High and exultant grew the voice of Osbert as he sang of Brünhilde, the Warrior Maiden, best beloved of the daughters of Wotan.

Then came a series of low rumbling chords. Those who heard felt themselves falling to the mysterious depths of Nibelheim, the cloudy underworld home of the Nibelungen and their ancient hoard of gold. There dwelt Reigen the black dwarf, and Fafnir, the dragon guardian of the ancient gold, both enemies of mankind.

A change came over the singer. His eye lighted, his voice rang out, for now he sang of the race of the Volsungs, the last of the godlike men. To them came Wotan the One-eyed, bringing the Sword of the Gods. Deep in the trunk of their roof-tree, he thrust the magic blade. No one who tried could move it, till Sigmund the Volsung essayed. He but grasped hold of the hilt and the tree gave up its prize. The destined hand had won the Invincible Sword. The singer chanted in triumph. Far he followed the Volsung's wanderings, then came Sigmund's death. Eyes were dim as he sang of the shattered Sword, but through the song one heard the note of Hope triumphant as the broken shards were gathered and saved for the Hero to come.

Surely a child of the gods was Sigfried, Sigmund's son, none other was ever so winning and no child was ever so strong. Reigen, the black dwarf, was his teacher—Reigen the cunning smith. To him when his manhood budded, Sigfried brought the shards of the shattered sword of his father, which the hand of his mother had saved, treasured long years in her bosom—to weld again to their might. Thus sang Osbert the Bard.

The faces of all present were lighted with joy. Sigfried was their hero, the figure of life and light that moved through the vague shadows of that ancient world "when gods walked with men." The voice of Osbert vibrated with high enthusiasm. One could see the glorious young Sigfried ride forth in his might, the regenerated Sword under his hand. With it he kills Fafnir the dragon and wins the Ancient Gold of the Nibelungen. A drop of Fafnir's blood upon his lips gives him the language of the wild. The birds whisper to him of danger through Reigen's treachery. Therefore he kills Reigen, who would have destroyed mankind by killing its savior Sigfried. Then Sigfried bathes in the blood of Fafnir, becoming

invulnerable, save where a linden leaf clings to his back between his shoulders.

The people hang upon the singer's words spellbound. They know what is coming, they are thrilled by the mighty chords. Brünhilde the Warrior-Maiden has lost her place in the halls of the mighty. Through compassion for a mortal she has disobeyed All-Father. Now to expiate her fault she sleeps, a mortal woman, clad in shining armor with spear beside her to betoken her lofty descent, upon a mountain-top, girt round with a living wall of fire. Only the dauntless heart, the hero without fear, can pierce its flaming battlements and release the Warrior-Maiden sleeping there. The hearts of the listeners almost stand still. For the moment they and Sigfried are one! Will he dare the blazing Schildberg? Their hearts leap wildly as he dashes through the flames scathless.

Who is this lying prone upon the ground clad in shining armor? Sigfried approaches. He removes the helmet from the sleeping figure; long lustrous tresses escape. With his sword he severs the lacings of the cuirass, it falls apart. The Being awakes and rises before him. Sigfried sees a maiden robed in flowing white vestments. It is Brünhilde the awakened daughter of the gods.

The voice of the Bard grows clearer, higher, freer; the chant becomes a song. In purest music he sings the morning hymn of Sigfried and Brünhilde as together they greet the rising sun. The Singer paused in exaltation. The high moment has come.

After this although the life of Sigfried is filled with valorous deeds and noble service, and his fame spreads as he fares from land to land, he cannot hold back the Law. The Light is fading from mankind. The Norns guide the hand that presents to him the cup of forgetfulness. The memory of Brünhilde and his plighted troth fades from his heart. He weds Krimhilde of Burgundy, whose uncle Hagen hates him, and by deceiving Krimhilde leads her to mark the vulnerable spot on his hunting cloak. Then in a festive hunt Sigfried receives the fatal wound. The Light fades and dusk falls upon earth, for Sigfried is the last of the godlike race.

Osbert the Bard gropes blindly for his mantle and with saddened heart fares forth.

The storm had abated, the wind was sighing gently like a tired child. Through the hurrying clouds he caught glimpses of the moon sailing high and clear in the sky. A feeling of peace unutterable crept into his heart. He knew that the Light was still burning even though the times were dark. The Sword of the Gods would be re-forged even though the shards were scattered over all the earth. The song would be re-sung by the Bards of a future age, and its end would not be the end of the Nibelungenlied. A higher note in human life would be struck in that far off day, and new harmonies be sung by the hearts of the children of mankind. And Osbert the Bard turned his feet toward the West. STUDENT

# THE CHILDREN'S HOUR

## A Winter in Sweden

**H**OW do Swedish boys and girls like the winter? I wish you could see them gathered together at their games and sports on a clear, cold, sunny day, when everything is covered with the white pure snow, and you would then have the answer. The happy faces with their rosy cheeks, all the cheerful calls and the merry laughter would tell you that these are some of the happiest days in their lives.

It seems to them a great privilege to have two so widely different worlds to enjoy every year.

The beautiful summer is always so fresh because of the long sleep all the flowers and trees have taken under their white cover, which though cold in itself protects them from the still colder winds. To watch the new wild flowers coming forth each day, to greet the birds who are coming back from warmer countries as soon as possible to build their homes in the far North, to adorn the little brooklets with water-wheels and boats of their own invention, to gather wild berries in the woods, and a thousand other things — of course these pleasures of the summer are appreciated and most longed for. But Swedish children do not wish to be without their winter. When therefore the flowers disappear, the leaves turn red and purple and yellow and then begin to fall, and the first snow-flakes float in the air in their merry dance, it is with happy hearts they greet the new world that is coming.

Can you imagine the impression on the mind from having this white soft cover over everything for several months? It is felt as some mystic urging to purify the heart, and he who pays attention to this voice is prepared when Christmas comes to feel every one as his brother and to share his joy with all. And he steps into the new year filled by a new strength and fresh resolves to make the very best of the year.

You see from the picture that Christmas is a time of paying visits to friends and relatives. On such a day when large snow-flakes flit about and alighting on your coat show themselves to be composed of the most beautiful six-pointed stars, not two alike, to sit, warmly wrapped up, in a sleigh drawn by a swift horse with merry jingles, to the home of some playmates, whose hearts like yours abound with joy — indeed this is a happiness that leaves no-



Lomaland Photo. and Engraving Dept.

A SNOWY DAY IN SWEDEN

## SNOW SONG

Lucy Larcom

**I** HEAR a bird chirp in the sun;  
He flutters and hops to and fro;  
His tiny light tracks, one by one,  
He prints on the new-fallen snow.  
Little bird, sing!  
Sun, give his wing  
A flicker of gold as you go!  
Make a smooth path for him, Snow!  
I see a child out there at play;  
His footfall is light on the snow;  
His curls catch a swift golden ray  
Of the sun, while the merry winds blow.  
Little child, run!  
Shine on him, Sun!  
Blow him fair weather, Wind, blow!  
Make a white path for him, Snow!

thing to be desired. When arriving you will first of all note the corn-sheaves, the traditional Christmas gift of every household to the birds, who flap about them as if engaged in a merry play. Then through the windows you will see the lighted Christmas-tree, and, oh, such a deep sympathy with all that lives — this sight awakes within! You feel, nay, you know that everything has life and is a part of a great brotherhood, and you wish to be like the beautiful six-pointed snow crystals, with a light in the midst to radiate in every direction!

In the mornings the boys and girls run eagerly to the window to look at the weather. If there is not frost, then they will stay at home making snow-men, grottos and small pyramids of snowballs with a candle within to light at night. And the boys will arrange real battles with soft snowballs as projectiles, each side led by a chosen general.

But if the windows are almost covered with ice-crystals of the most beautiful shapes so

that they can hardly see anything, then they know that there is frost and that new pleasures are waiting for them. They will take their hand-sleds and walk to some suitable hill and they can walk for miles to reach one they especially like. At such places scores of children in red beg-caps coast for hours in a merry company.

Or if the snow is not too thick, they will take their skates to one of the small lakes, which abound everywhere. Oh, how they can play when skating! They try to make the most difficult figures on the ice while keeping erect and firm. They skate

two and two, holding each other by both hands, and sometimes they arrange real dances; but these are very difficult. Skating is a very good exercise, as it must be done with a good carriage and constant attention, and every boy and girl in Sweden learns it as early as possible. The larger boys make sails to carry on their backs and sail for miles on their skates with the greatest speed. There are even ice-yachts for big folks.

Another sport and the best of them all is the sliding on skees. No one who has not practised it can know how beautiful the woods are in winter time when every branchlet bears its little load of snow and the under-bushes are wholly wrapped in a coat of snow, making them look like gracious little fairies. Nothing disturbs the silence and purity, not a trace of a human foot can be seen, and the distant noise from the town or village is changed to a harmonious note, which fits in with nature. In such moments the soul rejoices, for in this harmony it can make itself felt more than at other times. This must be the reason why sliding on skees gives such a pure, bright joy.

And on the nights when the Northern lights sparkle in the sky, what a joy it is to stand watching the vibrating splendor! Or retreating within to the map of the heavens in order to learn some of the brightest stars, and then go out and find them in the sky, where they stand out so clearly as to be quite near. It is felt without any argument that they are comrades to our Mother Earth, with a peculiar life of their own.

Surely winter time has much joy and inspiration in store for the Swedish boys and girls. And everyone, who once has shared in the delights of a Swedish winter, will better understand the national character.

VIDAR



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## BEAUTIFUL EVENT IN NEW YEAR'S FESTIVAL

**RAJA YOGA CHILDREN OF THEOSOPHICAL SOCIETY ENTERTAIN IMMENSE AUDIENCE**

**Stage Decorations are Bower of Beauty—Rear Admiral Swinburne and Rear Admiral Folger Among Notables Present**

THE following is a report of last Sunday night's meeting taken from the San Diego Union, and extracts are also given from the papers read:

Isis Theater was crowded to the very doors last night, the occasion being the New Year's Festival given by the Râja Yoga children of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY of Point Loma. Not only was the handsome structure crowded till standing room was at a premium, but large numbers were turned away.

The program, each and every number of which was most appropriate to the occasion, was well rendered and well received by the large gathering, which showed its appreciation with frequent outbursts of hearty applause. It consisted chiefly of musical numbers rendered by the Râja Yoga Orchestra, but two readings, one by a boy and the other by a girl, both of the Râja Yoga School at Point Loma, being on the program.

The decorations were most artistic and beautiful. The stage was a perfect bower of beauty with its bountiful supply of flowers, green plants and palms surrounding the outer edges and with the drop curtain representing a beautiful forest scene for the background.

In the large gathering were seen many prominent people of this city, and in the lower right hand boxes were seated Rear Admiral Swinburne and a party of six. With him were Mrs. Swinburne, Rear Admiral Folger, retired, and Mrs. Folger; Mrs. Uriel Sebree, wife of Rear Admiral Sebree, who is in command of the Pathfinder fleet, now at Magdalena bay, and Dr. and Mrs. Valdenberg.

The musical program was as follows:

Overture to *Egmont* (Beethoven); Râja Yoga Orchestra.

*The Angelus* (Bohm); Râja Yoga Orchestra.  
Choruses, *Lo the Joyful Day is Breaking*, and *I Waited for the Lord* (Mendelssohn).

*Anvil Chorus* (Verdi); Râja Yoga Orchestra.  
*Andante Cantabile* (Tschaikowsky); Râja Yoga Quartet.

March, Op. 101 (Raff); Râja Yoga Orchestra.

"A Glorious New Year's Message," the paper read by one of the Râja Yoga girls was in part as follows:

"Truly life is beautiful when we make it so, and those who find most of the true happiness are those who have been willing to put the greatest unselfish endeavor into their work—living for others and finding in each New Year an opportunity greater than the last in which to help their fellow men.

"Râja Yoga teaches these truths, nor are they new, for they have been known since the world began. Voiced first in one age, then in another, forgotten for a time and then brought to light again when they were needed most.

"A new day has dawned, and with the first rays of the rising sun let us take our stand as guardians of the right, and examples of a sweeter, purer and more ennobling life. May the message of Râja Yoga reach all hearts and as it spreads in ever-widening circles, may the endless ripples of its waves

make known to all men its glorious tidings of a glad New Year."

One of the Râja Yoga boys read a paper entitled "Heralds of the New Year," from which the following extracts are taken:

"The New Year! The very words intone a promise. And year by year at this time there is a promise in all things. When the shortest day is passed and the sun begins again his northern journey, there is a stir of earth's heart under the cold gray mantle of winter. In some fabled, yet perhaps real, early Eden days, man's body was pure enough and sensitive enough to feel these finer thrills of life. But whether recognized or not, they come. They lend their primal force to resolutions made then. They build, and if thought is kept clean and high beyond its usual form, then for a little onward, they will build a purer and stronger and healthier body for the months of the New Year.

"It is never too late to mend. At all beginnings that nature inaugurates there is a chance to turn to better things, to nobler paths, to make worthier fabrics in mind and body. Our bodies are part of the body of nature, and our souls are rays of her soul. We belong to the sun and the sun to us. To hope and to try are the keys." — *San Diego Union*

"What is the New Year, and what does it mean? Truly it is a time to start in the right path, with a determination not to be daunted by anything. And when we listen to the teachings of Râja Yoga we learn that we can do this. Ours is the privilege to bring Truth, Light and Liberation to discouraged humanity, for Theosophy teaches us that we are souls divine, and with that knowledge comes the power to overcome all obstacles. Verily it is our true heritage and as such should be sacredly guarded. Then let us to work and in our smallest acts make ourselves felt as a potent power for good, that our lives may help others, and theirs in turn shed a guiding light along the path for those who follow.

"We have slumbered too long, but now as we listen eagerly to the call and realize that with the dawn of a New Year there is yet another opportunity, our very lives must become a part of our work, that the whole world may be touched by the glow. Then will others and still others realize that they too have a new life before them and may strive again for the higher Truths.

"Indeed our bark is already waiting to begin the voyage; Râja Yoga is the name of our noble ship, with Katherine Tingley at the helm, and with her guidance we know that we may easily pass through all dangers.

"The light has never gone out through all these long ages and now it shines more brightly than ever before, bidding all take heart and renew their strength, for the goal is nearly won.

"The world has never been without its great teachers, nor have they ever failed to give it their aid even though unseen and unknown. But now the time has come for action. Long have we heard the call, now let us answer it, and bear to all our glorious New Year's message."

"All nations, races and tribes throughout the world at the present time hold one day of each year sacred as the commencement of the new-born year, and we cannot help but think that it has always been so. Among many nations, more particularly those influenced by the later Romans, the New Year commences after the Christmas festivities have passed; and surely there could be no better time. Christmas-tide is the period of the year at which the world,

it would seem, ought to approach nearest to the state of Universal Brotherhood. Surely everyone then should be filled with the spirit of self-sacrifice and kindness,—each striving to bring more sunlight and happiness into the lives of others. For a short period the dividing lines and barriers that separate nations would disappear. Each man would find something new and strange within himself, urging him toward higher aspirations and better things.

"It is this period that prepares the way for the birth of the New Year. It is the time when the heralds of the New Year come to each of us bearing the books on which are written the records of time. The soiled and blotted pages of the past year are turned over and the new leaf is ready for the pen, spotless and white as snow! The dark stains that have marred our last year's record are past and we need remember them only so far as their experiences will aid us in keeping the new page fresh and clean.

"And beside the yearly cycle of the sun between his northern and southern limits, are other and greater cycles of more splendid promise to humanity if we will but seize them. Drowned in the swift movement of life, its cares and pleasures and passions, humanity has for ages let these pass by unnoticed and useless. But now it is restlessly looking for something, and the beginnings of new things are upon us—beginnings rosy like the dawn. But the gold will follow, suddenly to flash in the east.

"The herald's trumpets sound at the door of each man's heart, rousing from its sleep that small voice called conscience and bidding us heed it as the only safe guide for our unsteady hand in writing the year's record. And assuredly those heralds blow not in vain, for each seems to see himself as he really is, far more clearly than at any other time. The heralds go before—pointing out the path that each must travel in the end, sooner or later—and bidding us be of good cheer, for all things are possible to those who have courage, faith and honesty. They arouse the sluggard, sleeping by the wayside and start him once more on the upward path. The sound of their bugles puts new life and hope into the hearts of the weak and despairing, making them feel that after all 'Life is Joy.' It strikes harshly on the false notes in the hearts of the dishonest, making them see the folly of their course and the joy to be gotten from a life of single-heartedness.

"It sounds the call for the rebirth in each, even the children, of the Christos which Theosophy teaches us should have the mastery in each one of us. And we feel the glow of new life and the resolves we make come from the heart rather than the mind. But what each of us needs most is the strength and courage to carry out our resolves. This we can only gain by constantly striving for it, in our daily lives. But when we have gained that strength then each day will be as the beginning of a new year and we will live our lives as though 'Each day were a little life; and our whole life but a day repeated.'"

Katherine Tingley arrived home in Lomaland on Christmas morning, and was present at the meeting in Isis Theater. She has announced her intention of speaking in the Theater on Sunday, Jan. 5, 1908 and great interest will attach to this, her first public lecture after her return from Europe. Christmas Day was a day of great rejoicing and happiness at Lomaland both to the older students and the children. Never has a happier day been spent and never a more joyous Welcome than that we gave to our beloved Leader. RECORDER



# Art Music Literature and the Drama



## Sully Prudhomme

IN early September of this year Sully Prudhomme, one of the world's most charming and beloved poets, passed away. His beautiful and sympathetic verses breathe in many places that deep undertone of Universal Brotherhood, of universal love, which is ever whispered to the hearts of men when they ask their souls to give them the key to the problem of life. He foresaw and proclaimed the advent of universal love, so long hoped for by those who feel the solidarity of every part of the universe:

Un jour les cœurs, tous envahis  
Par le grand flux d'amour qui monte,  
De s'être si longtemps hais  
N'auront plus que surprise et honte.

## On Lake Vettern

(From one of the works of the Swedish author, Verner von Heidenstam, in which he draws a picture of the life of Saint Birgitta, we take the liberty of translating the following excellent description of the singular character of the lake and its environments. A SWEDISH STUDENT)

BELOW the Rökne islets in the north of Lake Vettern stands a single rock, named Skärfvesten, which among the surges marks the frontier between Sweden proper and Gothia.

In no place is lake Vettern more solitary. Not a farm, not a fisherman's hut, is to be seen, and hours may pass ere a sail appears on the void water-mirror. The eastern shore, rising to a considerable height above the gar-

ly and irregularly and sink back without turmoil, without sighs, but with an almost jocund melody of clucking and gently singing sounds. During the whole time there is found a certain re-appearing musical scale down and up and again down, but before quite finished the next hurried wavelet is already there. It fills my mind with longing to hearken to this play of sorrowlessness. Deep in the crystalline water I perceive the large silky rubble-stones, and the blueness of the lake and the upland shores carry my thoughts to Odysseus' insular state in the southern seas.

Over Vettern rests a greatness of contour and a light openness that we seldom meet with in our country. A single summer cloud in front of the sun can, however, suddenly black-



Lomaland Photo. and Engraving Dept.

## VADSTENA, SWEDEN

What a pity that one with such a beautiful character, who was such a benevolent man, such a compassionate being, such a noble soul, should never have grasped the purpose of existence firmly enough to find in it the expiation of the conditions which led him only to a hopeless despondency.

J'ai voulu tout aimer et je suis malheureux  
Car j'ai de mes tourments multiplié les causes.  
D'innombrables liens frères et douloureux  
Dans l'univers entier vont de mon âme aux choses.

Ma vie est suspendue à ces fragiles nœuds,  
Et je suis le captif de mille êtres que j'aime;  
Au moindre ébranlement qu'un souffle cause en eux  
Je sens un peu de moi s'arracher de moi-même.

An all-embracing love, when founded on the knowledge of the solidarity and common origin of all existence for the purpose of experience, truly will make the soul feel those countless bonds with the whole universe, but it will also give man the courage and steadfastness to make him a helper and a co-worker in this boundless universal life. He will gladly make of himself a pillar of strength and a conquering Warrior to assist in this great pilgrimage of existence which all must undergo, and *undergo together*. There will be no room for pessimism, no place for despondency, when our poets find the golden key of Theosophy. It is the *open sesame* to understanding and to peace. A FRENCH STUDENT IN LOMALAND

GOD cuts by the mystery of his hands. He dispels the clouds of Seb by the light. He is satisfied when he directs the great ones towards him with the small ones to see the functions of Thoth amidst his mysteries. He makes offerings of thousands of years.

— From the Egyptian Book of the Dead

dens of Grenna, spreads north of the Om-mountain as a lowland, which from a distance appears to be one with the water. In bright days I can discern the castle at Vadstena and the convent-church, the palm-church, which, formed as the shrine of a saint, rises at the horizon as a livid cliff and therefore by the people is named the Blue-church. Sometimes, when the wind is favorable and still, I fancy that I can hear the tolling of bells from Vadstena, but always so low that it is impossible to decide if it may not be only a play of the imagination. The only distinct sounds reaching the ear are the screech of the gulls and the bubbling splash of the water. The fishes in Vettern grow old, wrote a priest some hundred years ago, then the water is pure, delicate and thoroughly worked, and the last term is the only just one as every billow breaks with an abundance of small melodious knocks like those of soft cork-hammers on musical-glasses. Even were I blind and unaware of where I might be, I should at once be able to distinguish the splash of Vettern from that of all other lakes. The waves reach the shore quick-

en the whole lake and make the waves boil. Vettern is like a woman, but a hasty and fighting one, who in the midst of her serenity and cheerfulness is suddenly seized with anger. Then the play comes to a standstill and for some moments a silent expectancy prevails. There is no wind, though the water has begun to be agitated. If a sloop draws near the slack sails hang and flap from one side to the other as the boat rocks. The master cannot use the helm and must put out an oar. He looks around wide awake as if expecting ambush from every side and he answers my call with a dry and taciturn warning and tells about whirlpools and waterspouts and other subterranean prognostications of storm. Thicker and thicker flock the cloudlets in front of the sun as if held by it, and at the horizon, just where Visingsö must be lying, a series of misty pictures appears in mirage, forming themselves into a swimming city with houses and walls and towers. I can not recognize that to be Visingsö, where in August nights, when the lights are burning on the opposite shore, I fancy myself sitting at the entrance to Corinth and almost expect to find fire-flies in the shrubs. It is not merely that Visingsö, from where the peasants carried the dead King Magnus on their shoulders over the ice and which now is sleeping in the solitary inland sea with its great school in ruins. STUDENT

(TO BE CONCLUDED)

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Katherine Tingley in Europe Further Reports of Meetings in Holland

Mrs. Katherine Tingley

(Translated from the *Telegraaf*, Amsterdam,  
November 19, 1907)

MRS. Katherine Tingley, the Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, knows well how to hold her audience spell-bound from beginning to end. Does it come from the inspiring expression of her face and strange charm of her dark eyes, which now shine in highest ecstasy and now are covered with a veil of sadness?

Absolute silence prevailed yesterday throughout the large hall of the Concert Building, filled to the last seat by an audience interested and anxious to hear this woman, who is looked up to by thousands and thousands throughout the world. The speaker was listened to with the greatest interest, as with a clear rich voice, in which every one of her moods was reflected, she gave in broad outlines an exposition of the aim and nature of Theosophy.

At her Headquarters at Point Loma, California, said Mrs. Tingley, she was continually receiving letters from all parts of the world showing how much discontent there was in regard to the prevailing conditions of the day.

"The great human family knows no peace," said the speaker, "but Theosophy gives man knowledge of the wonderful power that he unconsciously possesses. It teaches man self-control, and makes him less selfish. Theosophy is the wisdom underlying all the great religions of the world, and the key-note of every religion is that man must respect the sacredness of life.

"Belief in his own power, this is one of the main purposes of the teachings. We Theosophists do not evade the difficulties of life; on the contrary we try to find them, as Christ did and many others before and after him, urged to do so by an unspeakable love for humanity."

Very clearly Mrs. Tingley pointed out that Theosophy has nothing to do with spiritism, hypnotism, or psychic practices, to which the name of Theosophy has been so often misapplied.

"I do not come to Holland," said the speaker, "to add one more to the already existing religions. Theosophy has no dogmas, and one thing we ask of our followers is strict tolerance for the beliefs of others. As soon as people realize that eternal justice governs their destiny they will be able to strive for perfection. We call this Karma, and everyone who accepts our principles will learn to hold more sacred his life, and come to know that he is at the root of his nature divine. Theosophists believe in Reincarnation, for human life is short, too short, to realize all the beautiful, the good, and the true we feel in ourselves, and to make life harmonious with the glorious law of life itself."

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

In breathless silence Mrs. Tingley's speech was listened to and as it ended there burst forth a long significant applause.

## Theosophical Address by Mrs. Tingley

(Translated from *Dagelykch Nieuws*, Groningen,  
November 20, 1907)

WE have heard many speakers on Theosophy, but none gave us that impression which we received from the address of Mrs. Katherine Tingley, revealing as it did such an intense real love for humanity.

Mrs. Katherine Tingley is the Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, the Headquarters of which are at Point Loma, California. She is the autocratic but beloved Leader of one hundred thousand Theosophists, as we read in an interview published in a well-known American paper.

The large platform was artistically adorned with palms and flowers, and Katherine Tingley, by her words, the tones of her voice, and her expressive gestures, charmed her audience from beginning to end. An inexhaustible inspiration goes out from her face and speaks of life and energy; there is expression in the least of her movements. Small wonder then that there was perfect stillness in the completely filled theater; small wonder that even those among her audience who did not know the English language yet understood the sense of her words. Even they felt that it is she who has received the Truth of all ages from her predecessor William Q. Judge, and which had been handed on to him by Madam H. P. Blavatsky, the courageous Russian woman of noble birth, who was taught philosophy by the Sages of the East for its promulgation among the people of the world. And there were none present who did not feel sympathy for the work that is being done at the Headquarters at beautiful Point Loma, who did not feel a deep interest in the education that is being given there in the Rāja Yoga Schools in the glorious environment of southern California.

Mrs. Tingley is at this time, we are informed, on a propaganda tour through Europe. She has already been to England, Switzerland and Sweden, and is now visiting some of the cities in the Netherlands.

At the beginning of her lecture she explained clearly and in simple words the purpose of her coming here. Repeatedly she receives at the Point Loma

Headquarters letters from all parts of the world which go to show how discontented many people are with the prevailing conditions.

"The great human family knows no peace," said the speaker. "Unrest prevails everywhere. It is our aim to bring to it a doctrine which will give peace, which teaches man the power that he possesses for good, but of which he is as yet unconscious.

"Humanity is everywhere searching for something. Many are discontented with the present system of education; many feel that much more can be done for the well-being of the human family. In the soul of man glorious powers lie sleeping; man must become conscious of those powers, conscious that he is a part of the divine plan. As soon as man has acquired this knowledge, the highest possibilities will come to him. Theosophy brings the same message that Christ taught centuries ago. But in the course of the ages much of the teaching of Christ has been lost. If the teaching of Christ were still known, if it still found application, this new presentation of Theosophy would not be needed. But now it is greatly needed, and it will restore to men what has been lost from true religion.

"The wisdom of Theosophy is the wisdom of the old religions, also it is the wisdom of Christianity which, as also is the case with the other religions, has been so much misunderstood. Theosophy teaches the sacredness of marriage. There would be no divorces if Christ's teachings had been understood. A higher education of the children who go to make up the future citizens of the world will result if parents will take hold of the Theosophical teachings. The greatest enemy of man is his own pessimism, his lack of confidence in himself. Pessimism controls the world; against this Theosophy places its optimism, it gives something to live for, something to die for. What would become of humanity without hope, without the expectation of something higher and better? To evoke that hope, to support that expectation, is the aim of Theosophy, which teaches man to feel himself at one with the higher law of life, which leads him back to the path on which he may walk in eternal light. But many, too many, let pass the short precious time, and too late they feel how much they have lost."

Mrs. Tingley then touched upon some questions which had been frequently put to her. She declared that she believed in Reincarnation, in the return to a higher and better life, in the seeing of loved ones again, because love is immortal. She closed her lecture with an exposition of the divine wisdom of Theosophy, which, she declared, will restore to man confidence and true brotherhood and teach him self control and self development.

"Theosophy has been misinterpreted," said the speaker, "by connecting it with hypnotism, spiritism and psychic practices, and because some professed leaders have advised their students to experiment



along these lines. How may one acquire the knowledge of true Theosophy? Simply by having the courage to study Theosophical literature; to accept the teaching of Karma and to sin less against one's divine nature. This is the first step, and by a little study one will comprehend that Theosophy does not aim to bring forward a new religion."

Mrs. Tingley's speech, which was most impressive, was received with hearty applause, and was afterwards briefly interpreted. At the beginning there had been an announcement made in Dutch that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is not affiliated with any other body calling itself Theosophical which does recognize Katherine Tingley as the Leader and Official Head. No admission was charged to the lecture, as the speaker is traveling at her own expense. Donations, however, might be given for the founding of Rāja Yoga Schools.

Today Mrs. Tingley leaves for Groningen. Thursday she will visit Arnhem, afterwards Germany, and then, *via* London, return to Point Loma.

It is our hope that her visit to Europe may have been in every way successful.

#### Katherine Tingley

(Translated from *Provinciale Groninger Courant*,  
November 20, 1907)

**B**EFORE a crowded audience, which yesterday evening filled every seat in the new theater, Mrs. Katherine Tingley, Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, which has its Headquarters at Point Loma, California, delivered an address on Theosophy as had been previously announced. After a short explanation by Mr. A. Goud on the subject of the evening, Mrs. Tingley appeared on the stage, which was tastefully decorated with shrubs and flowers.

By her every movement, her friendly face, her eyes beaming with compassion and flashing with power, and her melodious convincing voice and impressive gestures, she kept her interested audience spell-bound.

In an extensive exposition the speaker made clear what Theosophy really is. It teaches man self-knowledge, self-control, and therefore makes him less selfish. It is opposed to pessimism now reigning so widely in the world, and replaces it by optimism. It gives man something to live for and to work for, and above all, brings him peace. The wisdom of Theosophy has its source in the foundation truths of all the ancient religions which have this especially in common, that they tend to reveal man to himself and inspire him to respect the sacredness of life.

Mrs. Tingley pointed out with emphasis that many people have a wrong idea of Theosophy, thinking that it is connected with spiritism and hypnotism. Theosophy has no dogmas, it asks a strict tolerance for the opinions of others. The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY wishes every one of its members to be wholly free. The teaching of eternal justice rules in Theosophy, and Mrs. Tingley declared also that she believed in Reincarnation and in the seeing again of one's beloved ones.

The loud applause which followed showed how strong an impression her inspiring words had made upon the audience. At the request of Mrs. Tingley, Mr. Geertsema, though not himself a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, gave a concise and clear summary in Dutch of her lecture, which had been given in her native language. Afterwards Mrs. Tingley accorded an interview in the foyer of the theater to those who desired to meet her.

#### Mrs. Tingley in Nürnberg

FROM Holland, Mrs. Tingley went to Nürnberg. She lectured in the Kultur Verein, the finest hall in the city, where the same scenes were re-enacted as in Holland and Sweden. The Hall was crowded, with not even standing room, and numbers turned away. The audience listened with an interest that was at times breathless, and though many did not understand English, nevertheless it was plain to see that they understood her meaning. RECORDER

## Students'



## Path

### The Music of the Spheres in Hebrew Poetry

Praise ye the Lord.  
Praise ye the Lord from the Heavens:  
Praise him in the heights:  
Praise ye him all his angels:  
Praise ye him, all his host.  
Praise ye him, sun and moon:  
Praise him all ye stars of light.  
For he commanded and they were created;  
He hath also established them for ever and ever:  
He hath made a decree which shall not pass away.  
Praise the Lord from the earth,  
Ye waterspouts and all deeps:  
Fire and hail, snow and vapor;  
Stormy wind fulfilling his word:  
Mountains and all hills;  
Fruitful trees and all cedars:  
Beasts and all cattle;  
Creeping things and flying fowl:  
Kings of the earth and all peoples;  
Princes and all judges of the earth:  
Both young men and maidens;  
Old men and children:  
Let them praise the name of the Lord;  
For his name alone is exalted:  
His glory is above the earth and heaven.

*Psalms cxlviii*

**T**HE psalmody which forms so large a part of public worship seems to owe its rise to the belief that God is gratified by listening to his creatures singing in his praise. To thoughtful minds this seems quite incompatible with any worthy concept of divinity whose glory rather should consist in ceaseless service of the whole with no derogatory afterthought of recognition, and still less applause!

To appreciate this Psalm properly we must imagine the creative Power as dwelling in all forms of life and even present in the crystals and the rocks, so often foolishly considered to be "dead." The Rosicrucians taught that the whole universe was one vast instrument of music and that the breath of God sweeping the strings wakens a melody which rings for ever through the fathomless abyss of shoreless space. In times still further distant from our own Pythagoras had spoken of the music of the spheres. Though quite inaudible to ears of flesh this is the so-called "Word" of God. Everyone nowadays has heard of the suggestive work of Mrs. Watts Hughes who by the singing of sustained notes over a membrane covered with wet paint, has actually created pictures of the flowers and trees by the vibrations of her voice alone. Thus she has amply proved that sound both underlies and is the producer of form.

The ancients taught that through cosmic melody are creatures brought to birth; that by its support they are sustained in life and that death itself is due to the disintegrating power of that eternal, wordless song. The writer of the psalm would scarcely call upon the hills, the waterspouts, the trees, and "stars of light" to join in vocal harmony, so that

perhaps he had in mind that inward melody to which the atoms dance and whose majestic measures lead the planets in their mighty rounds.

Although the public in those ancient days knew nothing of the music of the spheres, it should not be forgotten that the Mysteries have never ceased, nor have they ever been denied to persons qualified to use that knowledge well. And on the other hand, the poet may have written wiser than he knew, helped quite unconsciously by some clear intuition of the Soul. Lit by a sunny ray from that same source perhaps, our Shakespeare penned these memorable lines:

There's not the smallest orb which thou behold'st  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubins;  
Such harmony is in immortal souls,  
But while this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.

STUDENT

### Missing Opportunities

**A** LITTLE poem in *Our Dumb Animals* describes how pious worshipers were venerating a God of mercy in the church while a man of sin came along outside and loosed the reins of the carriage horses. This illustrates the overlooking of what are called *small* duties and opportunities, while occupied in looking for so-called *greater* duties and opportunities.

It is a familiar aphorism of Occultism (in the real sense of the word) that the time for action is always Now and Here; and like such aphorisms it is too simple to seize the attention of most minds. Most people find it easier to act Then and There, because that kind of action wastes itself in the realms of the imagination and so demands less effort. Also they prefer to do *many* things rather than one, and to generalize rather than come down to particulars. All these are dodges to avoid the actual and practical. Hence Occultism may be called the only truly practical way of life.

One who has not the strength for the small duty will not have it for the large; while he is waiting until he is strong enough to cut down the tree at one blow, the patient man will have felled it with a penknife. How many of us pass years waiting to begin, yet missing all the opportunities, like a man eternally walking around a fence, looking for a gate, when he might climb it at any point.

Instead of praying for grace, there is thus a simple direct way of getting it, by cultivating it; but it is too simple and direct for most people. Perhaps they are not looking for grace after all, but for something else.

And occult powers! What power can be greater than the power to do the duty of the moment? What power leads, when practised, to greater results? Those know who have tried. To be simple, practical and to the point is the essence of Occultism. E.

ONCE grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping stones to the higher and more glorious planes of being.—H. P. Blavatsky

## ODE

**B**ARDS of passion and of mirth,  
 Ye have left your souls on earth!  
 Have ye souls in heaven too,  
 Double-lived in regions new?  
 Yes, and those of heaven commune  
 With the spheres of sun and moon;  
 With the noise of fountains wondrous  
 And the parle of voices thundrous;  
 With the whisper of heaven's trees  
 And one another, in soft ease  
 Seated on Elysian lawns  
 Browsed by none but Dian's fawns;  
 Underneath large blue-bells tented,  
 Where the daisies are rose-scented,  
 And the rose herself has got  
 Perfume which on earth is not;  
 Where the nightingale doth sing  
 Not a senseless, tranced thing,  
 But divine melodious truth;  
 Philosophic numbers smooth;  
 Tales and golden histories  
 Of heaven and its mysteries.

Thus ye live on high, and then  
 On the earth ye live again;  
 And the souls ye left behind you  
 Teach us, here, the way to find you,  
 Where your other souls are joying,  
 Never slumbered, never cloying.  
 Here your earth-born souls still speak  
 To mortals, of their little week;  
 Of their sorrows and delights;  
 Of their passions and their spites;  
 Of their glory and their shame;  
 What doth strengthen and what maim.  
 Thus ye teach us every day,  
 Wisdom, though fled far away.

Bards of Passion and of Mirth,  
 Ye have left your souls on earth!  
 Ye have souls in heaven too,  
 Double-lived in regions new!—*Keats*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** The Theosophical doctrine of Karma seems hard and cold. Is there nothing in the teachings of Theosophy which corresponds to the forgiveness of sins?

**Answer** Suppose there was a world where the law allowed every man to have everything he chose to make his own—fame, fortune, knowledge, natural beauty, artistic surroundings, harmony, health of body, power of mind, warmth of heart and the lasting love of friends,—in fact every desirable thing. Would you blame the law if the majority of persons usually chose the things which at best could give but transient pleasure, while they ignored the things giving lasting happiness and peace? Would the law seem hard and cold if, throughout ages of bad choosing it daily offered a weary and unhappy race opportunity to begin over again, so that by selecting the best in nature and in human nature humanity might create for itself an ideal world?

These are the conditions in which we live and such is the working of the beneficent law of Karma. The suffering which warns us that we have selected the wrong things is no more unmerciful than are the insistent lights flashing along a rocky coast to warn the mariner of danger.

Suppose that each man had a dual nature, that he was a god in an animal body, and that by surrendering his will to the lower nature he denied and grievously wounded his better

side. Whom would his repentance concern more than his dual self, which included the offender and the offended? Who could forgive the wrong he had done in crucifying the divinity within except his own soul? If he came to be at peace with the inner Christos, and that was a part of the Christ principle in every other being, would not that unity become the necessary atonement?

It is this duality of man's nature which St. Paul refers to in saying: "for ye are the temple of the living God." Jesus taught men to say, "Forgive us our debts as we forgive our debtors." Forgiveness was assured to sinners provided they were repentant sinners, because repentance meant a turning away from sin to the higher nature. The great faith which healed the palsied man was dependent upon the Christos principle in himself recognizing the divine nature of Jesus. "Not one jot or tittle shall be abated until the law shall be fulfilled," is the Karmic law, no less inflexibly taught in the Bible than in the Bhagavad Gītā.

Suppose the offender was counting upon vicarious atonement and expected that some Savior would forgive his sins. What common ground for fellowship could ever exist between Elder Brothers who had developed the richness and beauty and strength in their natures and weak, beggarly men who were content to live upon spiritual charity because they were too indolent to claim their divine inheritance? The consciousness in man has long since outgrown the form of a jelly-fish and he cannot go back. He has spent ages building up a backbone,—a physical symbol of the moral stamina he normally ought to possess. Nature has led him along until he was able to stand upright on steady feet, with skilful hands and free will wherewith to choose. He has eaten of the tree of knowledge: he knows good and evil and takes what he will. Life is a voluntary development in an eternal process of becoming gradually united with the spirit of truth in each heart—that which knows all things.

In the modern Conflict of the Creeds one might endure agonies of doubt lest he accept the wrong Savior; but the ancient truth of Theosophy mercifully shows each man that as the rightful ruler of that kingdom of heaven which is within, he is always the dictator of his own destiny under the Karmic law. L. R.

**Question** What is the distinction made in Theosophy between the terms higher and lower self and higher and lower ego?

**Answer** These terms are often used more or less loosely, but it is well to bear in mind the definite meaning given to them by H. P. Blavatsky, and this should be adhered to as much as possible. The inquirer is advised to read *The Key to Theosophy* by H. P. Blavatsky in which special attention is given to the definition of these terms. We cannot here quote all that is said, but the following will make clear the special significance attached to each.

H. P. Blavatsky translates "literally from the Occult Eastern terms their equivalents in English." These she gives as follows:

THE HIGHER SELF is *Ātmā*, the inseparable ray above, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it!

THE SPIRITUAL *divine Ego* is the spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which the former is no *Ego* at all, but only the *Ātmic Vehicle*.

THE INNER or HIGHER "Ego" is *Manas*, the "fifth" Principle, so-called, independently of *Buddhi*. The Mind-Principle is only the Spiritual Ego when merged into one with *Buddhi*; no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."

THE LOWER or PERSONAL "Ego" is the physical man in conjunction with his *lower Self*—i. e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with *Kāma Rūpa*, and operating through the physical body and its phantom or "double."

To understand the meaning and right use of these terms fully one must study the complex nature of man from the standpoint of the "Principles." It will however be clear from the above that the terms Higher Self and Higher Ego are not identical. The Higher Self is as it were the root and foundation of all Being, the spiritual essence so to say, that by which man is one with the infinite life. As H. P. Blavatsky says also in *The Key to Theosophy*:

Our God *within* us, or "our Father in Secret" is what we call the "HIGHER SELF," *Ātmā*.

and then goes on to say:

Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its "fall into matter," having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy God, but a poor pilgrim on his way to regain that which he has lost.

The terms lower self and lower ego are practically synonymous as will be seen from the definition given above.

It is very important if we desire to make full use of our study of Theosophy that we should have clear ideas in regard to the terminology, and a constant reference to *The Key to Theosophy* is suggested to all students. On the fly-leaf of the volume is the following:

Dedicated by H. P. B. to all her pupils, that they may learn and teach in their turn.

It is a book that will bear reading and re-reading and well repay the deepest study.

STUDENT

INQUIRER. You speak of Theosophy and Occultism; are they identical?

THEOSOPHIST. By no means. A man may be a very good Theosophist indeed, whether *in* or *outside* of the Society, without being in any way an Occultist. But no one can be a true Occultist without being a real Theosophist; otherwise he is simply a black magician, whether conscious or unconscious.

INQ. What do you mean?

THEO. I have already said that a true Theosophist must put in practice the loftiest moral ideal; must strive to realize his unity with the whole of humanity, and work ceaselessly for others. Now if an Occultist does not do all this, he must act selfishly for his personal benefit; and if he has acquired more practical power than other ordinary men, he becomes forthwith a far more dangerous enemy to the world and those around him than the average mortal. This is clear.—H. P. Blavatsky (*Key to Theosophy*)

## Brotherhood the Lost Key

(CONCLUDED FROM PAGE 3)

his littleness and isolation; but no one wants to rob him of it or share it with him! Verily Theosophy is the gospel of freedom—freedom from everything that is narrow and sordid and bound up; liberation to the light and expansiveness of great Nature. Humanity has gone through a great deal of discouragement and disillusionment, and its alternating moods are of cynical doubt and extravagant superstition. But neither cynicism nor fanaticism is very comforting, and both are destructive forces. Hence the need of restoring bygone faith and joyousness based on knowledge of Man's Spiritual powers and on the genuine experiences of true Brotherhood. LIFE is what the world needs; spasmodic energy is not enough; we must have life that lives in the silence as well as in the whirlwind. And this depends on the ability to recognize fulness where emptiness is generally found, and to feel that the Light of the Universal Spirit, in which all beings share, is never absent from us. STUDENT

## Can the Bible Claim Pre-eminence?

IN a sermon reported by a religious paper (*Unity*), the preacher, whose subject was the Twentieth Century value of the New Testament, endeavors to maintain a position which many will regard as impossible. He tries to regard the New Testament and Christianity in the broadest light possible, and yet at the same time to give them a pre-eminent place among religions and bibles; he recognizes that all religions are derivatives of a common parent, and yet endeavors to give to Christianity a paramount position. This attempt to bestraddle all the diverging steeds of modern thought and drive them with the one pair of Christian reins is often witnessed nowadays. It is little better than a desperate game of bluff.

The preacher first tries to regard the New Testament as one of the world's classics, dependent for its value and interest on the minds of the men who wrote its various books, and not on any divine inspiration. And he tries to believe, that regarded purely in this light, it will be found to have such merits that people will study it enthusiastically and value it above their Plato, Emerson, Aurelius or Shakespeare. People have been set against it, he thinks, by the too great claims made for it in the past, and diverted from its study by the fertility of the modern press; but a time is coming when they will turn to it as a great source of inspiration in daily life.

It was grown out of hearts, coined out of the bitter experiences and deathless hopes of a people who had passed in succession under the persecuting hands of Egypt, Assyria, Babylon, Persia, Macedonia and Rome; a people whose thoughts had been colored by the lore of Assyria, Media and Greece, the wisdom of Egypt, the philosophy of Greece, and the politics of Rome, etc.

But the higher criticism, he says, has only endowed it with fresh interest. We no longer talk about the theology of the New Testament, for it does not exist; but about the theology of the various schools and writers—the teachings of Jesus, the teachings of the Twelve, the teachings of Paul, the later Apostolic teachings, and so forth. He upholds the humanity

and present-life aspect of Jesus' teachings, as against the metaphysical dreams of theology. He speaks of the universal aspiration towards higher ideals of life which is "in the air," the tendency of the positive religions towards universal religion, outdoing on this last point Professor Pfeiderer who defines the "positive religions" as those which claim a monopoly of truth, a pre-eminence of excellence, and ultimate formulas and faiths; and adding that

The devotees of all these, Christianity included, are slowly tending towards the consoling, relieving, inspiring fact that what they hold in common represents the lasting truth, and what they hold in difference—their peculiar tenets, doctrines, their miracle and creeds, their would-be special saviors and saving ceremonies—are transient and passing. They are going to tie up the elements they hold in common, the sense of an increasing purpose running through the ages, the consciousness of a divine immanence molding, shaping, guiding life, and above all the power of incarnating the law of the universe in human life, etc.

But, we are told—

when in this kindly synthesis the universal religion formulates its Bible, catalogues its heroes, collates its texts and parables, this book we call the New Testament, the Jewish, Christian classic, will stand unquestionably as the matchless handbook, not the only, but, perhaps, all things together, the most satisfying and comprehensive text book of universal religion. When the special, the unique, the exceptional, the incredible are eliminated, cross out the miraculous story of blighted fig trees and insane swine, the incredible fables of immaculate conception and bodily resurrection, aye, eliminate, if you please, for argument's sake, the hero story, that of the alleged deeds of the Man of Nazareth, leave standing only the Sermon on the Mount with its high faith and simple worship, the parables with their lessons of trust and tenderness, and you have that which will satisfy the soul in hours of doubt, console it in times of bereavement, inspire it in crises of dismay and discouragement.

This is too much: to prune away the bible and the religion until only the Sermon on the Mount is left, and then claim that this will be found so superior to all else among the world's religions and philosophies that everybody will recognize it as the future supreme bible!

It is a vain hope. The scholarly study of the New Testament and its origins, which the pastor proposes to inaugurate among his flock, can only result, if pursued in the broad spirit which he himself advocates, in a recognition that the book is but a collection of fragments which can be found in much greater fulness in their sources; that the Jesus of the gospels is but one among the Saviors and Helpers of Humanity; that the Sermon on the Mount is paralleled in the far more ancient Bhagavad Gita, the Zend Avesta, and others of the World Scriptures too numerous to mention; and that, in general, the great Root-religion, like Euclid's "whole," is greater than any of its parts.

Of course it is hard for people to tear themselves away from associations endeared to them for generations; but let us remember there are untold ages before and behind the human race, and that we are not destined to be for ever tied down to a particular episode in the history of religious thought such as that represented by the Jewish Bible and Christianity. Or at least, if we wish to cling to those narrow ideas, we cannot at the same time en-

ertain the wide prospects which science and discovery are opening out; the two are incompatible. The truth which the preacher has so boldly affirmed, that the true Religion is that which is common to all religions, cannot be proclaimed with impunity; it sounds the death-knell to bigotry. The aim of one proclaiming it must be to recognize the truth of the Sermon on the Mount and apply it; but not to set up that particular scripture on a pinnacle of authority. STUDENT

## Another Chatterton

MAN'S soul will always try to save him from the terrific mistake of suicide, if he will but listen to it. But it is not often that its admonition can take so dramatic a form as did that of the Poet Francis Thompson. His recent death has caused the story to be somewhat wonderingly told.

He was a waif in the streets of London, selling matches and earning a few pence as best he could. The best was not much; he was starving; a garbage pile in Covent Garden fruit market was his bed. What that means to a poet, and to a poet reared gently, we can hardly imagine. He tried to submit his poetic compositions to editors; but as they had to be written on pieces of dirty paper picked up in the gutter, they had small chance of even a reading. One editor, however, did read some and tried—vainly, until it was almost too late—to find the addressless poet.

In the meantime the starving youth had resolved on suicide, slowly saving up pence enough to buy a lethal dose of laudanum. Having achieved this he retired to his rubbish heap to bid farewell, as he thought, to earth. He drank half of his draught and paused a little while before finishing it. About to resume, he felt a touch upon his arm, and, looking up, believed that he saw that other youth, poet, and suicide, standing beside him. Then as he looked he remembered that Chatterton had starved neglected, and had actually committed suicide; and that on the very next day arrived the letter which, had he waited, would have brought relief. "And so with Thompson," says Wilfrid Blunt; "for after infinite pains the editor had that very morning traced him to the chemist's shop where the drug was sold, and relief for him was close at hand."

Then cared for and helped, his genius ripened, producing a few poems which in their way are as fine as anything in English literature. But the bloom was short-lived; it faded away inexplicably; and as a poet Thompson became well-nigh extinct. His death came recently, after some years of silence.

What was the figure? The "subliminal self," telepathically conscious of the coming of the benevolent editor? The soul taking the form of Chatterton because the fate of Chatterton was burned deep into Thompson's memory—or because, perhaps, the two poets were one and the same entity, each incarnation marked by the same Karma and moving towards the same end? But this time the soul was successful. STUDENT

DURING the severe Atlantic storm early last month the navigating bridge of the *Lusitania*, which is seventy feet above the water line, was struck by the seas at times so heavily as to bend the iron stanchions fixed thereon. J.



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archæology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

No. 7. Teachers and Their Disciples

TO FOLLOW EARLY IN 1908

No. 16. From Crypt to Pronaos

An Essay on the Rise and Fall of Dogma

No. 17. Earth

Its Parentage; its Rounds and its Races

No. 18. Sons of the Firemist

A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents

Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
December the 29th, 1907

Total number of hours sunshine recorded during NOVEMBER, 235.  
Possible sunshine, 315. Percentage, 75. Average number of hours per day, 7.84 (decimal notation). Observations taken at 8 a. m., Pacific Time.

DEC.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
23	29.912	61	54	58	50	0.00	SE	1
24	29.726	65	56	62	60	0.00	SE	6
25	29.650	69	47	51	50	0.00	E	3
26	29.705	63	46	51	49	0.00	E	3
27	29.711	59	52	54	54	0.01	E	3
28	29.698	62	53	55	55	0.08	SE	4
29	29.762	60	47	50	49	0.01	E	3



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902

Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friend**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA

CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET

The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12



WEEKLY ILLUSTRATED



Year 14 Point Loma, San Diego, California Copy 103

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JANUARY 12, 1908

No. 10

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 10

## CONTENTS

### Pages 2, 3 — EDITORIAL

Archaic Ethnology  
Education among the Ancient Mexicans  
A Homeric Civilization  
The Polar Cap  
Some Inland Waterway Projects

### Page 4 — TWENTIETH CENTURY PROBLEMS

Stage Pictures  
Partial Civilization  
Unhampering the Criminal

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

The Red Men and Ancient America

### Page 6 — TWENTIETH CENTURY SCIENCE

Right and Left  
The Central Sun  
The Facilitation of Life  
Geological Orthodoxy  
A Tedious Journey

### Page 7 — NATURE STUDIES

The Southern California Editorial Association's Visit to Lomaland, June 29, 1907 (illustration)  
To Help Nature, or to Ravish?  
Winter and January (verse)  
The Weather Bureau  
Effect of Trees on Rainfall  
Pigs Naturally Clean  
Do Serpents Need Live Food?

### Pages 8, 9 — WOMAN'S WORK

Alvastra in Sweden (illustrated)  
The Higher in Education  
June on the Merrimack (verse)  
A Long Life

### Page 10 — OUR YOUNG FOLK

The Piano  
Lotus Buds in the Garden at Brixton, Eng. (ill.)  
Look up to the Hills (verse)

### Page 11 — CHILDREN'S HOUR

The Frost (verse)  
A Sicilian Tale  
"Quien Canta los Males Espanta"

### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Katherine Tingley at Isis Theater

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

From a Student Traveler's Notes on the Work of Titian  
Titian's "Sacred and Profane Love" (illustration)  
On Lake Vattern (concluded from last issue)

### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

The Public Conscience and the Churches

### Pages 15, 16 — STUDENTS' PATH, ETC.

Sonnet (verse)  
The Powers of Man  
Dreaming and Doing (verse)  
Theosophical Forum

### Page 17 — GENERAL

The Taint of Old Teachings  
A Chinese Romanist Church  
Another Shakespeare Crank

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Archaic Ethnology

NEWSPAPER science is not always in accord with textbook science, as is shown by a paragraph which says that a Professor, "instead of going to geology and physical geography to throw light on zoology, has reversed the process." The textbooks on geology say that we glean information about the order of strata and the past configuration of the land largely from a study of the fossils; so one fails to see what new thing the Professor has discovered. As a fact, geology and zoology are studied together, inferences being drawn in both directions.

The Professor also said that the fact that the same fauna is found in widely separated regions, and the fact that different faunas are found in adjacent regions, shows that what is now separated was once conjoined, and that what is now conjoined was once separated. That too one seems to have heard before. He thinks that there was a connexion between Japan and the United States, and that the East and West of North America were separated. All this is very old; on such indications, Wallace and others based their views about the Lemurian continent in the Southern Ocean, while the existence of dried inland sea basins is of course well known.

But we must not theorize too narrowly on such data. As all geologists will be ready to admit, the distribution of land and water has altered very many times since the beginning of the sedimentary deposits; and, if we are to draw maps of the world at different ages, we must draw them differently for each age. But what is most needed is to study the bearing of the human question on this geological question.

There are seven ROUNDS in every manvantara; this one is the Fourth, and we are in the Fifth Root-Race at present. Each Root-Race has seven sub-races. Each sub-race has in its turn seven ramifications which may be called Branch or "Family" races.

This classification is symbolized by a tree whose main stem represents the Fifth Root-Race, its seven branches the seven sub-races, and the seven twigs on each branch the seven family races in each sub-race, there being therefore 49 of these last. Then, changing the symbol to a cactus, the spines on the leaves are taken to represent the nations and tribes of humanity.

The average duration of a "sub"-race is stated to be about 30,000 years (see *The Secret*

*Doctrine*, ii, 435). Our fifth race is said to have been in existence as an independent Race for 1,000,000 years. These figures are sufficient to give an idea of the scale on which esoteric chronology is built, a scale commensurate with the lapses of time denoted by geological formations. The geologists place Man very low down in the scale of creation, for they regard only his physical structure and therefore endeavor to place him at the near end of an evolutionary scale of animal types. But esoteric teaching states that Man in this Round preceded all mammals, including even the anthropoids; having first appeared in physical form as a colossal pre-tertiary giant, 18,000,000 years ago. It may seem strange that man should precede the mammals, but it is of this present

Fourth Round alone that we are speaking. There were three other Rounds before it; the Man of this Fourth Round ("by 'Man' the divine Monad is meant, and not the thinking entity, much less his physical body"—see *The Secret Doctrine*, ii, 186) had already during the preceding Rounds passed through the lower kingdoms; and the mammals of this Round did not form part of the same human cycle of evolution. The scheme, though orderly, seems complex when viewed in the incomplete way in which it has to be viewed here.

Now in view of the fact that Man has been on the earth so long, that so many Races and their subdivisions have lived and died, and so many geological changes taken place, it is clear that ordinary investigators will arrive at a multitude of conflicting theories when dealing with such a complication of facts. They will elaborate one theory explanatory of a certain

range of facts, only to find it inadequate to account for other facts; and so will go on modifying and enlarging their hypotheses. That they will

ever succeed in approximating the truth by such a method alone is in the highest degree improbable. Even the 30,000 years assigned above as the average duration of a family-race is large as compared with historical time; and, when we remember that there are seven family races in one sub-race, and seven sub-races in one Root-Race, it becomes evident that the scale with which ordinary science deals, in the case of human history, is absurdly small. Such vast vistas might well fill one with dismay at the thought of human insignificance, were there not also the grand truth of Reincarnation, by which Man is represented as a Soul, living throughout the cycles in successive physical environments.

STUDENT

## Education Among the Ancient Mexicans

SEVERAL of the ancient painted scrolls of the Mexicans which have been preserved, contain some series of illustrations of the training of children, both boys and girls, from the earliest years on to manhood and womanhood. And quite a good deal has been preserved by the earliest writers—those who knew and went among the people before their civilization was overwhelmed—in all of which they give the most unstinted praise to the thoughtfulness and care of parents, and the admirable results. Among these early writings is one giving the instructions of a father and a mother, which derive tenfold value from the assurances we have that they were *taken seriously*, both by parents and children. The picture they make is one full of dignity, and worth quoting from. The father is described as saying:

Scorn not him whom you see fall into some folly, but restrain thyself, and beware lest thou fall into the same error which offends thee in another. Go not where thou art not called, nor interfere in what does not concern thee. In conversation do not lay thy hands upon another, nor speak too much, nor interrupt. If thou hearest any one talking foolishly, and it is not thy business to correct him, keep silence; but if it does concern thee, consider first what thou art to say, and do not speak arrogantly, that thy correction may be well received.

If thou becomest rich, do not grow insolent. Support thyself by thy own labors, for then thy food will be sweeter.

A lie is a heinous sin. When it is necessary to communicate to another what has been imparted to thee, tell the simple truth without any addition. Speak ill of nobody. Do not take notice of the failings which thou observest in others, if thou art not called upon to correct them.

Stay no longer than is necessary in the marketplace.

When thou art offered an employment, imagine that the proposal is made to try thee; then accept it not hastily, though thou knowest thyself more fit for it than others.

And to the daughter the mother said:

Be orderly and take pains to manage the economy of thy house. Wherever thou goest, go with modesty and composure.

If another is called by thy parents and does not come quickly, come thou; hear what is ordered and do it well. Never offer thyself for what thou canst not do. Deceive no person, for the gods see all thy actions. Live in peace with everybody, and love every one sincerely and honestly, that thou mayest be beloved in return.

If thou seest anything presented to another, give way to no mean suspicions; for the gods, to whom every good belongs, distribute everything. Guard against evil, which pollutes the mind as mud does water, and once harbored is difficult to expel.

And the following paragraph is worthy of special note in the picture of *well-balanced character* which it shows:

When thou art married, respect thy husband, obey him, and diligently do what he commands thee. Discredit him not before others. If any one comes to visit thy husband, accept the visit kindly, and show all the civility thou canst. If thy husband is foolish, be thou discreet. If he fails in his administration of wealth, admonish him of his failings; but if he is totally incapable of taking care of his estate, take that charge upon thyself, attend carefully to his possessions, and never omit to pay the workmen punctually.

There were many schools and seminaries, for both sexes (separated), and for both nobles and plebeians.

The courses were of work and study combined, such as suited the future of the pupils. Both boys and girls fulfilled the practical tasks and craft-work, each helping in the care of their school surroundings. They studied the stories of the gods, and their influence on the lives of men, history, painting, letters, music, mathematics, athletic exercises, feats of arms for the boys, weaving and domestic duties for the girls.

Acosta, in his work, says:

There is nothing that gives me more cause to admire, nor that I finde more worthy of commendation and memory, than the order and care the Mexicans had to nourish their youth; for they knew well that all the good hope of a common-weale consisted in the nurture and institution of youth. The zeal they manifested for their education, and many of the lessons they taught, might serve as instruction to us, seeing that we Christians do not that which the children of darkness did, wherein we forget our duties.

And Clavigero says, after commending both the public and private economy of the Mexicans, their zeal for justice and love of the public good, that "the education of youth, which is the chief support of a State, and which best unfolds the character of every nation, was among them of so judicious a nature as to be of itself sufficient to retort the supercilious contempt of critics upon themselves, who believe the empire of reason to be circumscribed to the boundaries of Europe." G.

## Homeric Civilization

THE geographer of the future, describing country after country, giving their population, size of army and navy, revenue and other customary details, will have to add one more—average amount of haemoglobin! The reader knows of course exactly what that is, but in case he may have momentarily forgotten, we will mention that it is that constituent of the blood in which the iron thereof resides. The blood of the Iclander, it appears, contains more of that desirable element than that of any other countryman of Europe. As to America statistics are not given.

In the *National Geographic Magazine* an Iclander sings justifiably the praises of his country, putting in the haemoglobin touch as a finisher. Longevity is another index to the general health. That health the people get by living close to nature, physically and mentally; and by having provided themselves with an ancestry which for many hundreds of years did the same. They combine the nature life—necessary to earn their living—with high culture dating back to their origins, which of course were Teutonic and Celtic. From the ninth century the nation began to produce the great poetic literature known as the Sagas, once more than a hundred in number. About a third survive and the Iclander of today, whatever his status, knows them by heart. He makes them his mental foundation and then builds thereon. In the autumn afternoons and winter evenings he recites them to his fellows, and there are even traveling troubadours who make that their business.

But the culture does not stay at that. It is not popular medieval; but, with that foundation, entirely modern. It reaches both ways. There is "a pastoral and Homeric civilization" in, and also of, the twentieth century. Every child at twelve can read.

In no country in Europe are so many books printed and sold, in proportion to the population. A population of only 76,000, scattered in many hamlets, has 12 printing presses, . . . ; about 100 books annually, 14 newspapers, and 8 periodicals are produced to satisfy the literary needs of this little nation.

To get the right perspective on these figures, we should remember that our population is about 1100 times as large. Say a thousand times, and then add three ciphers to each of the figures. That, for example, makes 12,000 printing presses and 100,000 books a year. Possibly these people may look down on our culture. "Can the lowest farm-laborer," they may ask, "recite his Shakespeare, his Chaucer, or even his Longfellow and Tennyson, by heart?" Yet they *can* recite their Sagas and they also know *our* poets and philosophers and historians!

STUDENT

## The Polar Cap

GEOGRAPHIES do not as a rule contain the name *Beaufort Sea*, and even the modern edition of Macaulay's appalling schoolboy, if there is a modern edition, need not blush to find that there is one thing he does not know. It stretches westward from Greenland to Alaska, and northward to the Pole, and is called a sea because geographers think it is one. We can draw a sort of circle round the Polar water, filling in gaps between the extreme north coast of Greenland, the Peary Islands, Bank's Land, Alaska, the islands known as Wrangel Land and New Siberia, Siberia itself represented by the North-East Cape, Franz Josef Land and Spitzbergen. From this circle a sort of sunken shelf runs out for about 60 miles. Then the water suddenly deepens, how much we do not know. And it is assumed that from the edge of the shelf northward, clear water surrounds the Pole. According to Theosophy, however, not so. There is land around the Pole, not to be submerged during man's *this-time* sojourn on earth:—for, still according to Theosophy, he has been on earth *cyclically* three times before, and will come here *cyclically* three times more. H. P. Blavatsky says:

It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our "Round." All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.—(*The Secret Doctrine*, Vol. II, p. 400).

STUDENT

## Some Inland Waterway Projects

THE Inland Waterways Commission advises the construction of canals and river improvements to unite the great lakes with the rivers of the Mississippi Valley and to connect the rivers with each other, thus securing unbroken communication from Hudson's Bay to the Gulf; to connect the mouth of the Mississippi with all the ports on the Texan coast and with the Rio Grande; to connect the Mississippi with Mobile Bay, and with the Atlantic seaboard by way of the Suwannee River and a canal across Florida; to connect Delaware Bay with Chesapeake Bay by improving the present Delaware and Maryland canal, and with Raritan Bay by a canal across New Jersey; and to cut through the isthmus of Cape Cod, thus providing a direct route from Long Island Sound to Massachusetts Bay and Boston Harbor.

T.



## Some Views on XXth Century Problems

### Stage Pictures

MR. GORDON CRAIG, son of Ellen Terry, proposes to do away with the actor on the stage and substitute moving puppets. The scenery will be as we have it now, perhaps prepared with greater care and beauty, perhaps movable with greater ease and frequency because of the absence of human players on the boards. It could in fact change a little from minute to minute to suit the progress of the piece. It could be arranged to show perspective, and the diminution in size of the puppets to correspond with their apparent distance would greatly heighten the illusion. The puppets will be dolls, exquisitely posed and dressed; those in the front, of life size. They will not gesticulate, but have at most one or two poses for each of their appearances as the piece goes on. The audience will be supposed to divine what is going on, or to learn it from a program. Mr. Craig does not say whether he would have an endless musical accompaniment Wagner-wise.

This he calls a reformed stage; but it is obviously the substitution of another art. It is the pictorial art; the piece will be a set of pictures, in three dimensions, and changeable instead of fixed.

The stage needs this radical reformation, he thinks. It is true that we have a few, a very few, great actors, capable of sustaining the illusion of their part. But their work is totally marred by their ungeniused supporters, who break the illusion whenever they speak or even move. Since a whole company cannot have genius, the only remedy is to abolish the spoken element altogether. Thus Mr. Craig's position is exactly opposite to those other people who want to simplify or even abolish the scenery and leave the audience to concentrate their entire attention on the players.

The evil constituted by the "star" and lesser stars is very real. But may it not be due to the star himself and to the people who flock to see *him* instead of the play?

It is now several years since Katherine Tingley in her dramatic work began to teach her students to play their parts impersonally and anonymously, no names being announced or known to the audience. She saw with perfect clearness the evil upon which Mr. Craig dwells, but saw another remedy. The remedy is that each performer shall concentrate his attention upon the piece as a whole and upon his own share as only contributory to the total perfection. The star, if there be one, knows that he will gain no *personal* fame from the result, and therefore does nothing to call attention to himself. He is not half-hypnotized into his own personality by the unnatural focussing of public attention which the present system involves, and in which egotism grows like a weed in the sunlight. The others have no sense of being overshadowed, of being mere setting and fillers; and can give their work and their imagination to the whole picture.

We would commend this reform to Mr. Craig; he will find the results beyond his imagining. He will find that a company of

secondrate actors, doing their best *for the piece*, will give a far better presentation than if they had an ambitious, self-conscious egotistic star or two in their midst. They will be easily trained and lend a harmonious co-operation of work and imagination which it may safely be said, will be quite new to him. It is not true, or very partially, that the great actor is born not made. If from the first—as in the Rāja Yoga system of education—children are trained *away* from personality and egotism, it will be found that they are all actors. They show a free and natural imagination which makes the art easy. The very youngest children tell each other vivid fairy stories, and enact them amongst themselves with extraordinary vividness and livingness? What is this but acting? And why should the art be lost with the passing of the early years? STUDENT

### Partial Civilizations

UNTIL we give a broader meaning to the word civilization, or at least furnish it with an adjective, we shall never understand the meaning of history or see a correct picture of the world today. As man is a compound of powers, the general high cultivation of any one of these is a variety of civilization.

When we speak of our own civilization we call up a composite idea of an innumerable number of mechanical inventions and of the science upon which they rest. Our own is *the* civilization of mechanical invention. In that mental power and its use we regard ourselves as pre-eminent. Our own is not *the* civilization of spirituality; for in that we have been surpassed by earlier nations. Nor of philosophical speculation, for in that we have been surpassed. Nor of art, for in that we have been surpassed. At each epoch some one thing was regarded as supremely important, and that became the keynote.

Nevertheless a perfectly balanced view is practically impossible. We are intimately acquainted with our own civilization because we live in it, just as we are intimately acquainted with our own continent because we live on it. To compare our civilization with any past one is like comparing our continent with one submerged whose peaks only remain upstanding above the surface. We cannot exactly compare the average man of today, his mind, his interests, with the precisely corresponding man of the past. We can overhear the conversation of one in the streets of London and New York; we cannot hear that of the other in the streets of Memphis and Athens and Babylon. Some touches the Greek and Roman poets and dramatists have given us; but they are but the peaks above the water. Imagine the savant of three thousand years from now looking back at us; he will appreciate what we are no better than we appreciate what was the man three thousand years ago in Greece.

But if we cannot fully know the old civilizations we can at least know that in each of them the one human spirit was working out some power, carrying some special power one step further. That which has been achieved

may be overlaid; it may go into temporary abeyance whilst some other is brought to the front for *its* next step. Nothing gained is lost; all the past is in us. And in our own civilization, or in some one to follow, all the acquisitions of the past will come to light, all the sleeping powers will awaken and function with greater sweep than in their special days. With greater sweep, for the special failings of each of the successive phases will have been outgrown. Only the ripened fruit and not the parasite will be in that harvest. With the attainment of full self-consciousness as souls, an utterly new path will then open before all men.

STUDENT

### Unhampering the Criminal

AN Italian scientist, Baron Garofalo, thinks he has found a sociological argument for capital punishment. It is summed up in the sentence: "Any organism reacts against any violation of the laws that govern its natural functions." Society is an organism. The criminal interferes with its order and progress, and introduces confusion into the ideal harmony. It must therefore extrude him. If his criminality is not absolute, but may be cured by a term of extrusion or by punishment, he may be allowed to return after a reasonable presumption of reform. If his criminality is innate and a necessary part of his being, he must be removed finally—killed. Not, however, vengefully or in this case curatively, but that a disturbance may cease to be.

But if chopping off his head or hanging him does *not* make him cease to be, but on the contrary makes him more of a social disturbance than ever? If his criminal mind and desires are now freed for a career of extraordinary activity?

Many artists and thinkers use tobacco for the reason that in slightly dulling sense activity and the more prominent physiological changes they think it leaves the mind freer for its creative work. In judicial killing these changes are suddenly reduced down to nothing before they have, either slowly and normally, or quickly by disease, run their cycle. The mind cannot return for rest into its higher nature, for it is still full of an energy that can only find satisfaction in the prolongation of its common activity and in the continuance of its previous chains of feeling. What these chains of feeling are in the case of an executed criminal may perhaps be imagined. Is he then such a being as we want in our terrestrial atmosphere, a freed focus of the worst feeling and impulse, an intensely productive center of crime pictures? Are we any of us so strong in our own thought current as to be wholly unsusceptible to suggestion and coloring from such a source? Are not some, prospective mothers, children unborn, weak and negative natures, permanently or temporarily pre-eminent susceptible? But whilst the criminal is alive we can keep his mind busy, awake desires in which his criminality is not involved, and perhaps enable him to reach a new level of life.

STUDENT

# Archaeology Palaeontology Ethnology

## The Red Man and Ancient America

**R**ESPECTING the hastiness of our conclusions about past races, derived from a consideration of their remains, some writer has said that we discover a skeleton and immediately picture to ourselves a naked barbarian, hideous and grinning like the skeleton; then perhaps we find a stone axe near the skeleton, and forthwith imagine the grinning savage armed with the axe. The discovery of other bones is certain to suggest murderous rage on the part of the aborigine with the hatchet. Similarly an article in the *CENTURY PATH* once threw cold water on the idea that the ancients were all stiff-jointed and sat on stone chairs, and suggested that they were actually alive like us and used cushions.

There is a good deal of truth in this. All that would be left of the greatest modern scientist or divine, after a few millenniums, would, under the most favorable circumstances, be a grinning skeleton, or possibly a dry mummy; while, in the case of an unburied person, we might also find a few buttons, the horn of a pocket-knife, and other mysterious odds and ends suggestive of primitive barbarism.

Rev. J. A. Easton, in the *Ohio Archaeological and Historical Quarterly* (October), says that our favorite childhood pictures of painted warriors attacking frontiersmen or torturing their victims, prevent us from having a just idea of the North American Indian. We think of him as a blood-thirsty rover, without more fixed relationship in life than the beasts of the field. But the scalping scene is no more the true picture of his life than the bayonet charge is of ours. In his descendants we can see the taste and skill and the fine qualities of mind and character; and in Ohio there are remains which prove that he had no mean mathematical knowledge and engineering skill.

Another point, continues this writer, is that archaeologists are too ready to imagine that each different kind of mound, etc., was built by a different race; whereas there is no reason to suppose that the people in those times were not able to build several different kinds of buildings, or that they had no differences of taste, or that a single race might not have been divided into different groups and classes. In short the ancients were not only alive and decent, but they varied in tastes and types among themselves just as we do. Continuing the parallel between old and new, he quotes the following remarkable statement:

"As to origin, Beard well observes, in reference to the 'New World': 'It is quite as old if not older than that on the other side of the globe. Ages before it was known to Europe, successive civilizations arose, flourished and decayed, and, as far as anything is actually known on the subject, it is just as possible that the Old World was discovered ages and ages ago and was peopled from America, as that the native inhabitants, the forefathers of our Indians, came from the Eastern Hemisphere, for America is a very ancient land. Of course no one thinks this is the case, but really nothing at all is known about it.'"

The writer then gives an epitome of the dwellings, household customs, brotherhoods, marriage customs, myths, etc., of the Indians. He supposes these people to be variants or divergences of a single stock; and, though he calls them barbarians, he endeavors to give a nobler idea of their character and attainments than many people entertain concerning them. Theories of derivation or origin are let alone; and one does not gather whether the Indians are supposed to have been progressing, retrogressing, remaining stationary, or doing all three alternately.

Commenting on the above, one might ask, What of the builders of the temples and pyramids in

Central America? What of the Incas and of the pre-Incal civilization that erected the colossal walls on the mountains in Peru? Were these also Red Indians? If so, the stock has degenerated from a great height. It is strange how archaeologists seem to pass over these greater remains and dwell on the remnants of comparatively lowly races; it is because they have a leaning towards the barbarian theory of human origin, a leaning due both to theological and to scientific ingrained ideas. But between the two extreme theories, that each kind of building was built by a different race, and that they were all built by one race, there is ample scope for a more moderate view. Taking the analogy of the Old World, one would infer that as there have been and still are many races and nations therein, so it must have been in America. Ordinary thinkers are, however, met here by a preconceived idea which limits their minds. It is the idea that humanity originated in the Old World,—after all, simply one of those insular prejudices which people so often have about their own particular country or race or times. But why should humanity have originated in the Old World rather than in the New? Can it be because we ourselves belong to the Old-World stock and know a little Old-World history while being ignorant of what may have happened in the New during the same periods? Can it be that in the New were found only comparatively uncivilized peoples and that therefore the people in the New must be in an earlier stage than those in the Old? This will not do for two reasons: first, the people in the New World, instead of evolving, are dying out; second, there are evidences of greater civilization in the past—the greater the further back we go. Clearly, then, the evidence goes to show that the New is older than the Old, since its civilizations are over, whereas those in the Old are still going on. So perhaps, after all, we might more reasonably infer that mankind originated in America, passed on his civilization to the Old World, and then entered on a decline in America.

But perhaps mankind may have originated in Africa, or in Australia? He may have originated in the Arctic Circle or the Antarctic, for there have been times when these were warm. Also, so geologists say, there were times when parts of the present ocean-floor were dry land supporting animal and vegetable life. Perhaps mankind originated on one of those submerged continents.

But speculations of this kind are endless and various according to the limitations of those speculating. It will be comparatively unprofitable to study all the views put forward by scientists who have made special studies of some particular race or country or branch of science. The views theological, views biological, views anthropological; the views of archaeologists in Turkestan, biologists in Java, anthropologists among the Red Men; the views conservative, liberal, independent, practical, mystical, etc., etc., are so plentiful that the future student will argue that there must have been a great many different races on our soil, for one race could not have so many views.

The races at present on the earth are like a few leaves of some tree. The leaves come from twigs, the twigs from branches, and the branches from a stem; and there are other trees. We are trying to piece together these sundry remains. It is much as if a zoologist were to try to build an animal out of the mixed bones he might find on a scrap heap. Some bones might belong to the same animal, others to totally different animals. To trace the affinities between the various races now found on the earth, it would be necessary to go much further back in time than our speculations extend. We must go back to geological epochs; for all that vast drama of

rising and sinking lands, of denudation and upheaval, did not take place merely for the benefit of the trilobites and lamellibranchs. Man did not appear at the end of the Quaternary age, nor even at the beginning. He is far older.

If one were to attempt to state definitely in a few words the state of the case as regards the relative antiquity of the different continents, one would certainly cause misunderstanding; because the question is not so simple as that. It is complex, just as other kinds of history and science are complex. The continent of America is indeed older than the continent of Europe. It is properly the continent of the Fifth Root-Race, though Europe and Asia Minor, which appeared somewhat later, have been regarded in the Old-World sacred histories as being the continent of the Fifth Root-Race. Hence America, in common with Europe and part of Asia, was peopled from the older continent of Atlantis, now submerged. The races that peopled it consisted partly of the highly progressed Atlanteans, who passed on their spirit to the newly-coming Fifth Race, and whose wise Initiates still live in tradition in America; and partly of the degenerate part of the Atlanteans, who subsequently degenerated still further. The language of these latter was agglutinative, and its relics are still found in America.

Thus, as in the Old World, we must look for a long and complicated history of races of varying origin, resulting in the present mixture of degenerated stocks. And, though it is a great advance to have portrayed the "Red Man" as the writer has done, instead of as a cruel ignorant barbarian, the idea of a "Red Man" is still far too narrow. One has only to think of similar phrases with different colors, such as the White Man, the Yellow Man, or the Black Man, and it becomes evident that inclusive terms like these only mark the superficiality of our knowledge concerning the things to which they are applied. When we have fuller knowledge, we abandon the inclusive term. But there are accessible authorities who represent the past history of America as one of migrating races and successive waves of civilization of different kinds, just as in the Old World.

To complete the picture of ancient humanity, derived on both continents, from still more ancient stocks, it remains to call attention to the perpetuity of the human Soul. This will prevent any pessimistic ideas founded on the supposed futility of civilizations rising only to fall and be extinguished. The outer appearance is only the passing shell, the temporary abode, of the indwelling Spirit. Races die as bodily organisms die; but that which is within remains. The universal law of Rebirth applies to races. The civilizations of ancient America have had their day and fulfilled their purpose. The Souls of the people have passed on into other races, or are waiting to do so.

The tremendous energy of Americans and a frequently remarked resemblance in feature to aboriginal types, are not due merely to the influence of climate, but are also accounted for by the fact that the strong men of old are reappearing on their native soil. But so far this energy has been chiefly expended along lines of material development. It is rapidly bringing to a head all the tendencies of modern civilization and bursting old forms. If it were not for the influence of Theosophy, to direct it into new and wider channels, this energy would become a destructive force threatening the ruin of our civilization. But under the guidance of a truer wisdom and insight, it can become a potent energy for progress, enlightenment, and freedom in the best sense of the words. Let us, then, try to keep before us a nobler and worthier idea of that ancestry to whom we are heirs, and of our possibilities. STUDENT

# ✧ The Trend of Twentieth Century Science ✧

## Right and Left

IN the *Medical Record* Dr. Gould tries another shot at the problem of right-handedness. But though he gets a little nearer the mark he can by no means be said to have hit it. We are right-handed, he thinks, because primitive man in battle used his left or shield-bearing hand to cover his heart, while with the right he actively brandished a spear.

"Next to fighting and synchronous with it was the need of barter, and the fundamental condition of bartering was counting with the low numbers, one to ten. The fingers of the free or dextral hand" — the other holding the shield — "were of course first used . . ."

This second reason therefore depends on the first. But if, accordingly, we are to make battle the primary cause, and admit that as the left hand must stay at home with the shield defending the heart, the right must become the more active: we must also admit that the opposite would be the case with the legs. It is upon the left leg that the work of throwing the active and aggressive right side of the body forward would fall. The left leg would therefore as much stimulate the development of the right side of the brain as the right arm the left side of the brain.

But that apart, it is clear that the left hand is selected to defend the heart *because the heart is on the left*. And why that is the case is unexplained. Embryonically, and on the lower animal levels, the heart is in the middle. Why, as development advances, does it shift to the left?

Another step may be taken when the body is recognized as in some sense a magnet with poles right and left, and also as another with poles above and below. We know already that when the two hands are held near each other and the muscles of the one put on tension, a current passes across to the other. The active hand becomes electrically positive to the other. That the right is the positive pole of the lateral magnet may have made the use of that hand easier than the opposite and so have generated left-brainedness. But we still do not know *why* the right was initially positive nor why the heart shifted over from the middle toward the region of the left pole.

STUDENT

## The Central Sun

PROFESSOR Tarrida del Marmol, moved by a letter he has received from an eminent Russian astronomer, Baron Stackelberg, arguing that Alcyone of the Pleiades is the center of the solar system (a Theosophical teaching) breaks a lance against that view. He goes further, maintaining that our system has *no* center of rotation. "So my conclusion is that all the evidence is against the theory of the sun describing a closed orbit in space, and that we ought to dismiss such hypothesis once and forever." We have known of more than one hypothesis dismissed "once and for ever" having had the temerity to return and even compel its universal acceptance!

The Professor examines several possible

centers. Of some we know the mass; of others not. Given the distance of that star or group which is our rotation center, we can from our mass deduce its mass. The stars named by the Professor, whose mass we know, turn out not to have enough. There remains Alcyone and the Pleiades group. If they are to be our center they must have, we are informed, a total mass 9,000,000 times that of our sun. The mass of Sirius is supposed to be known, and the light he sends us. *Assuming* that the light received by us from any body must have a definite ratio to the mass of the body emitting it, it follows that the Pleiades group must send us 1000 times as much light as Sirius. As it does not, it cannot have the mass required for our center at that distance, and is therefore not our center.

But the argument is vitiated by the assumption. The Pleiades, or any other star or group, may be radiating any quantity of force which does not reach us as light, perhaps belonging to higher octaves of which we have no cognizance whatever. The Professor's conclusion might be therefore more modestly expressed: "So my (provisional) conclusion is that all the (present — 1907) evidence is against the theory of the sun describing a closed orbit in space, and that we ought to dismiss (suspend) such hypothesis once and for ever (pending further facts)."

STUDENT

## The Facilitation of Life

FULLER reports are now to hand of Professor Yves Delage's experiments on "artificial production of life," to use the words of an English *scientific* paper! They consisted in exposing the mature eggs (unfertilized) of the sea-urchin to sea water containing a little tannic acid. The development of an egg into an organism consists first in the single cell becoming two, each of these two becoming two others, and so on. The theory upon which Delage worked was that for the division to occur it was necessary for the cell wall to liquify so as to allow half the contents to escape and form the second cell. When they had done so and the matter that was to become the second cell had fully separated, its boundary had to coagulate to form a new cell wall for it. In its turn this boundary had to liquify for the next division — and so on, the whole process being regarded as a succession of liquifactions and coagulations. These changes were found to take place in the presence of the tannin as well — apparently — as if the cell had been normally fertilized. The word *apparently* is very necessary: from thousands of eggs only four reached maturity; of these four one died; the remaining three turned out to have no stomachs and could not take food!

But what, exactly, would it be proper to say that the tannin had done, if it had acted perfectly and the creatures had properly developed and matured? Surely at most that it had acted as a stimulant. Less than that would probably be the truth — that the chemical actions it had set up had cleared the way

for the essential and vital work of the egg.

The assemblage of the right conditions clears the way for vital work, or enables a vital monad to incarnate and work among them. But science wants to have it that the right conditions, once assembled, *will of themselves* work vitally.

STUDENT

## Geological Orthodoxy

THOSE who wish to hold heterodox views on geological subjects may take comfort from the extreme diversity of the orthodox and official pronouncements. So great indeed is this diversity that heterodoxy is not to be easily achieved. How old, for instance, is the earth's crust? How old is the earth as we know it? Lord Kelvin has estimated that at its first formation the crust had an average temperature of 7000°; Professor See, after some discussion of the question, has finally settled down upon 2000°. The latter, reasoning from his view, gives the earth's age as 8,302,210 years. Fisher finds this too much and allows only 5,262,170 years. Professor Sollas, on the other hand, wants 20,000,000; and Lord Kelvin 101,673,000! Read, however, writing 30 years ago, wanted five times as much as Lord Kelvin; Darwin three times as much. Amidst all these, Theosophy not only feels herself not heterodox but even fairly modest in asking 300,000,000 years since the beginning of sedimentation, being glad to find herself in accord with Darwin. Professor See thus finishes his recent remarks:

In contemplating this result we are again confronted with the question of the cosmical significance of radium. Several years ago, when the enthusiasm over the radium discoveries was at its height, there were those who admitted a terrestrial history of a thousand million years. . . . It is a remarkable fact that the more we study radium, the less we seem to really understand the part it plays in cosmical processes.

In other words all reasonable speculations are in order; nothing is known; there is even no orthodoxy and therefore no heterodoxy. The data are altogether too few. Some scientific Providence may have sent us some radium by way of a hint not to nail any theories to the mast, a hint that discoveries are close at hand which will belate every textbook. STUDENT

## A Tedious Journey

PROFESSOR Thomson, recently lecturing on radium, remarked that it was quite true that a pinch of it would give out energy enough to carry a ship across the Atlantic. But it would do it so slowly (dying, as radium, in the process) that the passengers must be prepared to give two thousand years to their journey. For our own part we should find it tedious after a very few centuries.

When the chemist-engineer who ran this ship reached New York or Liverpool and opened his pill-box to look at the fuel, he would find that in place of radium there were small quantities of lead, helium, and eight or ten short-lived elements with no name. But whence came all this energy? STUDENT



## Nature

## Studies

## To Help Nature or to Ravish?

**N**EAR Spitzbergen there is a group of islands, including one called Bear Island, to which no nation has yet laid claim, and which, as a consequence, are exposed to the carelessness and rapacity of irresponsible visitors. They are plentifully stocked with game and have valuable mineral deposits; but the game are killed at all seasons of the year, and killed wantonly. One visitor last summer reports that a party of tourists killed 100 reindeer, leaving their carcasses where they fell and only taking away a few of the finest heads and antlers for mounting. The eider duck is so unsophisticated that it can be lifted from the nest while the down and eggs are stolen. In Norway stringent laws have been enacted to protect this bird. The walrus is nearly extinct, the white whale is becoming scarce, and the number of seals is greatly reduced.

One is glad to see protests against wanton destruction; but the feeling is somewhat modified by finding that the protests are grounded more on economy than any more chivalrous motive. The cry is that the animals are being wasted and it is accompanied by a description of the profits that might be made if the exploitation were done systematically by a government or other body. It would be more gratifying to find the vices of greed, rapacity and barbarianism condemned for their own sake, instead of being merely used as arguments to enforce a plea for industrial economy. To be merciful because it pays is only a second best.

One would be glad to see a nation take charge of the islands and keep out the free-lance vandals; but one can only regret that the nation should step in for practically the same purpose as the vandals—namely, to exploit the place for its mineral and animal wealth. Supposing some Government could step in solely in the interests of order and protection, without any design of profit; would not that mark a new era in progress?

One would imagine that if a Government, or alliance of Governments, having a prior claim by reason of proximity, should step in and take charge, no valid obstacle could be opposed by any other power. And such a body might lead the way to a new order of things by showing that the desire for increased wealth was not its leading motive, but that a reverence for the earth and its creatures and a desire to protect them were dominant incentives.

We are not prohibited from utilizing natural resources, but there are varying degrees in



Lomaland Photo. and Engraving Dept.

THE SOUTHERN CALIFORNIA EDITORIAL ASSOCIATION'S VISIT  
TO LOMALAND, JUNE 29TH, 1907. VISITORS COMING OUT OF THE FRONT ENTRANCE OF THE  
RÂJA YOGA ACADEMY, AFTER THEIR RECEPTION, TO BE SHOWN OVER THE GROUNDS.

## WINTER AND JANUARY

From Spenser's *The Rolling Year*

**L**ASTLY, came Winter clothed all in frieze,  
Chattering his teeth for cold that did him chill;  
Whilst on his hoary beard his breath did freeze,  
And the dull drops, that from his purpled bill  
As from a limbec did adown distill:  
In his right hand a tipped staff he held,  
With which his feeble steps he stayed still;  
For he was faint with cold, and weak with eld;  
That scarce his loosed limbs he able was to weld.

**T**HEN came old January, wrapped well  
In many weeds to keep the cold away;  
Yet did he quake and quiver like to quell  
And blow his nails to warm them if he may;  
For they were numb'd with holding all the day  
An hatchet keen, with which he felled wood  
And from the trees did lop the needless spray;  
Upon a huge great earth-pot stone he stood,  
From whose wide mouth there flowed forth the  
Roman Flood.\*

\* Aquarius, from whose pot flowed the Po.

which our utilization may be mingled with greed or with forbearance; and, if our motives cannot be wholly unselfish, they can at least contain a larger admixture of the nobler sentiments. The earth may be regarded as a mine or hunting-ground; but it may also be regarded as a garden. With some the forests are game-preserves; with others they are temples. Even the continents have been regarded as fields for destruction and devastation by hordes of militant barbarians. Those who still perpetuate these tendencies go forth inspired with the desire to see if there is anything they can kill, knock down, deface, or carry away. Others of nobler mold may feel the desire to let things alone, to lend a helping hand to Nature instead of thwarting her, and to encourage her willing bounty rather than to try to tear out her heart.

STUDENT

## Effect of Trees on Rainfall

**T**HE effect of forests on rainfall has been carefully studied by Dr. J. Schubert, of the Prussian School of Forestry, who, after five years' observations, finds that the forest stations show most precipitation, the ones at the forest edge less, and those in the open least; due allowance being made for difference in wind and other conditions. T.

## The Weather Bureau

**T**HE warnings of the Weather Bureau have been proved to be a profit to the people of the United States, says the *National Geographic Magazine*. A skeptical insurance company, determining to investigate the problem, found that the country saves every year some \$30,000,000 as a

result of the warnings; and as the Government spends \$1,500,000 annually on the Bureau, the profit is equal to a dividend of 2000 per cent.

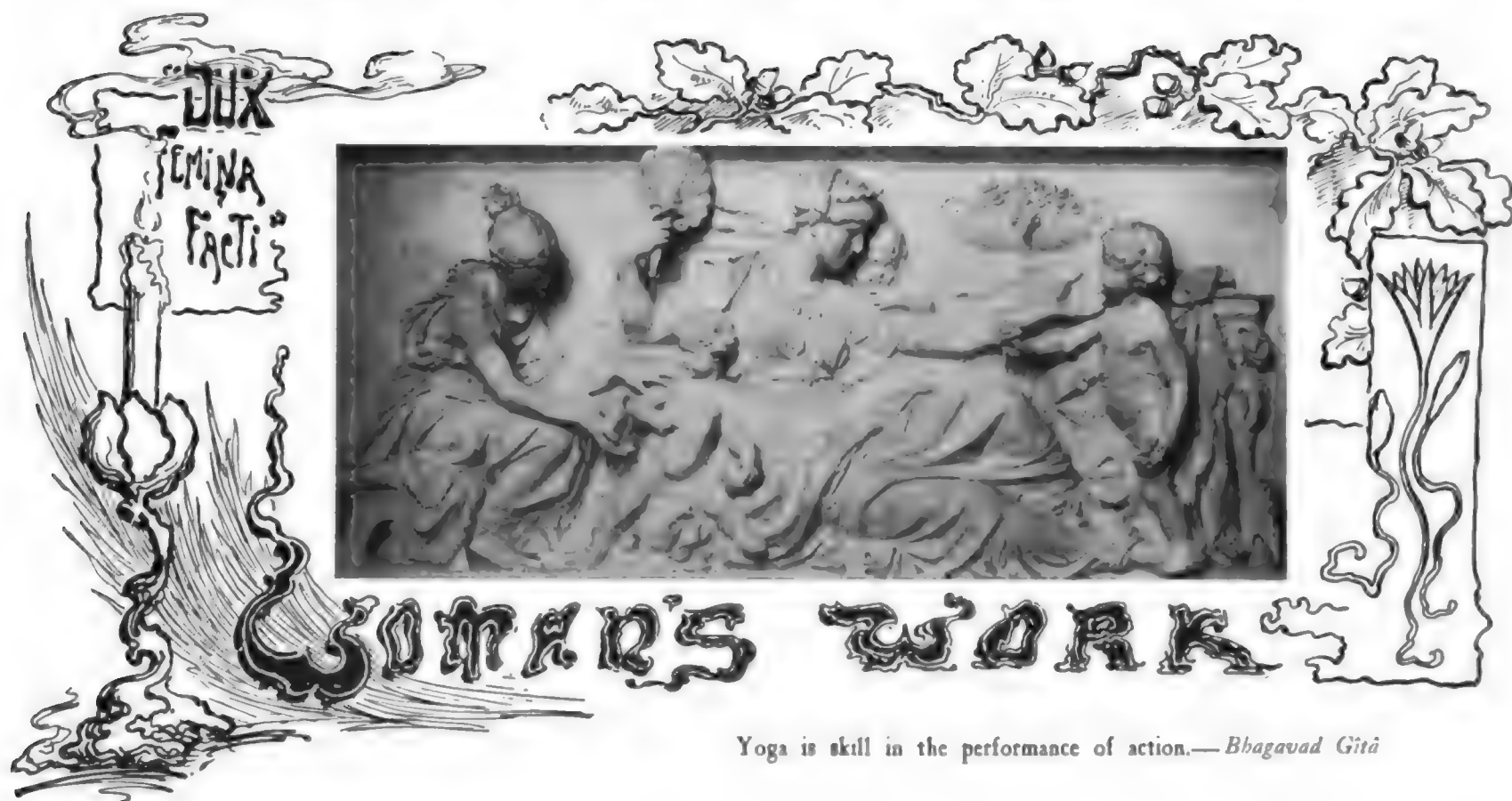
Congress has recently given a sum of money for the erection of a solar observatory for the study of the connexion between the sun and the storms which sweep across the continent. The site is an unnamed peak in the Blue Ridge, 65 miles from Washington; and it has been christened "Mount Weather." STUDENT

## Pigs Naturally Clean

**O**NE has heard it claimed that pigs are really cleanly animals, being rendered dirty only by the close quarters in which they are kept. A certain breeder has tried the experiment of providing his hogs with a bath; they like it, and the only trouble is that they all want to use it at once. They use it so often that their skins are always clean. Pigs will not soil their nest unless compelled by man to do so, and take great pleasure in being provided with new straw. If this is true, then the charge of compelling an animal, against its will, to lie in its own manure, must be laid on the shoulders of man. T.

## Do Serpents Need Live Food?

**T**HE belief that certain serpents, kept in the Zoological Gardens, required to be fed on live animals, appears to have been a mere superstition; for the superintendent of the Gardens in London announces that he has been for six months feeding the serpents on dead rabbits, pigeons, fowls and goats, all of which were eaten with avidity. Even the great pythons, which had always been fed on live goats and rabbits, readily took those animals dead. Perhaps even the wildest creatures are amenable to reform. H.



### Alvastra in Sweden

THE Swedes have from olden times been known for their deeply-rooted religious feelings; and when Christianity began to spread in Sweden and the first monastery was built, a spot that may truly be called unequalled for the purpose was selected. Nature itself invites to devotion and meditation. Situated at the foot of the mighty forest-covered Omberg, looking westward towards Vettern, the beauty-lake of the North, and eastwards towards most fertile land as far as the eye can reach, it must fill every heart with a sense of the beauty and joy of life. Alvastra was the place where St. Birgitta received her first revelation which made clear to her the grand work she was called upon to achieve and from which, in all the years to come, she never shrank in spite of obstacles.

The church, the only ruin left of the many buildings, was founded in 1180 and is constructed in a simple, refined Gothic style without any unnecessary ornaments, thus well agreeing with the simple beauty of the landscape. In itself it is generally regarded as the most beautiful of the many ruins in Sweden.

It has been the resting-place for several kings and for many of the most prominent men of the twelfth and thirteenth centuries.

### The Higher in Education

THE following extracts from an address recently given by Dr. M. Carey Thomas at a meeting of the Association of Collegiate Alumnae at Boston must be of general interest at the present time when so much is in

### JUNE ON THE MERRIMACK

Extracts from the poem-prophecy by JOHN GREENLEAF WHITTIER, on the beautiful River Merrimack which winds about the foot of "The Laurels," near Newburyport, Mass., the childhood home of Katherine Tingley and where, as a child, she met the Quaker poet.

**O** DWELLERS in the stately towns,  
What come ye out to see?  
This common earth, this common sky,  
This water flowing free?

As gayly as these Kalmia flowers  
Your door-yard blossoms spring;  
As sweetly as these wild wood birds  
Your caged minstrels sing.

You know full well these banks of  
The upland's wavy line, [bloom,  
And how the sunshine tips with fire,  
The needles of the pine.

Yet, like some old remembered psalm,  
Or sweet familiar face,  
Not less because of commonness  
You love the day and place.

And not in vain in this soft air  
Shall hard-strung nerves relax,  
Not all in vain the o'erworn brain  
Forego its daily tax.

The lust of power, the greed of gain,  
Have all the year their own;  
The haunting demons well may let  
Our one bright day alone.

A sacred presence overbroods  
The earth whereon we meet;

These winding forest-paths are trod  
By more than mortal feet.

Yet here no evil thought finds place,  
Nor foot profane comes in;  
Our grove, like that of Samothrace,  
Is set apart from sin.

We walk on holy ground; above  
A sky more holy smiles;  
The chant of the beatitudes  
Swells down these leafy aisles.

Thanks to the gracious Providence  
That brings us here once more;  
For memories of the good behind  
And hopes of good before!

And if, unknown to us, sweet days  
Of June like this must come,  
Unseen of us these laurels clothe  
The river-banks with bloom;

And these green paths must soon be trod  
By other feet than ours,  
Full long may annual pilgrims come  
To keep the Feast of Flowers.

The matron be a girl once more,  
The bearded man a boy.  
And we, in heaven's eternal June,  
Be glad for earthly joy!

the air *pro* and *con* higher education for woman. As an address given by a woman before an association of women, some of whom had been her fellow students and others, pupils who had won their degrees under her tutelage, it has some special interest and one can overlook the personal tone of many allusions in view of the intimately fraternal character of the meeting. Many women who have thought on these lines have reached similar conclusions,

and even though they be but half-way stations on the path, they are none the less advance-steps. The real solution and victory will never come until the light of Theosophy is thrown upon the problems of woman and education as well, or, better stated, the soul and education, for to discuss this subject without reference to its broader aspects and the deeper soul-needs of humanity as a whole is futile—as we have seen again and again.

There is a science of education, and it is being exemplified in the Rāja Yoga Schools at Point Loma and elsewhere. In the meantime, a glance backward at the conditions depicted by Miss Thomas must serve to awaken in all a deeper sense of gratitude to the three Leaders, Helena Petrovna Blavatsky, William Q. Judge and Katherine Tingley, who have solved the deeper and real problems of education for all humanity, for all who seek the light.

Anniversaries like this, which compel us to pause for a moment and review our progress, come with a peculiar significance to women of my generation.

I doubt if the most imaginative and sympathetic younger women in this audience can form any conception of what it means. . . . The passionate desire of the women of my generation for higher

education was attended through its course by the awful doubt, felt by women themselves as by men, as to whether women as a sex were physically and mentally fit for it.

I cannot remember the time when I was not sure that studying and going to college were the things of all others which I wished to do. I was always wondering whether it could be really true, as everyone thought, that boys were cleverer than girls. Indeed, I cared so much that I never dared to ask any grown-up person the direct question—not even

my father or mother—because I feared to hear the reply. I remember often praying about it, and begging God, if it were true that because I was a girl, I could not successfully master Greek and go to college and understand things, to kill me at once, as I could not bear to live in such an unjust world.

When I was a little older I read the Bible entirely through, with passionate eagerness, because I had heard it said that it proved that women were inferior to men. Those were not the days of the higher criticism. I can remember weeping over the account of Adam and Eve, because it seemed to me that the curse pronounced on Eve might imperil girls' going to college; and to this day I can never read many parts of the glorious Pauline epistles without feeling again the sinking of the heart with which I used to read the verses referring to women's keeping silence in the churches and asking their husbands at home.

I searched the Bible, and all other books I could get, for light on the woman question. I read Milton with rage and indignation. Even as a child I knew him for the woman-hater he was. The splendor of Shakespeare was obscured to me then by the lack of intellectual power in his greatest women characters. Even now, it seems to me that only Isabella in "Measure for Measure" thinks greatly and weighs her actions greatly, like a Hamlet or a Brutus.

I can well remember one endless, scorching summer's day, when, sitting in a hammock under the trees, with a French dictionary, and blinded by tears more burning than the July sun, I translated Michelet's famous—were it not now forgotten, I should be able to say infamous—book on woman, *La Femme*. I was beside myself with terror lest it might prove to be true that I myself was so vile and pathological a thing. Between that summer's day in 1874 and a day in the autumn of 1904, thirty years had elapsed. Although during those thirty years I had read in every language every book on women that I could obtain, I had never chanced again upon a book that seemed to me so to degrade me in my womanhood as the seventh and seventeenth chapters, on women and women's education, of President Stanley Hall's *Adolescence*. Michelet's sickening sentimentality and horrible over-sexuality seemed to me to breathe again from every pseudo-scientific page. But how vast the difference between then and now in my feelings, and in the feelings of every woman who has had to do with the education of girls! Then I was terror-struck lest I, and every other woman with me, were doomed to live as pathological invalids, in a universe merciless to women as a sex. Now we know that it is not we, but the man who believes such things about us, who is himself pathological, blinded by neurotic mists, unable to see that women form one-half of the kindly race of normal, healthy human creatures in the world; that women, like men, are illumined and inspired by the same great traditions of their race, by the same love of learning, the same love of science, the same love of abstract truth; that women, like men, are immeasurably benefited, physically, mentally and morally, and are made vastly better mothers, as men are made vastly better fathers, by subordinating the distracting instincts of sex to the simple human fel-

lowship of similar education and similar intellectual and social ideals.

It was not to be wondered at that we were uncertain in those old days as to the ultimate result of women's education. Before I myself went to college, I had seen but one college woman. I had heard that such a woman was staying at the house of an acquaintance. I went to see her with fear. Even if she had appeared in hoofs and horns, I was determined to go to college all the same. But it was a relief to find this Vassar graduate tall and handsome, and dressed like other women. When, five years later, I went to Leipzig to study, after I had been graduated from Cornell, my mother used to write me that my name was never mentioned to her by the women of her acquaintance. I was thought by them to be as much of a disgrace to my family as if I had eloped with the coachman. Now, women who have been to college are as plentiful as blackberries on summer hedges. . . .

Mr. Havelock Ellis found that in Great Britain



Lomaland Photo. and Engraving Dept.

ALVA STRA, SWEDEN

women of genius formed only one-twentieth of the whole number. Professor Odin found that in France women of talent formed precisely the same proportion—also only one-twentieth of the whole number; but that women furnished 29 per cent of eminent actors, and 20 per cent of all prose writers of distinction. In Great Britain likewise 53 per cent of all women of genius were authors, and 30 per cent actors. The explanation is clear. Women of genius and talent had more opportunity to come to the surface in these two professions. In all probability, the same proportion of women of genius and talent were born, with aptitude for scientific research or for productive scholarship, but were crushed by their unfavorable environment.

To advance the bounds of human knowledge, however little, is to exercise our highest human faculty. There is no more altruistic satisfaction, no purer delight. I am convinced that we can do no more useful work than this: to make it possible for the few women of creative and constructive scholarly genius born in any generation to join the few men of genius born in any generation, in the service of their common race.

Theosophic as is the ring of a few sentences, notably the last paragraph and the appeal for "simple human fellowship" with morbid and pathological conditions eliminated, one feels great mental limitations, of which the speaker's estimate of Shakespeare is but one example.

The article has its value because so faithfully reflecting the highest and most advanced college or, so to say, current educational ideals. The gage is the intellectual one with here and there, in the cases of strong and unselfish women like Dr. Thomas, gleams of heart-light breaking through because, in the nature of things, they had to. But it is a great mistake to hold that our higher educational institutions are the actual leaders in human thought and life. They are not. The gage has too long been the intellectual one and today, with the new awakening felt by the heart-life of the world, when tested by the *real* demands of the new time, it is plain enough that they merely follow.

The next decade will demand of our colleges, for women especially, the soul estimate of things—not the platitudes that are as warming as any reflected light, and no more so, but the real thing, the living, life-giving rays from the Sun of Truth itself—and then the world will turn to Theosophy. In that day—and, if Katherine Tingley's recent tour be any sign of the times, it is already dawning—those who for so long have been called our teachers will seek of their own accord their true and glorified places as learners at the feet of the Law, students of the divine philosophy of life.

STUDENT

#### Jottings

OLD Aguida has passed away. She was one of the few still remaining San Juan Capistrano Indi-

ans and one of the landmarks, one might almost say mile-stones, of California. Nearly one hundred and eighteen years of age, according to the Mission records, she was baptized in 1790. The mission history of California reads like some tale of ages long past, so pitiable are the disclosures it makes, so out of tune and, so to speak, anachronistic was it in every way, so gladly do all who love America and who live in the dream of a great future for the state of California, forget all about it. Yet old Aguida saw the founding and building up, and then the decline and decay, of about half the missions erected. She remembered well when the old chapel, which was destroyed by the earthquake of 1812, was built, and when the missions were secularized she was well past the prime of life. Up to within a very few weeks of her death, she had been able to take care of herself without any special attention. H. H.

MANY titled women in European countries are taking up business pursuits, some for financial gain, others because they are worn out with a useless society life. Two who have recently undertaken such enterprises are Lady Gordon Lenox, who has established a fruit-canning industry on her estate, and an Irish countess, who is managing a farm. H. H.



# OUR YOUNG FOLK

## The Piano

"DO be quiet," said the Tonic C, a key who occupied a very commanding and central position among his comrades, "you make such a rattle."

"That means you," "and you," "and you," said all the keys in succession as the scale died away in a lower octave.

"We are all in the same box and have been equally the victims of that noisy little Adolph," said G, who shared the command under C, "I am sorry for you all for today has been a bad day."

"None of you got such a bad time of it as our Captain, the Tonic," said D the Super-tonic, "Heinrich just thumped him over and over again before he hit me once, and then he was back belaboring the Captain again as if he never could get started anywhere else."

"Did you see Miss Smart clap her hands to her ears and leave the room? To think that such treatment should be allowed, when such delicate and tender sounds can be called forth from us, even by a little child who is sympathetic," said A earnestly. "When Elsie played to her sick mother yesterday though she only struck one note at a time her fingers were full of ministering love and they made beautiful music."

"I feel so tired," went on the poor little Sub-mediante, "when Lizzie plays she seems to hang the weight of her whole body on me!"

"That delicate little hand ought not to need to support itself on us," said G. "At this rate it will be long before it can give pleasure to others. How could anything great and beautiful speak through those weak and nerveless fingers?" Tonic gave this as his final opinion on the subject.

"That reminds me," said B, who took the lead in opening up a new topic, "have you all noticed the great reward that comes to those who make careful preparation?"

"Yes indeed, I have," said E. "For a long time I was puzzled when Ernest used to come every day and strike me with such precision, while he took the greatest care about the position of each finger. There was nothing unpleasant about it, I am far from complaining, but it seemed to take such a long time. I used to get exhausted with keeping my attention fixed so steadily for I felt bound to keep up with him, he was so determined."

"Not like the most of them," interrupted D.

"Week after week passed and his touch became gradually more friendly. He never took liberties nor became familiar, and he never strummed."

"And now his visit is the one hour that we all look forward to," said Dominant G.

"Yes, there is no one else who has a touch like Ernest," responsively continued Sub-dominant F. "If people only knew how differently they play upon us!"

"Ernest has not been today, nor indeed for several days. I wonder why."



Lomaland Photo. and Engraving Dept.

LOTUS BLOSSOMS IN THE GARDEN OF  
BRIXTON CENTER, ENGLAND

## LOOK UP TO THE HILLS

LOOK up to the hill to the light of their gleaming!  
Look up to the hills to the mist of their dreaming!  
Look up to the peace and the joy of the hills  
Green guarding the valley, the winding sweet rills!  
Look up to their glory and grandeur and wonder,  
Their feet in the fields and their head in the thunder!  
Look up to the hills and behold how they stand  
Rock-rooted and stalwart and steady and grand?  
Look up to the hills and beyond to the gleam!  
That leads to the peak and the star and the dream!

—Selected

"I don't care who comes today, there is no pleasure in it. The fact is you are all out of tune, and the more out of tune a key is, the more he is determined to be heard above the rest," said C.

Just then the cover was lifted by a masterly hand and a few chords struck. "This instrument really needs tuning," said a firm voice; and then the keys made up their minds for a bad time. Some wanted taking down a peg, while others had to be screwed up to the right pitch, but they knew the tuner was right, so they tried to do their best to help him. First he tuned two notes together into a perfect octave, and from these he adjusted the other tones to form the related harmonies. Many were the knocks they had to endure before the final testing pronounced them true.

"Well, that's over," said the Leading Note, relapsing into the unsettled condition following a strain. "My comrades, there is only one thing that would compensate for all our suffering — if Ernest were to play upon us!"

"What a joy it is to lend oneself to the hand that is inspired, the hand that knits us to its owner!"

"When he plays," continued the Mediant, "I am passive no longer. Every thought and

feeling of his genius is communicated to me. And would you believe it, I can hardly tell where my ivory ends and his finger tip begins! Something encompasses me and I feel and know strange and wonderful things of a new world, because I am part of the instrument that is bent and swayed by this great flood of harmony."

"I heard the master say it was the Soul," said another key. And as they talked they were entirely of one mind, their voices blended more and more harmoniously, each one supplying a link in the thoughts that were expressed. The writer listened rapt and fascinated, for — my readers, have you guessed? — Ernest was playing.

A Teacher has said:

Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding-board; the hand that sweeps it to the tuneful breath of the Great World-Soul. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks — and is cast away.

Hast thou attuned thy heart and mind to the great mind and heart of all mankind?

—(The Voice of the Silence)

E. L. W.

## Facts Worth Knowing

THERE have been many boy-inventors, the most wonderful of all being the Italian lad Guglielmo Marconi, who after seeing a conjuror using electrical apparatus in the performance of tricks, started to experiment, and soon achieved the result he sought — wireless telegraphy.

His apparatus was very simple — tin biscuit boxes fastened to poles at different heights, one connected with a transmitter and the other with a receiver both of which he made himself. He was only fourteen when he began his experiments, and when twenty-one he found his way to London and laid before the great scientists there his great discovery.

IN one town in France, Mézin, in Gascony, there are thirty-five cork factories, and they turn out five million corks a week. Gascony is said to have the best soil in the world for cork trees.

MUCH of the tortoise shell that is sold is made from the horns of animals. The best tortoise shell comes from the Indian Archipelago, and from the coast of Florida also we get a good quality. Fifteen pounds of shell is the largest quantity that can be gotten from a turtle.

THE "Iron" Crown with which Charlemagne was crowned, and with which Napoleon crowned himself in 1805, was made by the order of the queen of the Lombards in 591, and presented to the king. It is made of gold and precious stones set in a thin ring of iron, supposed to be an iron nail that had been used in the cross of Jesus Christ.

# THE CHILDREN'S HOUR

## THE FROST

Hannah Flagg Gould

THE Frost looked forth, one still, clear night,  
And whispered, "Now I shall be out of sight;  
So through the valley and over the height,  
In silence I'll take my way:  
I will not go on with that blustering train,  
The wind and the snow, the hail and the rain,  
Who make so much bustle and noise in vain,  
But I'll be as busy as they."

Then he flew to the mountain and powdered its crest;  
He lit on the trees, and their boughs he dressed  
In diamond beads---and over the breast

Of the quivering lake he spread  
A coat of mail, that it need not fear  
The downward point of many a spear  
That hung on its margin far and near,  
Where a rock could rear its head.

He went to the windows of those who slept,  
And over each pane, like a fairy, crept;  
Wherever he breathed, wherever he slept,

By the light of the moon were seen  
More beautiful things---there were flowers and trees;  
There were beavies of birds and swarms of bees;  
There were cities with temples and towers, and these  
All pictured in silver sheen!

But he did one thing that was hardly fair;  
He peeped into the cupboard, and finding there  
That all had forgotten for him to prepare---

"Now just to set them a-thinking,  
I'll bite this basket of fruit," said he,  
"This costly pitcher I'll burst in three,  
And the glass of water they've left for me  
Shall 'tchich!' to tell them I'm drinking."

## A Sicilian Tale

ONCE upon a time there lived a beautiful girl named Catherine. She was the daughter of a wealthy merchant and had everything that heart could wish for.

One day there appeared before Catherine her Fate, in the form of a tall beautiful lady, holding a wheel in her hand. Of course this Fate was nothing more or less than her good and bad deeds in the past, and the wheel was the wheel of Karma.

"Catherine," said the lady, "when would you rather enjoy your life---in youth, or in old age?"

Catherine was so surprised that for a few minutes she could make no answer. Then she thought: "If I say in youth, I may have to suffer in my old age; if I am to have sorrows, I can bear them better now, while I am young." So she answered: "I would rather enjoy life in my old age."

"Be it so," answered the Fate, and turning her wheel once, disappeared.

In a few days news came to Catherine's father that all his ships had been wrecked in a storm. This was followed by other misfortunes, and within a few months, he had lost all his riches, and died of grief, leaving Catherine all alone in the world and almost penniless.

Catherine remembered her Fate, and realizing that to sit down and repine would be useless, she resolutely determined to seek a place to earn her living. Starting out, she walked until she came to a city. As she was going along the street, a kind lady, noticing this beautiful girl all alone, inquired where

she was going. Catherine told her she was looking for a place to earn her bread. The lady immediately engaged her to work for her.

For a short time, Catherine was very happy. Work was new to her; but she was willing, and performed her duties to the best of her ability.

One day, when the lady was away, Catherine sat sewing, when the door suddenly opened and her Fate appeared. "Well!" cried the Fate, "I have found you, Catherine! Do you think I will leave you in peace here?" and going to a closet where Catherine's mistress kept all her finest gowns, she dragged them out and tore them in a thousand pieces.

So afraid was Catherine to have her mistress come home and find her gowns in such a condition, that she fled from the house; thereupon the Fate put all the pieces together again and hung the gowns in the closet. When the mistress came home, everything was in order, but Catherine was nowhere to be found.

No, poor Catherine was wandering far away to another city, where another kind lady employed her. For a few days only, Catherine was again happy; then again her Fate appeared and destroyed everything; so that, in despair, Catherine again fled. As before, the Fate again restored everything whole, to its place.

For seven years the Fate followed Catherine, everywhere causing her to flee. Sometimes she was almost driven to despair; but she had learned that not only she, but everybody was struggling with burdens their Fates had put upon them, and that serving and helping to lift the burdens of others made her own burden easier to bear, so she struggled bravely on, with unconquerable hope.

At last a lady engaged her on condition that she would go daily to a high mountain and carry a large board covered with fresh bread. After she had called out three times, "O, my mistress' Fate!" a lady would appear and take the bread. Catherine performed the task and her mistress became very fond of her.

One day, noticing that Catherine looked sad and tearful, her mistress asked her what troubled her. Catherine then told her story. Her mistress at once said, "Oh! I know what to do. To-morrow when you go on your errand to my Fate, beg her to tell your Fate that next time she pursues you with misfortune you will not flee, but will stay and abide by the result. I will remain your friend even should the Fate come here to destroy my property, for I see that you are willing to help others."

Next day when Catherine went with her offering to her mistress's Fate, the latter led her to her own Fate who was covered with seven coverlets. Her Fate gave Catherine a small skein of silk, simply remarking that it might prove useful to her. It was only a little thing, apparently very insignificant, but Catherine carefully kept the skein.

Some time after it happened that a beautiful garment was being made of rare costly stuff for the young king of the country, and no-

where could be found silk of the same color. So the king proclaimed throughout the land that whoever brought such silk to the court should be greatly rewarded.

"Why, that is the color of your skein, Catherine," said her mistress. "Take it to the king and you will receive the reward."

Catherine arrayed herself in her best gown and appeared before the king. She was so beautiful that the king could not keep his eyes from her face. When Catherine offered him the skein of silk, he declared that she should have its weight in gold. But when they came to weigh the silk, no matter how many gold coins were put into the scale, the silk was always the heavier. The king threw all his treasures in the scale, but the silk still weighed more. Then he threw in his crown, and lo! the scale sank and weighed exactly as much as the silk.

The king demanded to know where she got the silk, and Catherine told him the story of her life.

At the court there lived a very wise woman, who said: "Catherine, you have suffered much, but from this time you will be happy; for that it took the crown to balance the silk is a sign that you are to be a queen."

"And so she shall!" exclaimed the king, "for I will make her one."

So Catherine was married to the king, and lived happily all the rest of her life. Her seven years of suffering made her more compassionate towards all others who suffered, and she was enabled to do a great deal of good.

C. H.

## "Quien Canta los Males Espanta"

THESE Spanish words mean that nothing can harm you when you are singing. Their exact meaning is "Whoever sings frightens away the evil ones."

A great many little folks know of some one thing that makes them feel afraid. Some of these things are imaginary, they do not exist at all but for the fear that is in someone's mind. But none the less little hearts quake and little feet hesitate to go here or there, and little folks are startled and frightened very often---especially if they happen to be alone. Now this Spanish proverb says that singing is a cure for these foolish fears.

So remember, children, to try this charm for chasing fear away. Straighten yourselves up, take a long breath and sing boldly. You see music belongs to the Good Fairies---they don't shoot their enemies or kill them with swords or sticks or stones, but they just charm them with music and flowers and dew and sunshine and things like that, and then, unless they're very wicked, they become Good Fairies too. And I'll tell you another secret---often the things you fear are really the friendly fairies just pretending and playing, to see if you can be scared, and then if you sing, sometimes you can just catch a glimpse of them as they laugh or wink at you and change back.

But be sure you take a long breath and sing out loud.

LEPRECHAUN

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## KATHERINE TINGLEY SPEAKS AT ISIS THEATER

### The Theosophical Leader Gives an Address on Her European Tour

Enormous Crowd Packs the Isis Theater on Sunday  
As Many Turned Away for Want of  
Room as Were Admitted

NO greater evidence could possibly be shown of the interest taken in the work of the great international organization — the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and in the movements of its well-known Leader, Katherine Tingley, than was shown on Sunday evening last when a great body of San Diego citizens and visitors blocked the sidewalks and street for almost an hour, waiting for a chance to gain admission to the theater, to hear the Leader's first address after her return from her European tour.

When the doors were thrown open at about 7.45, the crowd of men and women simply hung to one another and surged in. Here and there could be noticed babies held up high to prevent any possibility of harm through the crush. Every seat in the beautiful theater that is the city home of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, was filled. The private boxes too, were filled; people stood wherever they were permitted, and it looked as if as many as those who filled the theater were turned away from the doors because there was no room for them.

Prefacing her address regarding her European trip, Mrs. Tingley said that she was delighted to be back again where she had first started in California in an effort to make clear to all with whom she came in contact the spiritual life found in the teachings of Theosophy.

This new and beautiful country, California, afforded many facilities for such work, but in the beginning there was much indifference to any outside thought. Only a few were interested at the start, then more began to think and then still more. There was, too, all sorts of unbrotherly opposition, some from the churches, some from other quarters, but most of it from a neighboring town. Then the work began to attract attention around the world, and she had received invitations and appeals to visit other countries and tell them of the Theosophical Movement.

Seven years ago she had visited England, and on this last visit she saw much change. There was in England now more confusion of thought, more vanity, more pride, more selfishness, but there was also an under-current of broadening in the people's mind, and she saw much evidence of the spread of the work begun at Point Loma. During her visit she had not only everywhere introduced San Diego but the whole western coast to the people of England. San Diego was already well known in England and a marked interest taken in its progress.

Long ago, Mrs. Tingley said, she had declared that San Diego would some day be a

seat of learning and many had then doubted. Now, in the New Forest, just two hour's ride from London, there was going to be a beautiful second Point Loma, a center from which light will shine not only for England but for other countries.

In the low places and the high places she had had much unusual opportunity to study human families and she had realized that the unrest of the age was pushing very many thousands into lines of endeavor in searching for the truth.

America, she said, could absolutely excel in fads and isms. Where one foolish and erroneous system sprang up in Europe there is a dozen in America.

Studying the people had brought home to her the meaning of human life, and if she had been able to bring home to the people the real meaning of human life, then her teaching had not been in vain. To her large audiences she had called attention to the doubts and despairs of human life and showed them that the great truths of Christ had been obscured, that the light had not been shining in accordance with the higher laws. Then she told them that Theosophy had come again to point out to man his godlike possibilities. The audiences at the beginning were half-interested and doubting, but they became interested when she told them of the life at Point Loma with the beauty and sublimity of nature resting in the sunshine of all that was beautiful. She brought Madame Blavatsky's life before their eyes, showed how this noble woman had left a home of luxury in Russia for the purpose of teaching the truth. She told them of the work of W. Q. Judge and showed how these great Leaders came, not with contribution boxes, nor seeking salaries, but ready to lay down their lives that the heart of humanity might be touched.

Her experiences in England were repeated in Sweden, Germany, Finland and Russia. The people were prepared by the unrest of the world and by doubts and they were favorable to something that had the touch of humanity without creed and form.

When Reincarnation was dwelt upon, the minds of the people responded to the touch in places where seven years ago had she advocated Reincarnation she would have been hooted. Now the optimistic touch of Reincarnation — the hope of the world — seemed everywhere to take hold of her audiences. In Europe she found some of the so-called divine teachers just stepping out a little from the church, feeling that if they must keep up with the times they must move on, but these were taking Theosophy just where it suited their purpose, and this only served to obscure the real truths. Mrs. Tingley held her audience interested while she dealt with her tour through the European countries, and with her observances of the progress of Theosophy everywhere.

Comparing journalism in Europe and in the United States, Mrs. Tingley said that there was much more dignity and conservatism in

European than in American journalism. In Europe journalism had to bend the knee to Church and State, but here it bent to the dollar, and this was a far worse form of slavery than that to the Church and State. (Applause) There were, of course, many sitting at journalistic desks who would like to give out their knowledge, but they were hemmed in by false conditions. Free speech was not before the world. The light was obscured all along the way.

In concluding her speech Mrs. Tingley made a strong plea for a newer spiritual life in this country that would prevent corruption and bring about a condition of light, truth and freedom. — San Diego News

### Tells Results of Work in Europe

Katherine Tingley Speaks to Audience that Crowds Isis Theater—Says Hundreds are Seeking New Light

AN audience that filled the Isis Theater to the very doors greeted Katherine Tingley last night on her first public appearance since her return from Europe. Hundreds were turned away because of lack of space. Rear Admiral Goodrich and a party occupied a box, and a second box was occupied by Rear Admiral Swinburne and party. The loges were filled with other naval officers.

The address of the evening was given by Mrs. Tingley, the talk in the main being an account of the results of her work in Europe and an exposition of some of the main points of Theosophy. Her address was a strong one, and held the attention of the audience to the very last. In the course of her remarks Mrs. Tingley referred to the great changes which seemingly had come about in the world. While there was a great move in direction of worldliness and vice, she said she also saw an undercurrent of broadening thought among the people with whom she came in contact.

She further stated that in her addresses throughout Europe she always brought out the beauties of California, San Diego, and Point Loma, using them as a word picture and a background for her addresses, after which she introduced to her hearers Madame Blavatsky, the famous Russian noblewoman who gave up her life to the teachings of Theosophy. . . .

After studying the human family she stated that she had come to the further conclusion that people could not live on faith and faith alone. They must have knowledge, and knowledge absolute.

Mrs. Tingley then dwelt at length upon the work which had been accomplished in Sweden and Holland, especially in the former country. A brief history of the foundation of Theosophy and its subsequent spread was related, after which she told of the wonderful effect it had on King Oscar. His wonderful ability, increased by the touch of Theosophy, was dwelt upon, and in conclusion she stated that there were hundreds of others fully as noble as the late king, but they were held down by the general conditions. . . . — San Diego Union



# Art Music Literature and the Drama

## From a Student Traveler's Notes on the Work of Titian

**T**IZIANO VECELLIO, commonly called Titian, was one of the greatest of the Venetian School of painting, to which the famous names of Bellini, Giorgione, Veronese and Tintoretto also belong. Not a gallery or collection in Europe but has its examples of the work of this productive genius, who lived and painted for nearly a century, dying of the plague finally in his 99th year.

Titian's life is in striking contrast to that of his great contemporary Giorgione, that rare genius, the very spirit of the Venetian School, who died so early and most of whose work has perished — but whose imprint was stamped

Maria de Frari, Venice, and it was at the foot of this picture, under a plain slab of black marble, that Titian was buried. The picture is now in the Belle d'Arte in Venice. The figure of the Virgin is the embodiment of robust and purely human womanhood, with nothing sentimental or ethereal about it as are so many of the Madonnas of the old Masters. There is such a whirling, wholesome uplift about the whole composition that it raises the beholder with it and makes him think of Goethe's immortal lines, "the woman-soul leadeth us upward and on."

Titian painted many charming symbolic pictures in the romantic style, such as his *Sacred and Profane Love*, shown on this page. His

## On Lake Vättern

(CONCLUDED FROM LAST ISSUE)

**R**ATHER is it Visingsö, the capital, old as the hills, that should have been built here as a Swedish Moscow, far away from the new market-towns at the coast. The houses are standing on piles out in the water, weather-beaten and oddly painted, and how still it must be there in the grass-grown squares and streets, where every well is shadowed by a walnut-tree and artists and scholars wander about with their papers and books among an old-fashioned people!

Hardly has it risen, however, this capital we have failed to build, hardly has the city of Visingsö floated so near to me that I can dis-



Lomaland Photo. and Engraving Dept.

TITIAN'S "SACRED AND PROFANE LOVE" (BORGHESI GALLERY)

indelibly upon the work of his contemporaries and followers. Titian's pictures exist by the hundred but Giorgione is known to us by very few. *The Concert* in the Pitti Palace, one of the few if not the only picture that is unquestionably his, is one of the most priceless things in the world of art today. There is a tradition that all the work which at his death Giorgione left unfinished in his studio, was completed by Titian and signed with Giorgione's name, notwithstanding the fact that their friendship had changed to rivalry and enmity because of Titian's unblushing imitation of the greater artist. Perhaps it would be fairer to call it emulation, for how many great artists, writers, etc., at the beginning of their careers, imitate the work of some admired and recognized master until their own style is developed and established!

Titian was exceptionally great as a portrait painter, especially of women, his beautiful daughter Lavinia being his favorite model. The portrait called *La Bella*, in the Pitti Palace, is one of his finest, and every one is familiar with his *Flora*.

Perhaps the greatest of all his works is the *Assumption of the Virgin*, painted for Santa

**W**HOEVER you are, come forth! Or man or woman, come forth!

You must not stay sleeping and dallying there in the house, though

You built it, or though it has been built for you,  
Out of the dark confinement!—Walt Whitman

paintings are full of rich and glowing color, with glints of golden light interwoven and permeating everything — garments, flesh and atmosphere.

Richness and splendor characterize the Venetian School just as mysticism, somberness and thoughtfulness do the Florentine School. The Venetians cared for beauty and grace of form; the Florentines for that inward beauty that shines through outward things. The same contrast existed between the cities themselves: Venice, through its constant contact with the East, brilliant, sparkling, golden and Pagan in spirit and appearance; Florence the cream of medieval culture, serious and meditative in tone, even its architecture being massive and solemn. One feels this about the character of the two places today as much as ever, and to visit and enter into the spirit of either one, but enhances the charm and interest of the other. All hail to both!

STUDENT TRAVELER

cern the dragon-heads crowning the gables of the fishermen's huts, ere the towers begin to lean and the buildings disappear in a brownish smoke. This rolls forward along the shore and out from the moving misty pictures I can successively elicit all the visions that please my fancy.

Well I know the whole time that it is a mere play which is trying to imitate the capriciousness of the sorrowless splash of the waves, and that I really am thinking about something else and am sitting in expectancy, full of longing and at the same time of something like awe. The first gust of the wind has already keeled the sloop, making the foam whirl about it, and everything tells me that now she is approaching, the old severe woman, who still sits in her veil in the arms of Vadstena and who to Vättern is the same as Gustaf Vasa is to Siljan. As the storm increases her figure approaches on the ash-colored water and hurriedly I take in my sails and seek shelter under the lee of Skärfvesten.—(From a description of Lake Vättern by the Swedish author, Verner von Heidenstam, translated by a Swedish Student whose childhood and youth were passed upon the shores of classic Vättern.)

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## The Public Conscience and the Churches

RELIGION is a bond which binds people together in a common recognition of their obligations to the eternal spiritual laws. These laws are not conventions, but actual fixities as much as the laws of nature as recognized by science. As we get knowledge of the laws of physical nature through the channels of our senses, aided by the mind, so we get knowledge of the laws of spiritual nature through the channels of our inner senses, those senses by which man has always been able to distinguish between right and wrong. Hence religion is a formulation of man's convictions, and like all formulations, must change from time to time as his knowledge increases. But religions, as also scientific theories, tend to become ossified and to acquire a binding force that checks the growth within. Then there is a struggle ending in the disruption of the hardened shell.

Outside the religion again stands the church, an embodiment of religious belief, as religion is an embodiment of people's convictions. This in its turn also becomes hidebound and an obstacle to growth. Everywhere today we see that people within the churches are insisting on the fact that they and they alone are final arbiters and that both religion and church are their ministers and not their masters. If God made the church, say they, that is all the more reason for thinking that the ecclesiarchs did not make it; and other devout people besides those who arrogate to themselves the power may feel that they are competent arbiters of the divine will in the matter.

In England not a few prominent churchmen are speaking out strongly in this sense. For instance a Bishop, whose diocesan address is quoted in the *London Spectator*,—

Regretfully notes, that while the parliamentary annals of the last half-century furnish abundant evidence of the rapidly deepening and widening gulf that is fixing itself between the English Church and the English nation, multitudes of Churchmen are steadily playing into the hands of the adversary by still further sectarianizing the Church and fomenting quarrels within their own ranks.

Speaking of the "Deceased Wife's Sister" Act, he says:

When Holy Scripture has left us free, and the national conscience, as declared by its elected representatives, is favorable to these marriages, is the

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Church going to bind where God has not bound? . . . As far as I am able to judge of the position of members of a national Church, no canon is binding either on clergyman or layman if its spirit is contrary to the law of the realm, so long as the law of the realm is not contrary to the law of God.

Which means that the law of the realm is quite as well able to interpret the law of God as the Church is. How does the question of Church and State stand now? What need has the State for a Church at all?

The evolution of a national, or rather public conscience, and its self-assertion as against the ecclesiastic conscience, is a great sign of the times. Compare with the above the following, taken from a review in the *Spectator* of "What we want: an Open Letter to Pius X from a Group of Priests."

To the ordinary Protestant this letter, indited by priests, is simply amazing. The Holy Father is taken to task and taught his duty in a manner so unsparing as to suggest that the writers have already arrogated to themselves in full the Protestant right of private judgment. Yet they are, they say, true Roman Catholics, with a great fear of Schism, and no tendency to that misty neo-Catholicism which reduces religion to an indefinable emotion. In their eyes "religion, far from being a vague mystical feeling which soothes the spirit and isolates it in a barren egoism, is a Divine reality, which kindles into life and exalts the souls of men, and, knitting them together in a bond of common brotherhood, directs their life towards a supreme and common goal." . . . They maintain and ask leave to teach that other religions outside Roman Catholicism, outside Christianity even, are also revelations of God to the human soul.

And so on. Is it not abundantly clear that there are in the churches, Protestant and Roman, a very large body of people who are striving earnestly towards the light, but find themselves encumbered by formalism and bigotry? Theosophy has nothing but sympathy for people who are striving towards the light and anxious to recognize the brotherhood of all men as founded on a common revelation of Divine truth to the human heart, where the professions are thoroughly sincere.

Evidently the public judgment recognizes a court of appeal higher than any church, and is conscious of an innate knowledge and authority as to matters of belief and conduct. It feels that the universal Spiritual Life and Law, which it calls "God," is revealed to man through his own faculties of inner perception; and that those ideals and standards

which commend themselves to the ripe judgment of the best and noblest minds constitute the nearest practical approach to the truth.

Protestantism claims the right of private judgment, and it has been argued that the conceding of such a right will result in innumerable sects and (as an extreme case) in as many beliefs as there are men. The answer to this objection is that there is such a thing as a collective opinion, the result of the consensus of many minds, which, in so consenting, lose their individuality and become one mind. Man attains to a perception of the truth in proportion as he rises above the plane of personality. Hence brotherhood is the key; the more unity there is, the more unanimity there will be.

It is important to recognize that the Truth may be an object of direct perception recognizable as the Truth by its own inherent qualities and therefore needing no endorsements. It is important also to notice that while there are necessarily many different ways of looking at things and many differences on minor points, there are always certain main truths on which there is general agreement. Many heads, one heart.

Now mark: It is alone the Theosophical teachings as to man's nature that clear up these questions. For Theosophy teaches that beyond the individualized minds of men there is the higher Mind, which constitutes common ground on which all men are at one. And Theosophy bases its teaching of human solidarity on the recognition of this common factor, the recognition of our spiritual unity. Hence in Theosophy knowledge and duty are indissolubly blended and religion and science are one.

The laws of Spiritual nature are absolute laws, and as real and inviolable as those of external nature; and when they speak, canons and dogmas, if contrary to them, must give way. It is well that men are recognizing the existence of these laws and their own ability to interpret them. It is well men are realizing

Students'



Path

that human welfare depends on a general observance of these laws. It is well men are finding out that there is a spiritual unity binding together all men independently of superficial differences, and that the recognition of this spiritual unity must be the basis of our future world polity.

STUDENT

## SONNET

James Russell Lowell

A POET cannot strive for despotism;  
His harp falls shattered; for it still must be  
The instinct of great spirits to be free,  
And the sworn foes of cunning barbarism.  
He who has deepest searched the wide abyss  
Of that life-giving Soul which men call fate,  
Knows that to put more faith in lies and hate  
Than truth and love, is the worst atheism:  
Upward the soul forever turns her eyes;  
The next hour always shames the hour before;  
One beauty at its highest prophesies  
That by whose side it shall seem mean and poor;  
No Godlike thing knows aught of less and less,  
But widens to the boundless Perfectness.—*Selected*

## The Powers of Man

IN current literature the "Powers of Man" are being considered with more than ordinary care and thought. There have been given a number of interesting facts in human nature which are generally known but little thought of. These show that in the human organism there are reserves of energy, seldom drawn upon, which are evident by what is known as the "second wind."

It is further pointed out that there is not merely a "second wind," but a third and a fourth; and these not merely in the physical nature, but in the mental, moral and spiritual as well, all of which may be drawn upon at will. The existence of these reserves of energy is shown by reference to instances in actual life, but few people are so barren of experience that they have not verified the facts for themselves. Most of us, however, habitually rest before we overcome the first feeling of fatigue; but if we practised going beyond we would acquire a correspondingly higher and higher "efficiency equilibrium," to limits that are indeterminable. Man thus habitually "energizes below his *marimum*, and behaves below his *optimum*."

Putting these two together he will find that a very pretty practical problem of national economy, as well as of individual ethics, opens upon his view. In rough terms we may say that a man who energizes below his normal maximum fails by just so much to profit by his chance at life; and that a nation filled with such men is inferior to a nation run at a higher pressure.—(Professor James in the *American Magazine*)

We are here confronted with a situation which demands the solution of two problems:

(1) What are the limits of human faculty in various directions?

(2) By what diversity of means in the differing types of human beings, may the faculties be stimulated to their best results?

It is not enough, we are told, that these dormant energies be called forth and raised to their highest power. Something more than excessive jumping in unco-ordinated ways should be cultivated. They should be brought to their "highest qualitative levels," and "trained to their most useful pitch of energy." Here it may be asked, What is to be the standard of usefulness? and, What is the ultimate object of their use? We are given examples of degrees of qualitative levels: "Writing is higher than walking; thinking is higher than writing; deciding is higher than thinking; deciding 'no' is higher than deciding 'yes.'"

As a general proposition, why should deciding "no" be regarded as a higher qualitative level than deciding "yes"? Some of us had decided that the mental attitude, "I will do" is as much higher than the determination "I will not do," as creation is above negation.

When the sum total of all the faculties of every unit, muscular, emotional, intellectual, moral, and spiritual, have been energized to their utmost limits, on their highest qualitative levels, and trained to their utmost useful pitch of energy,—what is the *Purpose* of it all? The nation, we are told, will be run at a higher pressure. But what of that? Why should anyone care whether the nation's pressure be high or low? And as a corollary, whence comes the deep-rooted conviction that we should care? What also is the meaning of profiting by a chance at life? After death and dissolution has overtaken all, where is the profit and who has profited?

These are the most vital questions of life, and many earnest souls are striving to get them answered; but few will be satisfied with pragmatical negation. They seek a philosophy of life which will answer every call for light. Such a philosophy did guide the lives of men in the golden ages which now live only in tradition and as a faint memory in the hearts of men. But that philosophy has long been lost to the world at large and forgotten, and Theosophy alone can bring it back, for Theosophy first gave it birth. Who can measure our indebtedness to that courageous soul and ceaseless worker for human progress, H. P. Blavatsky, who, single-handed opened the way and called our attention to its sublime truths? and to her worthy successor, William Q. Judge, who held open the Portals until she should come who is now showing us how to fashion our lives by it—Katherine Tingley.

Theosophy is in no sense a cult, a dogma, a doctrine, a religion, a philosophy, or a science. It is that out of which *all these* spring.

Theosophy is the Infinite Ocean of Eternal Truth, which has been garnered by the great Souls of the Universe throughout Eternity. Its beginning is inconceivable for the gods have always existed. Its limits are incomprehensible for the gods are everywhere. It is therefore, in its infinitude, the solution of every problem in the manifested Universe. To it there is no unsolvable mystery anywhere. Its existence is as obvious as that of the objective Universe. Parts of both can be seen, and the wholes are equally self-evident, for Theosophy is the Wisdom of the Soul of the

Universe, from which all Souls proceed as the branches of a tree. All are indeed one united whole.

Theosophy may be found by every earnest, sincere and selfless soul, who seeks with modesty, and whose heart is full of devotion to the truth. To all such the Helpers of Humanity are ever near; but such qualities of soul are as necessary to find Theosophy truly, as a bright intellect is necessary to find the mathematical calculus. And although Theosophy gives the fullest scope to the brightest intellect, yet a baby can begin its first lesson the moment it is born.

Theosophy teaches that the nature of man is dual. He is an animal and a god. At first the animal prevails, but man may be found in all stages of evolution between these two.

Some of the characteristics of the animal nature are—instability, limitation, ignorance, weakness, egotism, selfishness, desire, passion, love, hate, hypocrisy, moral cowardice, slavery to objects of sense, delusion, seeing all things separate and itself separate from all else. To speak of characteristics in relation to the Divine is to circumscribe the Infinite. It is Omnipotence, Omniscience, Absolute Compassion. Its nature is Universal Law. But some of the qualities by which the godlike is reflected in man are, immortality, wisdom, power, modesty, selflessness, dispassion, equal-mindedness, rectitude, moral courage, freedom, discrimination, the power to recognize that the whole Universe is an organism and that Itself is a ray from the Soul of Universal Being.

The purpose of life through Reincarnation, is to purify the lower nature, so that it may become a fit instrument for the use of the Higher Ego in helping the progress of all creatures. Before this purification is accomplished the lower nature cannot respond to the touch of the higher. If some degree of purification has not been made at a certain period of life, it may become impossible for that incarnation. That life will then be wasted and lost so far as progress is concerned.

STUDENT

Now, as shown, we gather from the latter that man was not "created" the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or *Manvantara*) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Mahâ-Mâyâ*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (*Manus*), in accordance with their Karmic exigencies.—*The Secret Doctrine*



## DREAMING AND DOING

From Lowell's *To the Future*

OH, whither, whither, glory-wingéd dreams,  
From out Life's sweat and turmoil would ye  
bear me?

Shut, gates of Fancy, on your golden gleams,---  
This agony of hopeless contrast spare me!  
Fade, cheating glow, and leave me to my night!

He is a coward, who would borrow  
A charm against the present sorrow  
From the vague Future's promise of delight:

As life's alarms nearer roll,  
The ancestral buckler calls  
Self-clanging from the walls

In the high temple of the soul;  
Where are most sorrows, there the poet's sphere is,  
To feed the soul with patience,  
To heal its desolation

With words of unshorn truth, with love that never  
wearies.---Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** Will the Forum kindly help me in the following? What answer should be made to one who after listening to a lecture on Theosophy, and who had also read some of our literature, remarked: "Oh yes, it is all very beautiful, but why don't they tell us what to do?"

**Answer** Evidently the one speaking expected a formal set of rules for every circumstance of life, catalogued and numbered, which could be referred to for any event that might arise. He would like a *recipe* for the elixir of life, which, taken at regular intervals, will insure happiness and a solution of all problems, a free entrance into Heaven.

We open our mouths like young birds, expecting them to be filled, with only the trouble of swallowing; and yet the world has had hundreds of years during which specific instructions regarding life and what to do, and especially what not to do, have been preached from every pulpit. One may well ask of what avail has been the injunction of Christ, "Little children, love one another"; or the Commandments of Moses, "Thou shalt" and "Thou shalt not." Do we find love the controlling power in Christian countries, and do we find that those offenses which Moses specified have not been committed? We might also cite many instances of specific instructions being asked and given, as the story of the rich young man who came to Jesus asking, "What shall I do to inherit eternal life?" He received the reply, "Go and sell that thou hast and give to the poor, and come and follow me." It is recorded that he went away very sorrowful, for he had great possessions. How many are ready to follow directions which demand the conquest of their greatest weakness?

When the great Naaman was told by the Prophet to "go and wash" in order to be cleansed of his leprosy, he went away in a rage. Yet he had the wisdom of later listening to good advice and so was cleansed.

From actual experience it may be stated as a general proposition that those who are most insistent in asking for specific instructions are the ones least likely to follow them. And yet Theosophy does in the plainest language tell each one what to do—and what especially is of the utmost importance, it teaches the main principles of right action. Instead of giving a specific *recipe* for every circumstance or

event, or a different key for each and every door he may come to, it supplies man with a master-key which will open all doors. And the use of this master-key is after all so simple; for, as Katherine Tingley has often said, the path of right action is the line of least resistance; once depart from it and man finds himself lost among the tortuous windings of an interminable labyrinth. Let us then look at a few of the specific directions that Theosophy gives.

To live to benefit mankind is the first step; to practise the six glorious virtues is the second.

Here is one of the master-keys of life, that which unlocks the portals that lead to the Temple of Wisdom itself. The statement is plain enough, and yet how many are willing to follow it? and how many others excuse themselves by saying that they do not know how to benefit humanity? In other words, they plead ignorance and inability to understand the statement. They ask, "How can we benefit mankind?" And yet a child could teach them. Let us look at the contrast. What is the opposite of benefiting mankind, of living for others? It is living for oneself, pure selfishness. If they wish to know how to live to benefit mankind let them cease to be selfish if they can do no more; but there is not a man, woman or child living who cannot do something for others. Let them watch their own thoughts and see how often they think towards themselves, that this or that may be for *me*, that *I* may be benefited, etc., etc. But it needs no argument, the thing is plain if once we set our minds thinking.

But some may ask, "Why should it be said that this is the first step, and to practise the six glorious virtues is the second? Should we not practise virtue first of all?" To answer this let me quote from Paul in the Christian scriptures. In that wonderful chapter, I Corinthians, xiii:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

To practise virtue is assuredly better than not to practise virtue, yet it avails but little unless there is the supreme virtue of what is above translated "charity," the supreme virtue of living to benefit mankind. Indeed without this supreme virtue all the others however much they may be talked about, are but a mere show, a cloak, so long as selfishness lurks in the heart. But where there is the service of others, then in truth the virtues shed a radiance over life that is *glorious* indeed, because they are for all and not for self.

Here is another injunction teaching the same as the above, merely expressed in different words:

Know all that you can, but at the same time teach, preach and practise a life based on a true understanding of Brotherhood; this is the true way. (William Q. Judge)

But we exclaim with Naaman, "I thought

the prophet would bid me do some great thing." No, it is all so simple, the way to true happiness is so plain; it lies right at our very doors, and yet we will not walk therein. Because we will not conquer the selfishness of our hearts we call out for that which shall give us occult power; we wish to learn the intricacies of higher mathematics before we can add two and two; we wish to be given power over the forces of nature before we have gained power over our own lower selves and the animal within.

Innumerable instances might be quoted of what Theosophy tells us to do, and no earnest student who studies our philosophy can fail to find them. It is not necessary to say more than has been said above, for the practice of unselfishness is the key to it all. William Q. Judge has said that a life of altruism will bring us in future incarnations to the place where all the powers of nature will be ours by right. STUDENT

**Question** Shall we always continue to make Karma? Is there no end to this process of sowing and reaping?

**Answer** Did the questioner ask himself the meaning of Karma? If he had it does not seem as though this question could have existed in his mind.

Karma is the law of cause and effect: of action. As long as there is a cause there will be an effect, just as long as there is action there will be reaction. It is for us to make the sowing such that the harvest will be good.

William Q. Judge says, "Karma is an un-deviating and unerring tendency in the universe to restore equilibrium. It operates incessantly."

A person's life may be going on uneventfully, but that does not necessarily mean that Karma has ceased to act. For the uneventfulness is itself the result of Karma and may be the means of a needed rest. It may be too that a great mass of Karma remains unexpended, awaiting the proper environment. But when the proper time comes the delayed effect will be just as strong as if it had reacted at once. It may be stronger, for he may have added more deeds to the one already done.

William Q. Judge has said:

Karma is an unfamiliar word for Western ears. It is the name adopted by Theosophists of the nineteenth century for one of the most important of the laws of nature. Ceaseless in its operation, it bears alike upon planets, systems of planets, races, nations, families, and individuals. It is the twin doctrine to Reincarnation. So inextricably interlaced are these two laws that it is almost impossible to properly consider one apart from the other. No spot or being in the universe is exempt from the operation of Karma but all are under its sway, punished for error by it yet beneficently led on, through discipline, rest, and reward, to the distant heights of perfection. It is a law so comprehensive in its sweep, embracing at once our physical and our moral being, that it is only by paraphrase and copious explanation one can convey its meaning in English. For that reason the Sanskrit term *Karma* was adopted to designate it. . . . Theosophy views the Universe as an intelligent whole, hence every motion in the Universe is an action of that whole leading to results, which themselves become causes for further results. Viewing it thus broadly, the ancient Hindûs said every being up to Brahma was under the rule of Karma. I. S.



...to begin ante-mort  
 ...which made out  
 ...to a world of pe  
 ...  
 ...a slow and painful proce  
 ...and the taint of  
 ...various atonement and  
 ...ready-made  
 ...even in liberal re  
 ...thought. Salvation by char  
 ...a recognition of the  
 ...every soul to incarnate  
 ...experience whereby to per  
 ...on earth as it is pe  
 ...a spiritual plane. The es  
 ...had failed to recognize  
 ...were disguised in "c  
 ...no chance to learn  
 ...a heaven where there  
 ...with the pervading  
 ...own legal murder, in Ge  
 ...would leave him like  
 ...extended force of the  
 ...lower nature ready to  
 ...susceptible body; a  
 ...sense of humanity  
 ...the number of sensitive  
 ...of the nature which ha  
 ...to gain knowledge of



### The Taint of Old Teachings

ONE of the standard liberal religious publications prints Julia Ward Howe's *Hymn for the International Congress*, and then, on the same page, denies its broad spirit of brotherhood in the following paragraph:

An eminent philosopher gives as a reason for preferring imprisonment for life to capital punishment that, so long as a man lives, there is hope of repentance and reform. To which our answer would be that we would rather trust a human soul in another life than in any state's prison we ever knew or heard of.

The philosophy of this kind of tolerance must be rather puzzling to the criminal "brother," who perchance in his youth attended Sunday School and learned that the Mosaic law was repealed 1900 years ago. In case a guilty but penitent man wanted to work out his salvation—they are all human—he would find little incentive to begin ante-mortem reformation in a belief which made capital punishment the initiation to a world of peace and love.

Evolution is a slow and painful process with reluctant humanity, and the taint of the old teaching of vicarious atonement and of the blind faith that justified ready-made opinions has left its influence even in liberal religious circles of thought. Salvation by character can only come from a recognition of the Christ principle impelling every soul to incarnate that it may gain experience whereby to perfect itself in knowledge on earth as it is perfectly conscious on a spiritual plane. The executed murderer who had failed to recognize his brother because both were disguised in "coats of skin," would have no chance to learn the lesson of unity in a heaven where there was nothing to contrast with the pervading harmony and love. His own legal murder, in depriving him of his body, would leave him like his victim, with the unexpended force of the passions and desires of the lower nature ready to attach themselves to any susceptible body; and the developing psychic sense of humanity is rapidly increasing the number of sensitives. The immortal side of the nature which had sought earth experience to gain knowledge of nature's forces and to help to raise matter is deprived of its vehicle by death—legal or illegal—and the lesson is suspended until the return to another earth life.

Only the heredity of blind faith could be satisfied with the idea of progression after death in some vague, far-off, unknown time and place. The logical inference is that each man must rehearse his part and ultimately learn to play all the parts, in the human drama, over and over, until he has learned it perfectly. When he murders the lines, injuring himself and others, he may need a period of seclusion wherein to meditate and study; but he is even less prepared to appear upon some other stage among another company of actors than he was in the familiar surroundings of earth-life. "All the world's a stage," wherein Nature has provided opportunity for every possible human need of development, and each one has free will with which to choose the part he will play, always reaping what he has sown—and where.

It is merely begging the question for society to evade its moral responsibility by thrusting

into a supposedly better world the citizens who are considered unfit for this one. If the method of the State in conducting her prisons is not calculated to arouse a man's higher nature, it is a social duty to find a better way of guiding the criminal's misdirected force, which can be conserved into other channels, but cannot be suppressed even by electrocution.

We are divine souls, overshadowing our bodies and incarnating in proportion to our success in conquering the animal nature. If every religious teacher had a living faith that his brothers were veritable "sons of God," it would not be so hard to make the criminal work out his salvation by confidently appealing to the divinity within him. In so far as society regards him as hopeless, it is to that degree responsible for his acceptance of the social estimate.

L. ROSS, M. D.

### A Chinese Romanist Church

A MEMORIAL has been addressed to the Foreign Office at Peking asking the Chinese Government to send a mission to the Pope with the request that he appoint a Chinese archbishop and bishops to govern Christianity in China. The writer is a Manchu censor and imperial clansman, and his earnest appeal is made still more earnest by being written in his own blood.

His complaint is that the two religions, Roman Catholicism and Protestantism, are governed in China by foreign governments acting through their missionaries; for, though religion and politics are separate in principle, in practice they are not. At a conference between the Bishop of Peking and the Pope, the Pope ruled that religion and politics must for the future be kept separate; but he also said that in the event of hostilities against missionaries, European governments would have to interfere. Also the Pope has not yet answered the respective appeals of Germany and Italy (so it is stated in the memorial) to be given control of missionary work in China. From these circumstances the memorialist infers that the Pope intends China to have control of her own Christianity, and accordingly he appeals for the appointment of a Chinese cardinal and episcopacy, to unite all sects and have control over the whole.

It is evident that if the Chinese Church is to succeed where foreign Churches have failed, it will be by presenting the non-Christian population with ideas of Christianity considerably different from the impressions conveyed by the missionaries. Hence the Pope will have a hard task to keep this lively and opinionated body in line with the rest of the Church. It is not easy to see how the Pope could, by an edict, place all foreign Protestant missionaries under the control of a Chinese cardinal; and the memorialist does not seem to have an adequate conception of the seriousness of the sectarian question. But, as regards Roman Catholic missionaries, the scheme would certainly eliminate the complications due to the interference of various governments in protecting their own missionaries. The trouble would, however, still prevail as regards Protestant sects; and, as said before, the Roman See might find it difficult to digest a Chinese Romanist Church.

The incident affords one more example of the perplexities that attend the career of med-

ieval institutions in their endeavor to keep up with modern progress without abandoning their ground. It is one thing to introduce Christianity into the East; but quite another to keep control of it there. The Church may find that it has harpooned a big whale and be glad to sever the lanyard, or that it has caught a (Manchu) Tartar who will capture his captor. So great is the mass of China that it is by no means inconceivable that a Christianized China might preponderate in the matter of authority, and the Roman See find a new home in Peking! Again, what new and strange aspects would not the controversy between dogmas and modern ideas assume in the hands of the brainy Chinamen! H.

### Another Shakespeare Crank

THERE is going the rounds of the press the description of a new theory of the authorship of Shakespeare's works, by an English school teacher named Nicol. This man asserts that the author was Henry Wriothelie, Third Earl of Southampton. He has devoted years of patient labor to a minute study of the 1623 Folio edition of Shakespeare, the outcome of which has been the alleged discovery of a cryptogram, revealing not only the authorship but the whereabouts of the original manuscripts supposed to have been burned in the fire at the Globe theater. Some of these manuscripts he says are somewhere at Crosby Hall, an ancient building in London; but regarding the main part of his secret he says that he does not see why he should reveal for nothing the results of his labors, and he therefore calls for some government or wealthy individual to finance him.

The following quotation gives an idea of the kind of argument used:

In the 1623 Folio edition of Shakespeare—or what we call the works of Shakespeare today—there is a verse, followed by a large engraving of a face. This face always has been considered by commentators to be the image of Shakespeare, but as a matter of fact, the very engraving itself is a wonderful cryptogram. If one will look at this image through a glass—"with the eye aided," as one of the cryptic readings tells you to do—he will see that it is not a regular engraving, but is nothing more nor less than a mechanical drawing. Careful study of many of the lines on this drawing will reveal the writing of various words. There are letters buried in the lines all over the drawing. The lines of the forehead were evidently drawn with a compass. Through this engraved cryptogram the writer of the plays endeavored to reveal his message, written in cipher, but with all his elaborate work he failed to say all that he wished. Therefore in the verse describing this engraving, he admits that he failed to convey to the world his meaning, and advises the student not to pay too much attention to the engraving, but to look on the book itself.

On every page, almost, of the great Folio you will find letters showing that "H. W. S." wrote the plays, and these three cryptic letters denote the name of Henry Wriothelie, Third Earl of Southampton, who was the actual author of the plays and poems so long and so erroneously attributed to the man of Stratford, who was merely a blind, and was actually in the pay of the Earl of Southampton. I do not deny that there was an actor named Shakespeare, but I can prove that he never wrote the works attributed to him.

One cryptographist was enough, but two is one too many; and there may be more to come yet. But a little more unanimity among them would be more convincing. E.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

## The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

## ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series  
SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

No. 7. Teachers and Their Disciples

TO FOLLOW EARLY IN 1908

No. 16. From Crypt to Pronaos

An Essay on the Rise and Fall of Dogma

No. 17. Earth

Its Parentage; Its Rounds and Its Races

No. 18. Sons of the Firemist

A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by  
any mortal. They contain paragraphs of the  
profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
January the 5th, 1906

Total number of hours sunshine recorded during DECEMBER, 213.  
Possible sunshine, 311. Percentage, 68. Average num-  
ber of hours per day, 6.88 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

DEC. JAN.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
30	29.713	58	45	47	45	0.02	E	4
31	29.778	58	47	52	52	0.04	SE	3
1	29.774	59	46	50	48	0.00	E	4
2	29.748	59	51	54	52	0.00	SE	3
3	29.774	59	50	51	50	0.00	E	3
4	29.886	62	48	53	50	0.00	SE	6
5	29.898	61	46	50	47	0.00	E	3





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

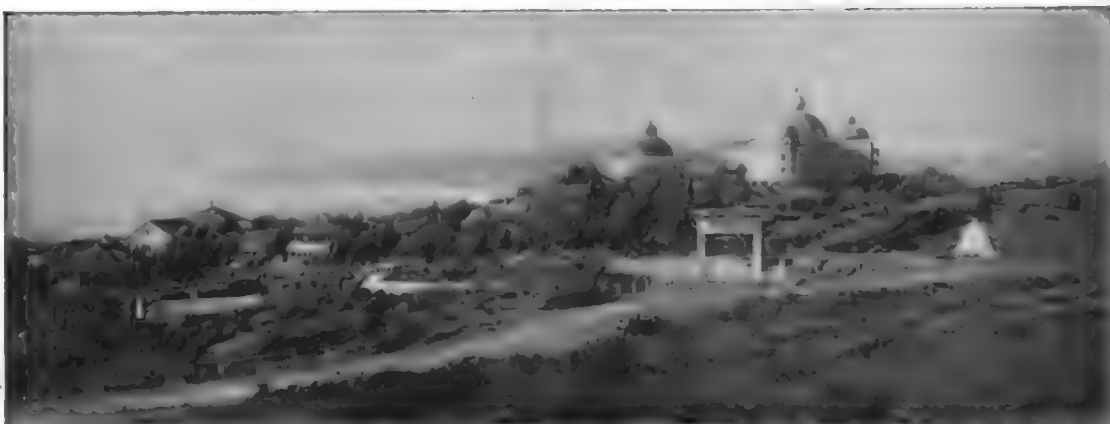
between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE*

In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT

GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD

THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY

WILLIAM Q. JUDGE

KATHERINE TINGLEY, THE AUTOCRAT

THE DRAMA

CAPITAL PUNISHMENT

THE DEATH FARCE

THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG

HUMAN LIMITATIONS

THEOSOPHICAL SIGN-POSTS

LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND

THE PILLAR OF THE WORLD

THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET

The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 24 Point Loma, San Diego, California Copy 102

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JANUARY 19, 1908

No. 11

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."  
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.  
The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 11

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>
Theosophy and Christianity
Human Nature in the Caves
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>
Retrograde Spirituality
The Back Door to Utopia
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>
Triumphal Arch, Temple of Ramessu III, Karnak (illustration)
Egypt: Extent and Power of the Early Dynasties
"Early Europe Rivalled Egypt and Babylon"
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>
A Seismological Sense
An Astronomical Plant
Pragmatic Astronomy
Playing Pranks with the Brain
<b>Page 7 — NATURE STUDIES</b>
At the Head of the Lake (illustration)
Forestry Notes
A New South American Niagara
<b>Pages 8, 9 — WOMAN'S WORK</b>
Memories of Mystic Vadstena
What will Theosophy do for Women?
Vadstena Castle, Sweden (illustration)
Jottings and Doings
<b>Page 10 — OUR YOUNG FOLK</b>
We are All Brothers
Triolet (verse)
A Chrysanthemum Bed in the Boys' Garden, Lomaland (illustration)
<b>Page 11 — CHILDREN'S HOUR</b>
The Ten Fairy Servants
A Sunny Day for Gathering Guavas in Lomaland (illustration)
Wave Your Hand to Care (verse)
A Dog Hero
A Blind Musician
<b>Page 12 — THEOSOPHICAL FORUM, ISIS THEATER</b>
Râja Yoga Pupils at Isis Theater
Râja Yoga Festival
<b>Page 13 — ART, MUSIC, LITERATURE &amp; DRAMA</b>
Another Evidence of the Widespread Influence of Theosophical Ideals
Viktor Rydberg: Jönköping, Sweden (ill.)
A New Note in Music Criticism
<b>Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>
Man His Own Savior
<b>Pages 15, 16 — STUDENTS' PATH, ETC.</b>
"The Balance Principle in Man"
A Chattering World
Hoarded Benevolence
Rebirth (verse)
Theosophical Forum
<b>Page 17 — GENERAL</b>
The Gem of the Seas
The Bélin Process of Telephotography
A New Note in Music Criticism (concluded)
Electric Light in Mahomet's Sanctuary
<b>Pages 18, 19, 20 —</b>
Meteorological Table; Advertisements; Book List

### Theosophy and Christianity

ONE of the attitudes adopted by many Churchmen, in face of the broadening of ideas, is this, — that religion is universal and adaptable to all times, but that Christianity is that universal religion. Hence it behooves them to show that Christianity is the king of religions, and that there is something exclusive and special about that particular system.

A good example of this attitude occurs recently in a sermon in the London *Spectator*. The preacher says that though Christ claimed the highest authority for his teaching, yet in several matters of moment he tacitly or explicitly disclaimed authority for himself, in particular as regards political and social policies. He left people free to exercise their judgment as to how best to apply to particular cases the general teachings upon which he insisted, exclaiming on one occasion, "Who made me a judge or a divider over you?" The preacher commends this liberty of judgment and says:

#### The Surrender of Dogma

No system which absolves men from the duty of thinking can ever be profitable to them, can ever make them into full men. It may save them from much pain, and so may paralysis. No doubt it satisfies a craving which exists in the human mind, but it is a craving for stupor — like that which lends attraction to narcotics — not the craving Christ sought to stimulate for more abundant life. It is self-control, not obedience, which is the moral goal of man. No teacher who tried to cross the purpose of evolution could ever be rightly regarded as divine. In Christ's renunciation of authority lies his divine authority. His spirit is the spirit which leads us to the light by the hard path of liberty, and to that spirit he sacrificed the exercise of a lordship such as he warned his disciples to avoid. The spirit of truth coming forth from God was, he said, alone sufficient to guide the world, and as he meditated on that "power from on high" he was able to say: "It is expedient for you that I go away."

The preacher thinks that the most miraculous thing about the religion of Christ is that, "as he taught it," it takes into consideration, as no other religion has done, the unceasing

#### Essential Unity Throughout Changing Forms

change of circumstances which must nullify the efficacy of every schedule of rules but which is powerless to destroy the dynamic force of certain moral principles. He speaks of the changing standards of goodness. He admits that new theologies and forms of worship will spring up; but so long as people conceive the Deity as fulfilling their highest ideal, and cleave to that ideal, they will fulfil the com-

mand of Christ. And he goes so far as to counsel the Church to imitate its founder by refusing to pass judgment when appealed to on social questions.

Once more comes the demand for a judgment. "Speak to my brother, that he divide the inheritance with me," cry the multitude. Has the Church strength to answer according to the example of her Master: "In such a matter I have no judgment to give"? On her strength to refuse judgment depends her spiritual prosperity.

People, he thinks, may all be actuated by the principles laid down by Christ, yet come to very different conclusions on social questions; and the Church ought to refuse to make a pronouncement.

#### The Silence of Knowledge — or of Ignorance

From the above we see that it is maintained that the eternal universal spirit of light, progress, and goodness, which actuates mankind and survives all changes of opinion, custom, and belief, is due to the teachings of Christ. "Christ" is not defined, but we may take it that the Galilean Jesus of the Gospels is meant. If not Jesus but the "Christ idea" is meant, then what becomes of Christianity as such? But the crucial question is: Can the world be made to believe that its eternal moral spirit is due to the teachings of Jesus the Galilean? Can even modern Westerners be made to believe it, let alone the millions of other races to whom the personality of Jesus and his gospel are less than nothing? It will not do. One admires the preaching of breadth and tolerance, and the decrying of authority and bigotry; but how can such a broad universal spirit be grafted upon such a stock? It is a desperate attempt to ride two divergent horses. But it is interesting to observe how the spirit of moral responsibility, self-dependence, intellectual freedom, etc., is forcing itself upon everyone, and compelling them to show their credentials or be left behind. The Church seems anxious to disown dogmas upon which its authority is actually founded, and at the same time to keep that authority by trying to base it on imperishable truth.

#### The Growing Force of Freedom

Be it so, then, and the issue is plain. That Church, having renounced all dogmatic claims to authority and having undertaken to rest its claims upon unchanging truth and moral efficacy, has itself accepted the challenge to make good its undertaking. Let it show that the acceptance of Jesus Christ and the profession of Christianity are essential to the maintenance of a right attitude in life. Let it prove its own right and power to continue existing as a Christian Church. If it cannot do



this, what will prevent it from disappearing?

One might ask what would be the attitude of the Church, as defined in the above sermon, towards Theosophy. On what grounds would it refuse to accept Theosophists as members of its communion? Theosophists champion the very same broad ideals of truth and freedom. No objection could be made to them on the score of controverting the teachings of Jesus the Christ; and, if such objections were made, Theosophists could claim that the objectors were presuming to judge on one of those points which Jesus left free; for the teachings of Christ are, by the definition given above by the preacher, those teachings alone which are absolutely general and universal and which are applicable and adaptable to every change of intellect and opinion.

Supposing the objection were made that Theosophists teach Rebirth, the existence of Masters of Wisdom (Perfected Men), the Spiritual powers in Man, and other things not in the Gospels, or alleged to be not in the Gospels. Then the Church would be setting up a dogmatic standard, the very thing here explicitly disclaimed. Jesus, we may say, left our judgment free on the question of Reincarnation, it is one of those points in which he was careful not to interfere by the weight of his personal utterance with the rights and duties of private exercise of the intellect. Shall his Church, then, presume to interfere or arrogate to itself a power which its Master disclaimed? To quote the preacher's own words; "On her strength to refuse judgment depends her spiritual prosperity."

The teachings put forward by Theosophy as to the nature of man, the laws of the universe, the doctrine of cycles, the seven principles of man, the after-death states, etc., may justly be claimed to be of the class described in the sermon as knowledge arrived at through the exercise of man's powers of thought *under the guidance of the spirit of truth*; knowledge which, we are told, Christ admitted would come, and on which he was careful not to pronounce a judgment. The Church, if maintaining the attitude described, could not object to Theosophists on that ground.

But perhaps the Church would object to Theosophists because they do not accept Jesus as the sole or supreme Christ and Christianity as the supreme religion. What did Jesus say on that point? Was that one of the general principles upon which he insisted or one of the specific points which he refused to discuss? It does not matter which way the answer goes, for it comes to this — that unless Christ and Christianity are to rest upon dogmatic sanction, they must rest on their own intrinsic and demonstrable merits. Hence the fact that Theosophists do not believe in Jesus as the sole or supreme Christ or in Christianity as the supreme religion is no ground for the Church's rejection of Theosophists. The church cannot give this as a reason for rejecting them, without deviating from the attitude defined above.

Therefore it comes to this. In order to

maintain the above attitude, the Church must be prepared to recognize Theosophists as "Christians" and to accept all their beliefs as perfectly religious and legitimate. And the question as to whether Jesus and Christianity are supreme, or whether other Saviors and religions are equal and perhaps greater, will have to be decided on their merits; as will also the question as to whether Christianity or Theosophy is the most efficient power for good in the world.

Doubtless the preacher whose sermon has been criticized will not like to have the points which he has left so conveniently vague brought out into clear light. It is not unusual to find in sermons ideas expressed so vaguely, by a dexterous use of language, that they convey a momentary feeling that all has been satisfactorily settled. But the audience must realize, when they get home, that the preachers have imitated their master in leaving a good deal to be settled by their disciples.

There are many Theosophists who have been brought up in Christian Churches, some of them even as sons of the clergy of the Church of England. They have of course a natural love of the cherished traditions in which they were brought up, and a feeling of patriotism for their country, its institutions, and its faith. But they are able to recognize that other nations and races have the same warm feelings towards their respective antiquities, and that such feelings, though commendable in their spirit, are limited in their scope, being destined as we outgrow our limitations to broaden into more universal sentiments. They recognize the noble spirit of the principles attributed to Jesus; but they cannot shut up that spirit within the barriers of a creed that would exalt the Christian tradition above all the religion and lore of the world. They are compelled by the very breadth and freedom of that spirit to recognize the claims of other religions and philosophies. They have arrived at the conclusion that Christianity is no more than a branch of the universal Religion, as English is a branch of some ancient root-language. They have reason for thinking, from their studies of the world's records, that there is a universal fundamental Science of life, to which has been given the names of Wisdom-Religion, Theosophy, Secret Doctrine of Antiquity, etc.; and that the various religions are derivations from this. Hence they have sought to go beyond the religions to the eternal source of the religions. They believe, with these churchmen, that the divine spirit in man, to whose guidance Jesus the Christ (as said) left man, is indeed the source of all his true progress; but they believe man had this guidance for millenniums before the Christian era, and has it now in lands where Christianity has no influence. Nor do they consider that a knowledge or acceptance of the Christian tradition is in any way essential to a full manifestation of this spirit. In short, they carry out to their logical conclusion the arguments used above by the clergyman quoted; as many of his audience will probably do. H. T. EDGE, B. A. (*Cantab.*)

## Human Nature in the Caves

AN Englishman has just translated for us — from the Syriac — some very curious human documents known collectively as *The Paradise of the Fathers*. It amounts to a history of Egyptian monasticism for the early centuries of the Christian era and was written by Athanasius, St. Jerome, Palladius and some others, each contributing as much as he knew.

Palladius, afterwards Bishop of Helenopolis, was desirous of leading the saintly life as then conceived, but finding that his unregenerate human nature was apt to be too much for him, decided that a course of asceticism under some recognized and expert technician in that line would do him good. At that time the deserts of Upper Egypt, the neighborhood of Alexandria, and parts of Syria and Palestine were dotted with the caves and extemporized habitations of solitary anchorites striving to subdue the flesh and become pleasing in the eyes of Heaven. The regular Monasteries in the neighborhood of Alexandria were also well stocked, apparently containing upwards of two thousand "great and strenuous men." These were the first objective of Palladius on his quest. Afterwards he wrote an account of them as well as of the solitary anchorites farther out in the desert, calling his work the *Paradise* in allusion to the spiritual garden which the monks seemed to him to be inhabiting. But he kept his eyes open, noting touches of primeval human nature here and there and not scrupling to record the same. Neither does he spare his own weaknesses. First he went for three years to "the blessed priest" Innocent, on the Mount of Olives. Why he left there we do not know. Maybe the discipline was too severe. His next visit was to Isidore, an Alexandrian, so holy that he "never washed." This visit was not of great length and though presumably Palladius also abstained from washing, he did not find the measure sufficient for the extenuation of his passions. So he transferred himself to the cave of the anchorite Dorotheus where that holy man had lived for sixty years and was able to maintain life on six ounces of bread a day and a handful of green stuff. Things were prospering (spiritually) with Palladius now, but his health gave way and he had some trouble in building it up again. As soon as he had done so he enthusiastically wrecked it again among the monks of Upper Egypt and went to some more monks in Palestine to restore it. Ultimately he was satisfied; either his passions were subdued sufficiently for all practical purposes or he recognized that he could do no more with them by that mode of treatment. He had evidently noted that the extremest austerities were not always fully successful. Thus the "blessed priest" with whom he first stayed was in the habit of stealing from the other brethren to give to the poor, a thing which seemed to Palladius to be "lacking in sense." The great St. Jerome was so full of "envy and evil-eyedness" that no one could live anywhere near him.

The monks never seemed to understand that a man can be just as envious and spiteful in a desert cave as in the city, and that while the latter place is as good as the former for struggling with your failings and seeking God, it is far better for that highest mode of serving God which consists in serving man. STUDENT

## Some Views on XXth Century Problems

### Retrograde Spirituality

THE correspondence of natural and spiritual law, so far as it goes, has often been noticed; and a book published a few years ago achieved some fame by its attempt to work it out. If we did that for the laws of physical exercise we might find an explanation of some of the tragedies of human life.

In the usual attempts at the improvement of physical health, some part of every day is given to muscular exercises. At last the muscles fall into the rhythm and call for the work to which they have been accustomed. At the expected time they begin to accumulate energy from the body's inner stores, from the air and the sunlight, supposing that they will as usual be allowed to expend it in maintaining and bettering their tone.

But if they are not led out to work, a set of degenerative changes sets in. The fuel that should have been fully oxidized retrogrades into poisonous products and there is a general sense of muscular uneasiness. If the exercises are entirely discontinued there may be rheumatism; there will be decided loss of health, physiological unbalance while the muscles are returning to their original poverty. During this period it is common for serious illness to occur. Although good health is impossible if no exercise is taken, it is safer to have never taken any than to have started to take much and then have suddenly renounced the habit.

Somewhat the same law obtains in respect of hard and healthful mental exercise. The products of its discontinuance—one often sees them in men who have retired from active business life before they are worn out, replacing the customary mind work with nothing of the same kind—are whims, snarls, unrest, illusions, crankiness and a host of other degenerate spawn which may go on to imbecility or insanity.

And again the same, with worse results, spiritually. Whoever has begun to make spiritual effort daily, who has set apart some hour of the day to bare his heart to the light, to find his soul in the silence of aspiration, must go on if he would not risk more than he knows. He is in a sense pledged now to the light, pledged to win it, to keep on until he has achieved unity, until his work is henceforth its and its his.

If he gives up after this divine habit is established, and his nature now knows its need of, and craves, the crown? If he has awakened a part of his nature which must now be fed like the rest, and he ceases to feed it? "The gods are fed by our thought," and every man has the sleeping god within him. Doubt, despair, scepticism, may come; loss of compassion, loss of interest in any work for humanity which he may have previously entered upon; finally even a total change of character. There may be a sinister antagonism to all that was once recognized as noblest, to his own better nature with its admonitions, to every form of activity at work in the world that he

once respected, loved, and co-operated with.

All pleasure in life may vanish and in the attempt to recover it, any way but the right may be chosen—dissipation, search for fame, search for power of any and every kind. And for a time the stored spiritual energy, descending to the intellectual and personal levels, may give the mental powers an unaccustomed stimulus so that they attract attention and a following. But this stimulation has its time limit; it is artificial and time will weaken and diffuse it to nothing. Then the character is wrecked for that incarnation—unless even at that hour the despair and pain suggest their own cure.

There have been not a few examples of all this in our own time. Even the Theosophical Society has had its members who failed, relics here and there along its path who for a time have had their deceived following, and who, when the force that backed their ambition had vanished, had become exhausted and could not be replaced, gradually became extinct. But the very bitterness of their experience will ultimately, in some life, be their curative.

STUDENT

### The Back Door to Utopia

"CONTROL all people with hypnotism and you are on the way to Utopia." Control a mere two hundred and you are on the way to omniscience.

The first of these sentences is the *reported* utterance of a New York physician. The second may be taken as an abstract of some recent glowing forecasts which he has made respecting a monster (and monstrous) experiment. "Two hundred persons," says the newspaper report, "have just been formed into a class in this city"—New York—"to serve as subjects for the greatest investigation into the mysteries of hypnotism ever projected." The experimenter is the physician above referred to and the report adds that the Psychical Research Society is interesting itself in his work.

The matters upon which the brilliant lamp of hypnotism is to cast its benign light are very numerous. The great problems of human life are to be dark no more. The light will fall upon

the mental phenomena known as metempsychosis [we never heard metempsychosis referred to as a mental phenomenon before] clairvoyance and psychometry. In our inquiries thus far we have found a woman who while hypnotized has passed beyond the delimitations of her present life and into previous existences. . . . We gave her a stone from one of the pyramids, and she told us *all that we had ever known* about the ancient Egyptians, and many more things that we are *trying to verify*. . . . Likewise she carried us back to ancient Roman days, the Caesars and conquests of the Northern tribes. . . . We shall some day thus reveal all the unknown of human life in the past. [Italics mine.]

We learn that it is the "sub-conscious mind" which is the storehouse of all this wisdom. It "is the soul of man." Criminality lies in the impulses of the other mind, the conscious or normal one. By "arousing" the

first, and laying the second—by means of hypnotism—we can remove criminality and often cause the cure of disease. Hence; "Control all people with hypnotism and you are on the way to Utopia." A hypnotizes B into a shining and perfect character, and then B very properly reciprocates and makes a perfect character of A. How slow are the ways of poor old blundering nature compared to this! This is evolution while you wait. You go round to your physician, conscious of one or two flaws in your spiritual make-up, and come back in time for dinner with a halo round your head.

They don't seem to know much about the "subconscious" mind yet. They don't know that when its *guardian*, the soul, is cut off from it by hypnotism, it no longer knows truth from falsehood, will accept any suggestion, and, reading the deeper layers of memory and thought and expectation of the operator or bystanders, will return to them in plausible garb just what it finds there. This mind is not the soul and is not spiritual but animal-psychic. The normal mind is the intermediary between the "subconscious" mind and the soul, and the paralysis of the normal mind by hypnotism is therefore the temporary severance of the link. Any morally elevated utterances during the hypnotic state are either remembered phrases pieced together, or read from the mind of a bystander. Let it be noted also that the latent immoral can be silently read—and subsequently acted on as a potent unspoken suggestion—as well as the opposite.

But New York is not likely to heed any warnings. The idea is out. Hypnotism is the path to knowledge. Why should not Brown, Jones and Robinson form classes as well as the physician above referred to? What hinders the thing from becoming immensely popular and New York in a year or two from containing thousands of naturally susceptible minds once and for all thrown open to every current of evil suggestion that may blow? "It must of course," says the physician, "be done scientifically, and by men who have made the subject a life study." But the immorality of it remains unaffected, and the subsequent New York crime lists will be an instructive lesson.

The mind of man is really triple, not dual. If we are to call one part of it the subconscious, we must call another the supra-conscious. But the words are not good, for they imply that these two degrees work—one animally and one spiritually—in unconsciousness until they happen to break into the field between, that wherein the man as he knows himself habitually lives. Each of these two poles has its memory. At death the whole stores of the lower are turned out, and then the essence of what has been experienced in that life, its lesson, passes into the eternal memory of the other.

The psychometric experiments concerning the "ancient Egyptians" will furnish the physicians with a mixture of what they knew before, scraps of the victim's own ideas, and some unreliable astral gleanings. STUDENT

# Archaeology Palaeontology Ethnology

## The Illustration

**T**HIS arch was built by Ptolemy IX (Euergetes II), and the view looks outward along the avenue, formerly lined with sphinxes, leading to "Luxor." The temple to which the pylon belongs, built by Ramessu III, was dedicated to Khonsu and was constructed on the site of an older temple of the period of Amen-hetep III. This pylon is a fine example of the Greco-Egyptian or Ptolemaic period.

## Egypt: Extent and Power of the Early Dynasties

**L**AST season's work of the British School of Archaeology in Egypt has been "of unusual value," says the British correspondent of the *Scientific American*.

It has brought more evidences of the "earliest" eras of Egyptian civilization.

It has demonstrated the existence of this civilization over a wide tract of country.

Hitherto the early kings had been traced only at Abydos in Upper Egypt; now their works have been found near Cairo.

It establishes conclusively the uniformity of this civilization of Egypt over the country early in the First Dynasty, put here at 5400 B. C.

During a period of several thousand years a common government, ideas, habits and standard of art prevailed. The details of pottery and stone-work are the same 300 miles apart.

The country excavated was about a mile south of the pyramids of Gizeh. Here fifty-two graves sur-

rounding a royal tomb were found. The age of the relics in them is determined by a clay seal with the name of King Zet, the third monarch of the First Dynasty, and by seals of the Second Dynasty.

In a tomb of the Third Dynasty were found about sixty-five small stone marbles of milky quartz, brown quartz, and carnelian, evidently used for games.

At Rifeh, near Assiut in Upper Egypt, was excavated a large cemetery which had been buried by gravel washed down from the hills. In this were found "soul houses," little residences placed on the graves "for the accommodation of the liberated soul." They vary from a tent-like structure with a single room, to more elaborate dwellings with staircases, porticoes and furniture.

In commenting on the above, let it be said that the narrow limitations of space and time fixed by historians have to be gradually abandoned; the terms "Theban" and "Memphian," as applied to the Empires, are losing their meaning. Likewise we can



Lomaland Photo. and Engraving Dept.

TRIUMPHAL ARCH, TEMPLE OF RAMESSU III, KARNAK

trace no regularly ascending scale of advancement in knowledge; for these last discoveries include a great many objects of art which there is no space to enumerate.

Let us also bear in mind that archaeologists now admit that the Egyptians started their dates all over again at the beginning of each Sothic period (when 1461 Egyptian years of 365 days each, coincide with 1460 years of 365¼ days); and that when we find a date, there is not always any reason for assuming that it belongs to the latest Sothic period or to any one Sothic period rather than another. Hence there is ample facility for adapting the dates assigned by archaeologists to those given by H. P. Blavatsky.

Maspéro says: "Every time I hear people talking about the religion of Egypt, I am tempted to ask which of the Egyptian religions they are talking about. Is it of the Egyptian religion of the 4th Dynasty, or the Egyptian religion of the Ptolemaic period? Is it of the religion of the rabble or

of that of the learned men? Of that which was taught in the schools of Heliopolis or of that which was in the minds and conceptions of the Theban sacerdotal class? For between the first tomb of Memphis . . . and the last stones at Esneh under Caesar-Philippus the Arabian there is an interval of at least 5000 years. Leaving aside the invasion of the Shepherds, the Ethiopian and Assyrian dominions, the Persian conquest, Greek colonization, and the thousand revolutions of its political life, Egypt has passed during those 5000 years through many vicissitudes of life, moral and intellectual."

Clearly, then, when we are dealing with a stretch of at least 5000 years, we must not try to take too unified a view of it. How old is our present civilization? And think of the foreign influences during 5000 years! Evidently Egyptian religion is a complex and elaborate study. The old Initiates were unable to pass on their teachings after a certain date, owing chiefly to the want of worthy successors; and then came the adaptations and perversions of the Secret Doctrine. STUDENT

## "Early Europe Rivalled Egypt and Babylon"

**T**HE latest discoveries at Knossos, resulting in the discovery of an entirely new layer in the Palace site, were described in the CENTURY PATH, number 3 of this volume. The explorer, Dr. Evans, upon whose shoulders the expense of exploration has hitherto fallen, in appealing to the public for subscriptions to carry it on, says that this

new discovery belongs to a period anterior to that of the Cretan Palaces and possibly represents the tombs of pre-Minoan kings. The London *Times*, in publishing this appeal, says:

"Dr. Evans is fully justified in claiming that the work already accomplished has supplied a wholly new point of view for the origins of our European civilization, and shown for the first time that its earliest phase rivals in antiquity that of Egypt and Babylonia, while in some respects even surpassing the artistic achievements of the ancient East."

Naturally the thoughtful reader will ask whether it is worth his while to base final conclusions upon any given stage in the progress of archaeological discovery, and will prefer to keep his judgment fluid in anticipation of still more revolutionary disclosures about past history. The *Times* speaks of the "earliest phase" of European civilization; but it would obviously be wiser to pause and to call it the earliest-so-far-discovered-by-science. STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## A Seismological Sense

A FOREIGN REVIEW collects a mass of the evidence that animals have some prevision of earthquakes, without, however, speculating very far as to what is the sense that gives them their knowledge. This sense is possessed by animals that live in the air, on the ground, under the ground, and probably in the water. And it manifests itself from an hour or two up to *five days* before the event, whilst as yet the seismographical instruments are giving no indication. It is therefore either a sense of which we practically know nothing, or it is a susceptibility to premonitory vibrations so fine as to be imperceptible to instruments.

On February 20, 1835, *the day before* the earthquake at Concepcion, in Chile, at ten in the morning, great flocks of sea-birds, mostly gulls, were seen to pass over the city landward, a phenomenon not to be explained by any stormy condition of the weather.

The uneasiness of cattle, horses and dogs, for some time, even a whole day, before an earthquake, has often been observed, and man sometimes takes practical warning from their behavior.

Aelian mentions that in the year 373 before Christ, five days before the destruction of Helike, all the mice, weasels, snakes, and many other like creatures, were observed going in great masses along the roads leading from the place.

So they knew not only that something was to happen but the dangerous spot from which they should go.

By way of a hypothesis we can suppose that there *are* extremely faint premonitory vibrations even as far ahead as five days. Or we can suppose the sense to be of the nature of a general abnormal feeling, comparable — except for its abnormality — to our own (and the animals') general feeling at the touch of spring. We cannot say where or how we feel that; but we do feel it. And we know that our own dulled organisms do often sense something for a while before an earthquake. We speak of "earthquake weather," but though there is a peculiar atmospheric stillness, we have added to it, or read into it, our own feeling. Earthquakes must certainly be preceded by as yet unmeasured changes in the earth's superficial and deeper currents.

STUDENT

## An Astronomical Plant

PROFESSOR NOWACK'S extraordinary plant is hardly attracting as much attention among the general public as one would expect. Its behavior, though now amply evidenced, is nevertheless nearly incredible. That a plant should clearly and definitely correspond to changes going on upon the sun's surface, and that either may be read for the other, and that reasonings based upon the plant's information should give meteorological and terrestrial changes days, weeks and even years in advance, are a set of facts which like the canals of Mars need time to digest. In 1892 the Professor furnished several English scientific bodies with a chart on which he had

marked a number of atmospheric and seismic disturbances up to 1918. So far as we have gone, all have come out right. In that same year he told the King of Italy that Sicily would be shaken by great earthquakes following some volcanic eruptions. The prediction was of course justified. Two years later he warned the Sultan of an earthquake due the following day near Constantinople; later, he predicted the 1895 earthquake of Adrianople, the 1902 earthquake of Salonica, and, three months in advance, the 1903 earthquake of Constantinople.

A specimen of the plant is "at work" at Kew Gardens, and those who wish to take the trouble can go and study astronomy at its feet when they will.

Does it not seem possible that if we looked carefully we might find other plants corresponding with equal fidelity to other heavenly bodies, to the moon for instance, or some one of the planets? If the suggestion seems a little extravagant we can recall the famous Palolo worm, that little West Indian creature which keeps accurate *lunar* instead of solar time in which to perform its rôle of life changes. So far we have only this and Professor Nowack's plant, but they seem to give enough of a hint to encourage us to search.

STUDENT

## Pragmatic Astronomy

THE French mathematician Poincaré has been ingeniously puzzling his fellow scientists — if also himself. He is to science somewhat as the pragmatists are to philosophy, with the difference that if he would go a step further he would get on towards the truth.

Discussing astronomy, he takes up the position that there is no such thing as absolute physical motion. The motion of bodies amongst each other is only the mind's way of explaining to itself in terms of sight that which it successively cognizes. A metaphysician might say that the mind, in gradually passing from the spiritual in the course of its evolution came to imagine as objectively outward what is really spiritually inward; then from this imaginatively created material it called to itself the elements of sight, of eye; and then set to work to explain the changes in the scenery. But Poincaré does not go as far as that.

If there were only one body in space, it would not be possible to say of it that it moved; it could not have a to or from. Suppose another appeared; both could now have motion, each relative to the other. Suppose an astronomer on the second sees the first to move all around it and he accordingly represents what he considers the fact by drawing a circle around a point on a piece of paper. An astronomer on the first would draw the same figure but with *his* globe as the center and the other turning around it the same way. Each picture would be an exact expression of visible fact. Carry the same principle on to almost infinite complexity, and we have Poin-

caré pointing out that the geocentric conception and pictures of the universe will "explain" the visible facts as well as any other, but with such immeasurable complexity that we do not use it. We take the simplest and call that "true." Any of the millions of bodies may be regarded as still and the others moving with respect to it. Yet if any of these supposedly moving ones were suddenly left alone in space it could not be called moving at all. There he leaves the matter; no real knowledge is to be had. We are merely drawing pictures and calling one of them true.

But to say that astronomy does not express real truth is one thing; that it has *no relation* to real truth, another. Every material change, from the greatest to the least, is an index to a movement conscious and purposive of the living universe. With every such movement, though we do not recognize it, our consciousness is in touch. When man does come to this recognition — and from time to time some few do — not only will every fact of material science find its spiritual explanation, but each fact of the vast stores will lend itself to serve the better comprehension of the spiritual trend and modes. The spiritual and material will be keys to each other's secrets because of the correspondence.

STUDENT

## Playing Pranks with the Brain

A RECENT and half-proved theory of drowning throws a good deal of light on the mischievous teachings about deep breathing that we read in almost every journal devoted to the culture of health. The author of the theory examines the usual views as to the causes of sudden death in the water, cramp, syncope, and what not. None of them satisfy him. Paralysis of respiration is in his view the real trouble in most of the cases. The breathing center in the brain and cord does its best but has to give up.

Du Bois Raymond has already shown that the effect of simple immersion in deep water is to increase the energy output necessary for respiration by about 10 per cent, while the very active muscular exercise attending the act of swimming greatly augments the tax on the respiratory muscles, which are then called upon to do at least 50 per cent more work than when the body is at rest on land.

If the stomach is distended, the diaphragm — one of the chief respiratory muscles — cannot do its work, makes greater and greater efforts, and at last exhausts the center which supplies it with energy.

In the deep breathing exercises the respiratory amplitude is often greater than this, more than 50 per cent in excess of the normal. The center grows to meet the demand and is ultimately altogether out of ratio with the neighboring great organic centers, those for the heart, vessels, etc., and with the real needs of the economy; and by its inductive action on the other centers is a continual focus of disturbance. Any attack of serious illness, weakening the muscles upon which it acts, leaves it congested with a head of force it cannot use. It is a race-horse with no one to take it out to let off its stored energy.

M. D.

## Nature

## Studies



AT THE HEAD OF THE LAKE

## Forestry Notes

**I**N December the President signed a proclamation creating two new additions to the Prescott National Forest in Arizona, thus adding 320,000 acres and bringing up the total of the forest to 1,063,256 acres. The country included is in the central portion of Yavapai County, between the boundary line of the present forest and the Baca grant, and occupies a part of the divide between Williams Fork and the Verde River. The Santa Maria and Juniper Mountains are prominent features of the territory, and stock-raising, agriculture, and mining are the principal industries.

The tracts will be put under Forest Service administration and protected from fire, theft, and waste; and thus the wood will be preserved and the flow of small streams which supply ranches protected. There are about 70,000,000 board feet of yellow pine on the additions, which in some places reaches 10,000 feet an acre, and in others is reduced to 1500. Parts are covered with a scattered growth of willow, cottonwood, ash, and box elder; and while these areas are valueless for lumber production, it is important that they be protected from fires and destructive denudation.

Forestry in France was mentioned in Vol. x, no. 49, it being there stated that the Gov-

ernment, after the Revolution, began to dispose of its 12,000,000 acres, and by 1874 had disposed of four-fifths, after which it began to buy back. It was also said that even private owners could not cut timber without complying with regulations.

A recent consular report, however, represents France as worse off than the United States in respect of forestry, as the forest is only one-ninth of the area of the country, and the Government owns and administers only one-eighth of this; whereas one-third of the United States is classed as forest land (a considerable portion of this, however, having been cut or burned), and the Forest Service administers nearly a fourth of it. This report also states that the privately owned timber in France is badly administered, often being sold to speculators who waste it for immediate profit. Owing to this, resinous trees are fast disappearing, the ash and the acacia can scarcely be found, and poplars and chestnuts are becoming rare; while the famous oak forests no longer supply the national demand.

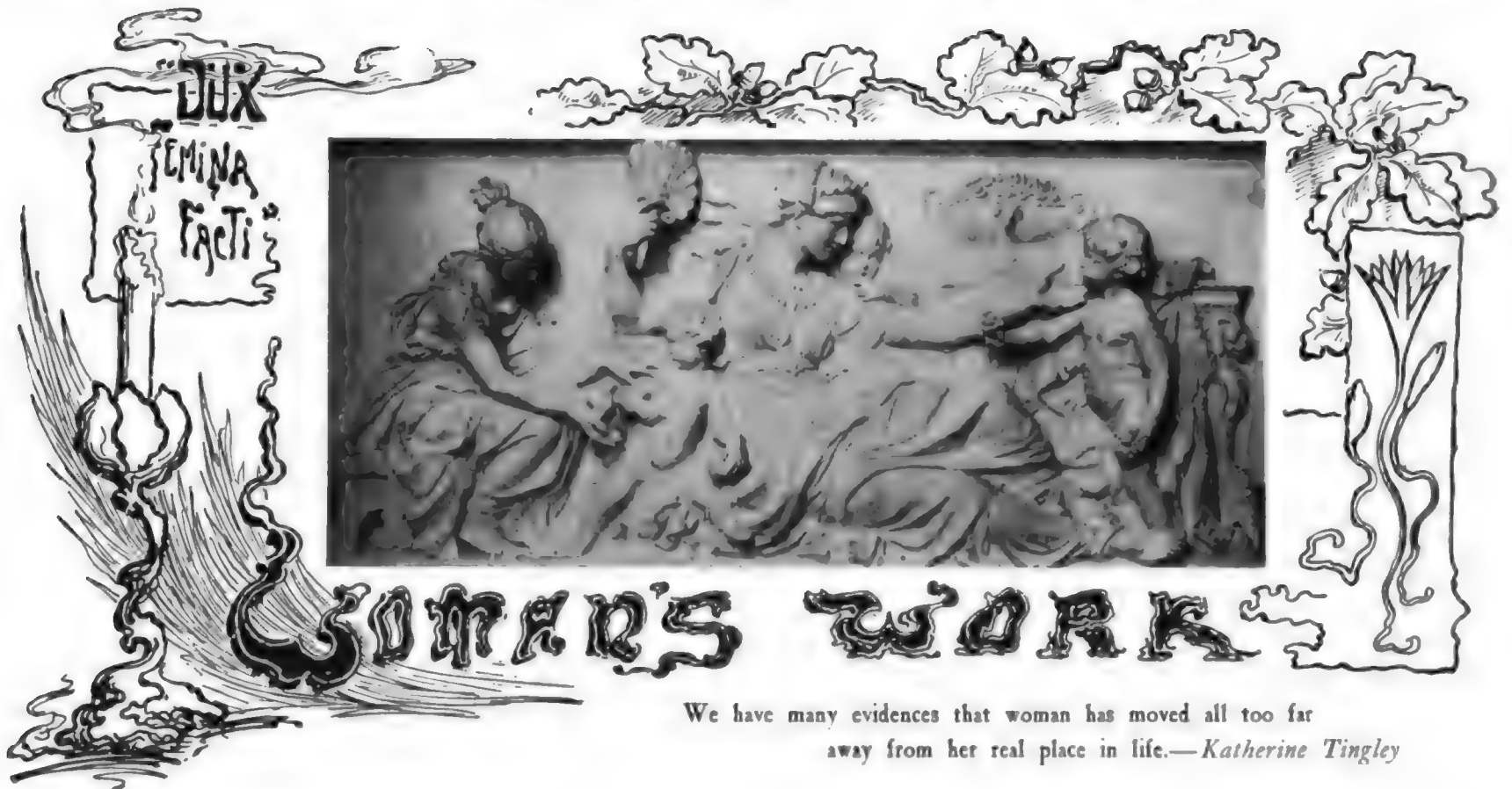
Japan has been in advance of the United States in the matter of forestry, for the forests have been managed by the Imperial Government for many years, and the first school of forestry was established in 1885, fifteen years

before one was started in the United States. There are now sixty-two of such institutions in Japan. The national forests cover an area of about 30,000,000 acres, or rather more than one-half the total forested area. Nine model forests are to be established in Korea, and a Korean school of agriculture and forestry has been founded.

STUDENT

## A New South American Niagara

**A** TELEGRAPHIC report from Georgetown, British Guiana, recently stated that the director of the New Essequibo Exploration Company discovered a waterfall rivaling Niagara in height. It was on an affluent of the River Ireng, close to the Brazilian boundary, at about 5° N., and 60° 9' W. The wall of the cliff over which it rushes is slightly convex, showing red highly-polished jasper in places. At the base there is an oval basin, which empties, about a hundred yards from the first fall, over a second fall some 30 feet in height. There is plenty to be discovered yet in South America. These coast countries look very small on the map, and it is surprising to hear that so much even of them is unexplored. What then must be the case with regard to the vast expanses of the inland regions of Brazil and Bolivia? II.



We have many evidences that woman has moved all too far  
away from her real place in life.—Katherine Tingley

#### Memories of Mystic Vadstena

**V**ADSTENA is one of the oldest towns in Sweden, most beautifully situated upon the shore of Lake Vättern; and its winding streets, the convent-church dating from Saint Birgitta's time, the castle and the idyllic small houses embedded in green, bring the mind of the visitor back to long past days and events. When there it is hard to believe oneself to be in a place sharing in the turmoil of this age, yet with memories of the past still lingering over the little town, giving it the atmosphere of a summer night of such color and quiet that one would sit half listening, half slumbering, held by the strange voices of intuition.

There are many curious tales about the place which are told even today by old people. It is said that they have been handed down from the seers of remote antiquity. One of them declares that there will, sometime in the future, grow up seven beech-trees from a common root, and that seven kings will arrive from seven kingdoms and fasten their horses, one at each tree; that under the crowns of the beeches they will conclude an everlasting Peace-Alliance between the seven kingdoms which they represent, and that this will come to pass at the end of the present age. Another legend tells us that a bird will hatch seven young in the convent-church, perhaps alluding to some future consequences of Saint Birgitta's life and work.

It is the old memories which give the town most of its peculiar charm, and no wonder when for centuries royalty and the most prominent persons of Europe journeyed there on pilgrimages as to a holy city. In the convent lived many members of the highest families from abroad, and it was a true center of learning, not only a preserver of records, but a powerful promoter of useful knowledge in all departments.

Another of its memories dates from the days

of Engelbrekt, the great liberator and leader of Sweden in the Fifteenth century. The Lords' Diet had met at Vadstena and seemed disposed to make an alliance with the enemies, when suddenly Engelbrekt appeared at the head of the peasants, and, through his plain and manly challenge to consider well the best interests of the country, made the tables turn, and had the councillors join his rightful cause. The humble house in which this happened is still preserved by the government.

The castle, erected in 1545 by Gustaf Vasa, (see illustration) is so strongly built that it

**AS** the Harmony dwells within the Flute  
Even so does the Spirit unseen in the Body;  
No man can see the Music, yet it is there,  
Even so can no man see the Spirit, yet it is there.  
*From The Book of God.—Enoch*

may stand for many centuries yet. Only a small part is used as a library today. It is said that the king on one of his journeys arrived at Vadstena and one day was lying asleep among the stones on this place. In the dream he saw the castle with all its details. Upon awakening he began at once preparations for the realization of his dream, and the whole architectural plan was carried out on these lines. Note the wide canal-like strip of water almost surrounding the castle, really an inlet from the lake in which large ships may anchor.

The fair little town on the beautiful lake is bringing the spirit of many ancient and important events of Swedish history over into the dawn of the new age that is lighting the way for our country. Saint Birgitta has passed away but the golden environment which she created and the higher patriotism of which she was the inspirer yet live, awaiting the Leader of today. All hail to the golden future of our beautiful North-land! A SWEDISH STUDENT

#### What Will Theosophy do for Women?

**H**OW strongly and subtly we are influenced by an eagerness for gain or benefit, is shown in the very wording of the question. Unconsciously this consideration enters into everything that comes within our experience. The business man figures it in his profit and loss account, and throughout the varied phases of human life we are continually balancing the question as to how much benefit or comfort we shall be able to claim from this or that.

Let it first be understood that Theosophy is not a thing which may be applied as a cloak to keep us warm, or as a potion to cure our mental and spiritual aches. It may with truth be said that Theosophy cannot be defined; but to our limited consciousness it must come with some definition, and the highest definition we are capable of at present lies in the word itself, which, as you may know, means Divine Wisdom. Wisdom is not something that a man may seize, label, and store away for future use; not something upon which he may hang his "no trespass" sign and deny others the right to enjoy it; but rather is it an atmosphere which surrounds our consciousness as the air surrounds the earth: a golden power which man cannot confine to his own private treasury: a power of which he may take only so much as he is able to use *for others*.

And you ask what this Wisdom—Theosophy—will do for women? Why not ask what life or opportunity will do for women? The gain from either depends entirely upon the use to which it is put. What do I receive from an opportunity that I allow to pass unheeded? Of what value is breath to the new-born infant who will not take hold of life and master and use it?

Theosophy will give woman only that which in the light of truth she is capable of receiving. Her capacity for action and understanding depends upon her own experience. This will, I



think, be accepted without dispute. We know that the work of one experienced in a given trade or art is superior to that of one lacking such knowledge or experience. We naturally put more trust in the physician who has a long record of successful practice than in the student who has just received his diploma. Theosophy does not limit experience to a meager three-score-years-and-ten, but asserts that the soul has known many lives, and will know as many more as is necessary for its perfection in this eternal process of becoming. To the soul awakening to a realization of the higher meanings of life and of womanhood this message comes as a flame of hope and inspiration. We are not here as the result of chance. We are that which we *have become*, and the future lies before us to serve us *as we know and will*. When women begin to live by the teachings of Theosophy their own burdens assume a different aspect. Instead of being regarded as having been imposed upon them by some far away God of Vengeance, or by a so-called "stronger sex," the latter are seen to be things which have been allowed by women themselves to develop and accumulate, and for the suffering entailed by which they are responsible.

When women come into the truths of Theosophic teaching the question of "Woman's Rights" will become a question of woman's responsibility. Let women once rise into a realizing sense of their responsibilities and there will be no power strong enough to withhold from them their opportunities and rights.

Life is not limited by the narrow circle of our immediate surroundings, but is boundless as consciousness; and through it runs a thread of common experience, which links the life we know to all that is past and all that is to come. When we truly endeavor to live in harmony with the law of life, which is the law of Universal Brotherhood, we soon begin to realize how closely our hearts are attuned to those of our kind.

No sorrow that we have known but has come to some other weary heart. There is no joy which sheds light upon us that has not entered some other life. Our most secret ideal may be the dream of thousands who bear the marks of toil. How often have the words of a friend expressed our own half-formed conviction!

We are not so different from the many we pass in the crowded street. Our opportunities may differ, our environments may vary; but the same fire burns beneath it all. When we realize this there will not be such a readiness to condemn one who has done something which we are not tempted to do, or which we lack the moral courage to attempt. When women come to realize the one-ness of life there will be more of compassion, and less of criticism.

Surely the way to wisdom and compassion is by the broad road of experience and it is just this experience that so many women seem to stand in fear of. If we are comfortable our sole aim is to remain so. Why should not our hearts be wrung if it is by suffering that we shall come to understand the pain of other hearts? Why are we afraid to venture upon life—afraid to differ from the opinion of

our neighbors and friends, when it is life—experience—and more life that our souls are calling for? Many are eager to help to redeem the world, but aside from a few dogmatic statements of religion, or a cramped idea or two as to what redemption means, what have they to give those who are struggling with forces which they have never touched? If a man be drowning, it is the swimmer or one who knows the process of resuscitation who will be able to save him—not one who can merely give a learned discourse upon the chemical composition of water. In affliction we know that there is more comfort in the mere presence of one who has suffered as we suffer than in beautiful words or tears of pity from one who has never known grief or loneliness.

gress of whole communities. An understanding of Theosophy will open the minds of women to the higher and purer meaning of life, and to a realization of the vast importance and responsibility of bringing a child to an understanding and mastery of his own nature. When motherhood becomes glorified and ennobled of women, light will begin to dawn in other departments of life.

These are but a few of many things that an understanding of Theosophy may help women to accomplish, not for themselves alone, but for all with whom they come in contact. With increasing understanding, new and broader ways are opened, and there is no limit set upon what women may become. Theosophy can only point out the way. Each



Lomaland Photo. and Engraving Dept.

VADSTENA CASTLE, SWEDEN

We desire the pearl of truth, but are unwilling to pay so great a price. We should like to be strong, radiant characters, but we shrink from the fire that burns between us and the goal. Suppose we are scorched—what soldier is ashamed of his battle scars? If we believe in life, let us follow the light as the warrior follows the battle flag.

Our Leader declares that Life is Joy. How can life be joy in the midst of sorrow? It does sound a bit paradoxical; but may we not have a misunderstanding of what life is? Surely it is not a calm fruitless waiting for death! Life means action and experience. It is by experience and living that the soul learns. Why then should we flee from that which the soul sent us forth to seek?

When women better understand the message that Theosophy brings, there will be better art, broader education, higher government, freer life and nobler men than our modern civilization possesses or has even dreamed of.

In the broad and conscious training of her children a mother may exert an inestimable influence for good. Through her ignorance or indifference she may be a hindrance, not only to her own children but to the real pro-

one who would reach the goal must travel the road that leads to it.

Theosophy bids women nobly to cut the ties of meaningless conventionalities and superstitions that have bound them to brain-mind limitations; to let the fire burn if it will; to let the heart ache if it must; but to courageously and joyfully follow the Warrior Spirit which dwells within. Let us dare to live the life that the soul is calling for, dare to shoulder the responsibilities that belong to us and push on toward the light *for humanity's sake*. M. R. F.

### Jottings and Doings

A NOVEL form of recuperation known as "kite cure" is being tested by certain overtaxed society women in England. The golf links are used for the purpose of flying the kites, each woman holding one by a slender thread, running over the turf as the breeze carries her kite higher and higher into the air. It is said that devotees of this mild form of exercise may be seen out flying their kites even very early in the morning! Naturally the health improves under such a régime. It is to be hoped that the strength gained will be used in the service of suffering humanity. H.

# OUR YOUNG FOLK

## We Are All Brothers

"BROTHERS!" said Ben, "I wish we weren't." He did not say "We are not," because he knew better. He had not heard that a wise Teacher once said that "It is as bad to run against a fact as a pitchfork," but he felt it, and in this instance Brotherhood was the pitchfork.

"Dave is as disagreeable as a—well, a mule," he said and felt rather proud of himself—at least he thought it was himself until his conscience spoke:

"Perhaps Dave did not want to stay away himself; how would you like the boys to think mean things of you if someone else had stopped you from coming?"

"He needn't have spoiled the game," his shadow man began again, but it was the feeble comment of a losing side, and already his thoughts were kinder: "I wonder why he wouldn't give a reason?"—and he left it at that.

It so happened that several others could not come and so the game was postponed and Saturday afternoon found Ben wondering what he could do with himself, when his mother asked him if he would take a note to one of the aunts with whom Dave lived.

It was an old fashioned cottage in which they lived and they were old fashioned ladies who did not hold with "new fangled notions," and to whom Dave was a thorn in the flesh.

Finding the front gate locked, Ben went round to the back entrance and bursting in with his usual impetuosity, came suddenly upon Dave in the little lean-to, turning a mangle. The boy flushed up to the roots of his hair, but he stood his ground and the rattle and squeak of the turning wheel vibrated in the silent pause that followed the discovery.

"You are not winding it very straight," said Ben, "if I hold the end and feed it, it will go better." Ben was all attention where machinery was concerned.

To understand the situation it will be necessary to say that Dave was a newcomer and the only boy in the school not in prosperous circumstances, while Ben was the richest of all his companions, and, as Dave thought, had a lordly disregard for all personal responsibility in connexion with home duties. But Ben had a heart and an imagination which gave him sympathy; besides his mother knew a little of Theosophy and Ben took the *Rāja Yoga*



Lomaland Photo. and Engraving Dept.

A CHRYSANTHEMUM BED IN THE BOYS' GARDEN, LOMALAND

## A TRIOLET

H. C. Bunner

A PITCHER of mignonette,  
In a tenement's highest casement:  
Queer sort of a flower pot---yet  
That pitcher of mignonette  
Is a garden in heaven set,  
To the little sick child in the basement---  
The pitcher of mignonette  
In the tenement's highest casement.

*Messenger*, and it made him think for himself.

"Where are the old ladies?" he asked. "Out," replied Dave briefly. "I have brought a note from Mother and have to wait for an answer," continued Ben, "so if I feed and you mangle, it will be done in half the time, and then you can show me your pigeons. You have some, haven't you?"

That afternoon laid the foundation of a friendship that has never waned, while the bond of sympathy is rounding out the characters of both and making the promise of a noble manhood a certainty. ETHNE

WHEN the Marquis of Lorne was Governor of Canada, he stood shivering, wrapped in furs, on one occasion on the shores of one of the great lakes. It was the depth of winter, and a Canadian winter is winter indeed. An Indian chief was also there, taking his splendid

strides over the icy ground, wrapped in a single blanket. The Governor was so struck with the discrepancy of clothing between himself and the Indian, and with the latter's apparent comfort, for the chief was quite indifferent to intense cold, that he asked the Indian how he managed to keep warm. "You do not cover your face," was the reply. "No," said the Marquis, "but I am used to that." "Good," said the Indian, "me all face."—*Selected*

A CERTAIN rock in Finland serves as a barometer to those who have observed how it changes from gray to black always before rain: and is covered with a white efflorescence of salt in dry weather.

A CHINESE student was recently granted a doctor's degree by the University of Berlin, this being the first degree conferred upon a Chinaman in Germany.

GLASS telegraph poles are being manufactured and will be used to advantage in countries where wooden ones are destroyed by insects or are soon worn away by the tropical climate.

A FRENCH scientist has announced that he has discovered how to change the colors of precious stones at will. It is done by subjecting them to the action of radium.

# THE CHILDREN'S HOUR

## The Ten Fairy Servants

**A**MONG the Swedish fairy tales is the following story:

Once there lived a family of peasants who had an only daughter named Elsa. Wishing to give her the best opportunities they could afford, her parents sent Elsa to the city that she might learn sewing and the city ways of doing things. When she returned home, she was filled with false pride and affected to scorn housework or any useful labor; in fact, she had learned little excepting how to adorn herself.

It was not long before Elsa was married to a young, industrious farmer, who naturally expected her to be his helper as well as companion.

All went well until the novelty wore off, and then, one morning, at a busy time of the year, Elsa was thinking what she could do to amuse herself, when two servants appeared and said their master wanted them to go to the woods and had sent them to her to get their luncheons ready. Before she had time to answer, the grocery man came to get his orders. Then the maid-servant came to find out what she should cook for dinner. Then her husband sent word that he would like her to see that the calves and the chickens were fed at noon as he had to go to the blacksmith's and might not be home in time.

This was too much. Elsa ran to her room and threw herself on her bed, crying. "Oh dear!" she moaned, "who would have thought I should ever become such a slave. Oh! what can I do? Who can help me?" and she felt very sorry for herself.

Suddenly she heard someone say, "I can help you." Looking up, she saw through her tears a queer, little, old man.

"Who are you?" she asked, "and how can you help me?"

"I am Old Man Hoberg," he answered. "I have known your family from the tenth and eleventh generation. It is I who have given them all the gold and silver they have, but little good has it done them! so I am going to give you a better treasure."

"What is it," she asked in amazement.

"Here," said the old man, shaking his cloak; and out hopped ten tiny creatures which bustled about and began setting the room in order.

"Give me your hands," said the old man, and then called: "Here, Hop-o'-my-thumb; Will-o'-the-wisp, and your companions: hie to your places!"

Immediately the ten little creatures hastened to the old man and disappeared in the ends of Elsa's fingers. Before Elsa had recovered from her astonishment, the old man had disappeared also.

In a few minutes Elsa's fingers began to tingle, and then she thought of how much there was to do, and she hurried out, and oh! what a pleasure it suddenly seemed to do the work she had scorned before.



Lomaland Photo. and Engraving Dept.

A SUNNY DAY FOR GATHERING GUAVAS IN LOMALAND

## WAVE YOUR HAND TO CARE

Frank L. Stanton

**G**ET out into the morning  
And breathe the blessed air;  
Light up your soul with sunshine  
And wave your hand to care!

Go where the streams are singing---  
Stand where the skies are fair;  
God's bells of joy are ringing---  
So wave your hand to care!

From that time no one was more diligent than Elsa; and instead of her duties being irksome, she wholly forgot herself in the performance of them, and in the joy of helping.  
C. H.

## A Dog Hero

**H**IGH up in the Alps at the St. Bernard Hospice, the monks train dogs to rescue mountain travelers who may be overtaken by storms and lost in the snow. Barry is a dog who has won many laurels for his bravery in rescuing such travelers. But for Barry seventy people would have lost their lives. He seems to be a dog with unusual intelligence, a noble nature, always alert for danger to his human friends. At one time he was gone three days and when at last discovered was found crouching over a half-frozen man, doing his best to keep life in him by covering him with his own warm fur. The man's life was saved through the dog's intelligent care. E. N.

PEPITO ARRIOLA is a little Spanish pianist, only nine years old. When he played in the Albert Hall in London the immense audience rose in amazement at his skill, and cheered. A special piano having narrower keys has been built for him. When not playing, Pepito is like other boys of his age.

LIONEL OVENDEN is the name of an English boy twelve years old who is said to play the piano and the violin to perfection. For four years he has been studying in London. When he has once performed a piece of music he never forgets it. Lionel can pay attention.

## A Blind Musician

**T**HIS is a true story about a woman musician who had such rare perseverance that she did great things under unusual difficulties. When you hear all that she accomplished you surely will never allow yourselves to feel discouraged when your music seems hard; because then you can think of the trials this young girl must have had, for when she began to study she was blind.

Marie Therese von Paradis — do you not think that is a pretty name for a musician? — was born in Vienna in 1759. When three years old she became blind, but in spite of this showed such remarkable talent for music that her parents allowed her to take lessons from the best teachers. The Empress Maria Therese, who was her godmother, became much interested in this gifted child and gave her as much money as she needed for her education.

The work of the little blind musician must have seemed very slow and discouraging at first as all the music she learned had to be memorized; but she was such a brave girl and worked so hard in spite of her affliction, that in a few years she was a splendid pianist and gave a concert. Every one was delighted with her beautiful and sympathetic playing and soon she was famous all over Europe. Queen Marie Antoinette invited her to Paris to give concerts, and later she went to London where she played for the King, Queen, and Prince of Wales. She then made a concert tour throughout Europe, being welcomed at many courts and everywhere meeting with phenomenal success. Mozart was so pleased with her performances that he wrote one of his great concertos and dedicated it to her.

Marie Therese was not only accomplished in music, but in many other studies as well. Later on she also did much teaching and composing and here had more difficulties to overcome. Each piece she composed she was obliged to have written by some one else while she dictated note by note. For her teaching she had to use a special system of notation which one of her friends kindly invented for her. Do you not think, dear children, she must have been a very patient and careful teacher? for she had to cultivate those qualities in order to learn herself. She composed many beautiful pieces which have been produced in Europe and which are much admired by musicians.

The life of Marie Therese von Paradis shows how much perseverance and love for one's work will accomplish, and that even the greatest obstacles can be overcome if one really wishes to do good in the world. What encouragement it must give to all to read of a little warrior such as she! To conquer difficulties — ah! that is to invite the soul of music!

A RĀJA YOGA MUSIC TEACHER



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

### Pupils of the Râja Yoga Entertain Delighted Audience

THE evidences of the superiority of the training of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma were surely made plain to the large audience who gathered at the Isis Theater on Sunday night to hear and enjoy the high class musical treat that was placed before them by the Râja Yoga pupils. . . .

Katherine Tingley was present but the educational entertainment of the people was in the hands of her "little missionaries," and these never fail to convince the people, even those who are "doubting Thomases," so far as Theosophical principles are concerned, that there is something new to the world in this Râja Yoga system of handling the human intellect when it is in its youth.

The rendering of last Sunday's musical program was finer even than the intellectual treats that have been given the public on previous occasions. The Râja Yoga Orchestra, in two overtures, *Die Musikanten* (Flotow) and the Inauguration March from *Boabdil* (Moskowsky) rendered music that was inspiring and beautiful. About twenty girls, mostly well under fourteen years of age, gave nicely two vocal choruses, *Snow*, and *Fly, Singing Bird, Fly*, (Elgar).

A string quartet rendered *Finale* from the quartet in E flat (Schubert) and the audience listened as if entranced. A violin solo, *Mazurka*, by Rex Dunn, a Râja Yoga student, was also a treat.

Special features of the evening were two piano renderings, — a solo, *Berceuse* (Chopin), by a very small girl, and *Minuet* from E flat Symphony (Mozart) by a trio of little maids, who seemed to be under seven years of age.

The work of these little students specially appeals to the intelligence of open-minded audiences of the class that fills the Isis, and free and honest appreciation is always shown.

A boy student read an exceptionally good paper written by Mr. Kenneth Morris entitled "Some Thoughts on the Crusade of 1907." — *San Diego News*

The above paper is here given in part, and will be concluded in next issue.

### Some Thoughts on the Crusade of 1907

"At any crucial period in history it must be difficult to realize the particular value of each of the passing days and events. Afterwards the historian and the philosopher are able to piece together the whole record and show how history was made. They can say: This action nullified that conspiracy: this step taken led to that result: so and so went to such a place and said this or did that, which led to such and such action being taken, which bore fruit in this, which ultimately resulted in that — and hence the rise of this or that nation to greatness, or the breaking of the chains of this race of slaves. But when the events were going on, or even for decades after, no one found traces of any plan, pattern, or intent. Actions, movements, personalities stood out, but they were separate and each on its own

ground; only the passing of time would give them co-ordination.

"So that we rarely suspect the importance of the things that are doing now. We give due meed to Marathon, Bethlehem, Domrémy; and hold that they can have no kinship with anything in our own time. The days of miracles are passed, we say; but that is only because we are not capable of recognizing in the present what the future is sure to regard as portentous. For the world stands in need of a hand on the helm today as much as at any time in the past. Immense forces are at work now, titanic upheavals of thought and feeling. This movement and that go on gaining impetus; nations which have slept for ages stir and begin to assert themselves; psychological waves, national and international, that have been stored and accumulating through centuries, are breaking their bounds, and without the direction of a master-hand, who shall say what territories might be submerged by their overflow? It is with such thoughts as these that one comes to the consideration of Katherine Tingley's Crusade of 1907.

"Here is the great modern whirl and confusion of ideas and conflicting aims; and here in the midst of it, this steadfast light of Theosophic activity. Its end is the brotherhood of man, and its foundations are on the basic principles of human nature — not any materialistic or brain-mind formula, but the essence of life itself. Human brotherhood, because of the potential divinity of each individual; international unity, because of the separate divine mission of every nation. Men not machines, not brutes nor naturally degraded or savage, but having fallen from great heights, and able to reach those, and greater heights again. This is a part of the message Katherine Tingley carried through Europe — one grand clear note sounded out amid the darkness and clamor of our time.

"England, Sweden, Finland, Russia, France, Switzerland, Holland, Germany, Wales — all these lands were touched by Katherine Tingley. Teutons, Finns, Slavs, Latins and Celts all received some part of her message. History will declare that what was done for each was the immediate thing which that race needed. Theosophy is as wide as the sea, and meets the needs of all. As each nation has played a somewhat different part in the past, giving its quota of good and evil to make the whole what it is now, so the jewels in the crown of the future are to be the higher selves of every race. The sapphire will be sapphire, the beryl, beryl; the Swede will be Swede and the Frenchman French; but the one light and spirit and glory will shine through all. So Theosophy does not proselytize, nor impose dogmas, or raise shibboleths, but enlarges the mental vision, directs everyone to the place where the Light can be seen — to his own best self. It shows the higher patriotism — belief in the higher self of the nation and in its power to serve humanity — to be a necessary part of internationalism.

"Symbolic of this aspect of Theosophy were the touches given by the Teacher to the various nations she contacted during her Crusade. For instance, in England and Sweden she founded Râja Yoga Schools, to be in times to come the spiritual centers of those two lands. Consider for a moment the places chosen for this purpose. The New Forest is surely the most English spot in England, still "Merrie England" there. In the Forest are the yew-woods of which the bows were made that won Cressy, and the oak-woods whose forebears furnished Drake and Howard with the ships that drove

back the Armada. It is all still much as it was in the spacious days of great Elizabeth, still much as it was in the time of England's Henrys and Edwards. Nay, we may look back farther, and question whether, after all, it was much changed by Norman William himself. There never were Saxon villages nor tilled lands where the bog-myrtle and the bog-cotton are growing now, and most of the forest hollows are still bogland. We may doubt if the Norman did more than lay an embargo on future private ownership of what was even then forest. He made it *tabu*, to be virgin land forever. The stories of villages laid waste and homes and churches destroyed were only monkish tales, and the monks had a grudge against William. So that the Beeches of Berry are probably the children of the children of beeches that held lordship of the same hills and hollows in Druid days; and the ponies that drew the war-chariot of Cassivelaunus may have been foals among the fern of the same forest, and ancestors of the forest ponies of today. Briton and Roman and Saxon and Norman, probably the same kind of scenery was there for them all, and the same music among the tree-tops. The old race and the old language were swept away from it, or what tales of heroes and fairies and prophets would be lingering still among the trees! Its beauty, except where the fenced plantations have been set, is altogether unspoiled and exquisite. This, of all England, is the worthy place for Râja Yoga, and that Râja Yoga has come to it means, that here will man grow up as perfect in manhood as nature is in her own state. All that was good in English life will blossom here without the possibility of being spoiled. The children will grow up with the knowledge of beauty and the scorn of meanness in them, and their influence will become so strong that England's merry and golden days will return, and her fearlessness and pertinacity and freedom will be spiritualized, and there will be no dark stains on her national life.

"This is to look forward — but one is justified in looking forward, when one considers the results of Râja Yoga at Point Loma. One must be optimist when one sees what has already been done. The world will come to know in time — is coming to know day by day — and as knowledge goes on taking the place of ignorance, the sum of human hope grows.

"And as the New Forest is unique in England, so is Visingsö in Sweden. The one is an island of primeval land, of wonderment, of fairyland, set in the midst of fat and prosaic south of England scenery, as much apart from its surroundings as though oceans isolated it. The other is an island in Lake Vättern, which was, before old Sweden rose above the waves. Even its geological formation is all its own, most ancient, and like nothing else. As in the New Forest, the surrounding land is government property, and Visingsö is even of greater historical interest than the English site.

"Two schools already established as result of this Crusade; and others to be founded in time in Holland, Germany, Wales, Geneva — the seeds of them sown, so to say, and to bear fruit as the right moment for each country arrives."

(CONCLUDED IN NEXT ISSUE)

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 8:15 at the Isis Theater, by students of Lomaland assisted by children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

# Art Music Literature and the Drama

## Another Evidence of the Wide-Spread Influence of Theosophical Ideals

A CONTEMPORARY gives some space to what it terms "an interesting experiment" which is to be tried the coming season with the New York Symphony Orchestra, and observes:

The idea of a world-famous organization departing from the usual custom of playing in the full view of the audience, to playing behind a screen, is not unique, but it is almost, if not absolutely, without precedent in this country. . . . Whatever the result, it is a departure from usual customs which is being watched with interest on all sides.

The statement but serves to recall a number of other instances in which this or that advanced idea or departure is announced as being "absolutely new," "unprecedented," "a great advance step" and the like, by guileless writers who, not knowing that the "new ideas" in question are identical with those put forward and practically applied by Katherine Tingley years ago, quite willingly write down what they are told. Upwards of ten years ago, when Katherine Tingley began her work in music and classic drama, she inaugurated the then absolutely novel custom of having the musicians play behind a screen. Vine-hung, bowered and beautiful, it always was, for as those know who have ever attended any of her great meetings, concerts or dramatic performances the world over, no pains are spared to give the whole stage that touch of nature and beauty that the old Greeks so loved. Yet hidden the performers always were. That was insisted upon, and it is still the custom at all Universal Brotherhood and Theosophical Society meetings the world over, except in certain cases where children or young students appear solo or ensemble, and when Katherine Tingley feels that they need and should be permitted to have the experience of the usual platform appearance.

Probably few of the many innovations made by Katherine Tingley have aroused comment more general and more wholly favorable among the cultured classes than the one referred to. Undisturbed—one comes very near writing "undismayed"—by the personality of the performers, with naught appealing to eye and sense save that beauty which Nature holds forever secure from the possible and wretched rivalry of counterfeit, with naught save the impersonal and the beautiful between the soul of the hearer and the soul of the music itself, the listener is lifted into a new world of feeling and aspiration. One writes "*new world*" advisedly. Those who have heard the Point Loma orchestra, or the younger organization now so modestly wearing its own laurels, our Rāja Yoga Orchestra, at the usual Sunday night meetings in the city—just a wealth of measured sweetness coming from somewhere behind banks of palm and blossom—have invariably said, "What a revelation! A method superb in its results, daring in its conception, too, in these

days of personal bidding for applause!" Tourists have come here from all over the world, musicians of highest standing not alone from Boston but New York as well, cultured and traveled Europeans, all have echoed the cry, "It is a revelation! Yet who would dare to try it in the world? Would our best musicians submit? Would they not feel that they were being obscured? And would the curiosity-seeking part of the public be satisfied?" and so on.

If anything were needed to prove the existence, so to speak, of Marconi messages on the mind and soul planes, constantly recurring evidences such as the step about to be taken



Lomaland Photo. and Engraving Dept.

VIKTOR RYDBERG, JÖNKÖPING, SWEDEN

ONE who never turned his back, but marched breast forward,  
Never doubted clouds would break, [triumph,  
Never dreamed, though right were worsted, wrong would  
Held, we fail to rise, are baffled to flight better,  
Sleep to wake.  
No, at noonday in the bustle of man's worktime,  
Greet the unseen with a cheer!  
Bid him forward, breast and back, as either should be,  
Strive and thrive! cry "Speed,—fight on, fare ever,  
There as here."—*Browning*

by the Director of the New York Symphony Orchestra would be sufficient. As Katherine Tingley has pointed out to her students again and again, these high and impersonal Theosophical ideals are in the very air we breathe and those whose hearts and minds are attuned, even to a degree, to humanity's deeper needs *will sense them*. But is it not time for those who by their writings reach many thousands, to post themselves a bit as to the aims and activities of the UNIVERSAL BRO-

THOOD AND THEOSOPHICAL SOCIETY, not only in Point Loma but all over the world? Within the month a magazine containing an account of a certain Agricultural and Industrial School for boys in Italy found its way to the editor's desk. The author of the article—who is, by the way, an American—closed by commending this plan to the good people of California, that state so like Italy in its climate and skies, and suggesting that a similar school be started here (!)—all in serenest ignorance of the fact that in her Forestry Department at Point Loma Katherine Tingley has long been carrying out the very plan suggested, with the difference of its being comprehensive, thorough, and scientific!

Some benevolent person should start a "Traveling Fund for Writers," or perhaps a new kind of "Correspondence Bureau," so that those who have to do with the education of the public will not continue to give so many evidences of their limited knowledge. The American reporter is often termed ubiquitous, yet there would seem to be many places into which his mind has not wandered, to say the least.

But are not all these things signs of the times? Are they not prophecies of a newer, richer, more golden, *because less personal*, age? Theosophy is rising, a giant-rayed sun, to the very zenith of the great mental sky that overarches the world of the physical, and the result is that a new day is dawning and those who are climbing towards the heights, by whatsoever path, are among the first to see it. And to all such we bid "God speed!" STUDENT

## A New Note in Music Criticism

PHILIP HALE, the Boston music critic whose writings are quoted by the music journals of two continents, gives the following sympathetic and scholarly critique of Maud Powell's recent rendering of the new Sibelius Concerto. Hardly any work has been less understood, both by its admirers and by those who declared it iconoclastic and unmusical, than this heroic new work of the Finnish composer, Sibelius, which was played for the first time in America by Maud Powell.

As revealing some of the higher qualities of criticism the following paragraphs are of special interest to Theosophists, and to all, for that matter, who are tired of the usual music critic strain. Behind some of the lines is almost the ring of the *Kalevala*. To quote:

Thirty years ago Thomas Hardy declared that haggard Egdon Heath appealed to "a subtler and scarcer instinct, to a more recently learned emotion than that which responds to the sort of beauty called charming." He questioned whether the exclusive reign of orthodox beauty was not approaching its last quarter. "The new Vale of Tempe may be a gaunt waste in Thule: human souls may find themselves in closer and closer harmony with external things wearing a somberness distasteful to our race when it was young."

(CONCLUDED ON PAGE 17)

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Man His Own Savior

Heimweh

HAVE you not heard of the land where  
Beauty and Love are eternal,  
Where from the fullness of life  
nothing is ever withdrawn,  
Save that a clear pure stream, with  
imperceptible current,  
Glides through the Lake of Peace  
into the Ocean of Joy?  
Here, on this bloodstained Earth,  
that land has never existed:  
Here is no lake of peace, here is no ocean of joy;  
And if the rivers flow, they move to their own  
destruction,  
Lured into stormy seas foul with the wrecks of the  
Past.  
Not in a group like ours, one sun with his handful  
of planets,  
Riding obscurely alone, lost in a corner of Space,  
Nor in such nobler worlds as the gorgeous suns of  
Orion,  
Nor in those uttermost orbs ne'er to be noted or  
known;  
Not in all these is the land where Beauty and Love  
are eternal,  
Where in a dream of delight spirits united abide.  
For there is never an orb but is molded of change-  
able matter,  
Shaped by the lapse of time, bound to its own little  
curve,  
Fused into form after form, one mode succeeding  
another,  
But, whatsoever it be, dead as the heart of a stone.  
These cannot yield us our quest, the limitless life  
that we long for,  
These cannot offer a place meet for the souls of the  
just:  
Nay, we may search with our eyes through the  
splendid expanse of the heavens,  
Roving from star to star, wistfully seeking a home;  
But there is none to be found, nor can be, in such  
a Creation,  
Made but of tangible stuff, drifting like us to its  
doom.  
Look to the light of God, the core of ultimate Being,  
Safe from the thralldom of sense, not to be touched  
with decay:  
There, only there, is the land where Beauty and  
Love are eternal;  
There is our haven of rest; there is the home of  
the soul.— (From the *London Spectator*)

The above poem gives a curious idea of the universe and its relation to Deity. One cannot help speculating as to the possible meaning of such a vast creation, with its systems upon systems of worlds so beautifully described, if no home is ever to be found in "such a creation." Indeed the words just quoted seem to imply a rebuke to God; his

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

creation is described as a cynical materialist might describe it, and yet we are told to look to his light for our home. Man himself is "drifting to his doom," and yet is a prospective partaker in the eternal bliss.

It is impossible to blame the poet of so dreary a universe for longing after a beautiful heaven; but one cannot quite grasp the metaphysics which places the "core of ultimate being" where cores are never found—outside the fruit. It is an extraordinary dualism which places the core of ultimate being apart from the whole manifested universe, which is regarded as a sort of gigantic and beautiful mistake.

To other poets this universe has seemed the vesture of the Eternal Power; for them the rivers have not flowed to their own destruction, lured by a malicious sea, nor the distant suns and their planets pursued a lonely futile path in space. They have found in the world something more than "tangible stuff."

A Theosophist would humbly suggest that we can look to the "light of God" in this world and seek in the core of our own being for a "haven of rest" and a "lake of peace safe from the thralldom of sense."

It is a voice of almost despair, speaking of great discouragement in life. And does not literature, whether in history or science, encourage such dark and angry views of the universe? But surely some poets have sung a more heroic strain than this supine and discouraged attitude before life. Such an attitude is not worthy of Man, "created in God's own image"; and many men, feeling their divinity, have chosen to regard themselves as vicegerents on earth of the Eternal Power, with a mission to bestir themselves and do what they can to make it a "home of Love and Beauty." Man has the eternal Will and Intelligence, infinite in its potentiality, however imperfect its present actuality. What is he to do with this prerogative? To lay it down like a fainthearted warrior? Well, be it so; but then what about the "Land where Beauty

and Love are eternal"? Will eternal Beauty and Love fall into the lap of the fainthearted warrior who declines the combat? Other poets have sung that Beauty and Love are the reward of the brave, and even orthodox Western religion has a saying, "No Cross, no Crown."

The human soul has oftentimes to be pressed very hard ere it

can be roused to dare and to declare that, come what may, it will make for itself a haven of peace which naught shall avail to destroy. Yet many poets have sung of the invincible might of the Will, the infinite resources of the Soul, and the empire which man has in himself. The only way to invoke Eternal Power is to call it forth into action in our own being, not to lie down and expect it to manifest itself miraculously from without. Shame that the repining soul should ever allow itself to be beguiled by voices that seek to charm away its self-dependence by fixing its longings on a visionary reward—not now but then, not here but there! The time for action is always now; the place HERE. The eternal Home of Love and Beauty is no place for people who cannot fulfil their purposes in this world; unless indeed we are to imagine a home of comforts and potted flowers for spiritual invalids.

It is the opinion of Theosophists that the doctrine of looking upon this world as a place of sorrow, destined merely as the prelude to a life of eternal bliss, is both the effect and the cause of human weakness and misery; for it deprives Man of all sense of worthiness and all incentive to noble effort. Its worst results have been seen in the monastic seclusion which withdraws men altogether from the duties of life, and it is like the fanatical austerity which leads to unnatural vice by disparaging healthy and natural enjoyment. Nowadays we have, like Milton's Satan, created, as it were, a world of our own out of this dreary mass of revolving dirt upon which God has cast us—the world as known to science; and the above poem represents this scientific brain-created world in sharp contrast with the world of harmony from which the poet seems to have been cast out.

Theosophists believe that the eternal home of Beauty and Love is within the human Soul, where it was originally placed by the Divine Powers that breathed their spirit into human clay. They believe that it is to be found there;



Students'



Path

that it must be won by effort, fought for; and that it is worth winning and fighting for. And besides Beauty and Love, they recognize the existence and value of certain sterner virtues, without which the panoply of the Soul would be incomplete. They realize that everything that has ever been achieved was achieved by people who had the courage to act here and now, not by dreamers who wait for things to come to them; and that the planets may well go on whirling in their orbs indefinitely, and nothing come of it, so far as Man is concerned, unless Man, the highest manifestation of Divinity on earth, takes up his task and determines to comport himself like a Man. They recognize fully the weakness of humanity as it is at present, but they recognize also the never-dying Divine Spark in humanity; and they believe that from that Spark can grow a Power and Light that will transform the world. The universe is infinite in its potentiality; its outward seeming is simply what we make it. That we can see so little of it is due to the limitations we impose upon our minds. There is infinitely more in life, and more in the universe, than we have yet discovered; for it is the container of all; and it needs but the awakening of the Soul-life in humanity for these hidden beauties to be brought to light. Therefore Theosophy exhorts man to cherish his highest ideals of Beauty and Love, of Strength and Purity, and to use his God-given powers in the unceasing endeavor to realize those ideals in the circumstances in which he finds himself. In fact it teaches Duty to the Truth, loyalty to one's best, the study and practice of human perfection; and, instead of longing and repining, the cultivation of Divine Harmony and Joy within the sanctuary of the Heart—the Temple of Deity. STUDENT

#### "The Balance Principle in Man"

IN Theosophical teachings man is spoken of as a "seven-fold being," our composite natures from spirit to body consisting of seven principles or divisions. Of these the Higher are three: Spirit, Soul, and Mind; and the lower four: the desires, physical life, invisible model body, and the outer shell or physical body that we see. These four lower principles are often taken to be the man, and the chief activities of earth-life confined to the satisfaction of the desires in connexion with objective life and the gratification of the senses. Indeed, the desire principle in its lower aspect is the ruling factor with the vast majority at this stage of evolution. "Behind will stands desire," is one of the wise sayings of the ancients.

Listen now to the words of that true Teacher of Theosophy, William Q. Judge:

This fourth principle is the balance principle of the whole seven. It stands in the middle, and from

it the ways go up and down. . . . The desires and passions therefore have two aspects, the one being low and the other high. . . . The low is that shown by the constant placing of the consciousness entirely below in the body and the astral (model) body; the higher comes from the influence of and aspiration to the trinity above.

And with man himself, the immortal Ray, the Thinker and Mind in man, who incarnates in the vehicle provided by the lower four, lies the power to purify and raise the desires and carry humanity onward and upward to the status of Gods.

William Q. Judge likens the balance principle to Libra in the path of the Sun, the latter representing the real man, who, reaching the zodiacal sign Libra, trembles in the balance; should he recede worlds would be destroyed, but going onward the upward sweep of progress is maintained. So it is with man; but our choice, bewildered among the desires grown strong with exercise, is often feeble and faltering, and the many knocks that fall to the lot of the uncertain shuffler are often ours before we take a strong and certain stand for the unselfish against the selfish life.

How hopeful then is Reincarnation, how cheering to know that our failures to live up to our higher possibilities are not final if we aspire to do better; death is but a rest from effort for a season to gain strength for the completion of our task in the next earth-life, or those succeeding it. It is the transmutation of desire that opens the door to freedom and makes man one of the Elder Brothers, the Saviors and Spiritual Teachers of mankind. It is the great dragon that must be slain before the prince is freed from enchantment and comes into his kingdom as joint heir with the Christos principle which overshadoweth all men. E. I. W.

#### A Chattering World

VERILY is ours a civilization of babble. We talk and talk forever upon everything, and then complain that we have no nerve energy. Building, whether of continents or brain cells, is done in silence, and there is no silence anywhere in town or country. We cannot even have silence with ourselves; the chatter of mind is even then more insistent than that of tongue. A newspaper is a picture of our minds, a welter of shrieking nothings. We are the very incompetents of the ages.

It is an age of doubt. Why should it not be? We cannot hold our minds still long enough to know anything, cannot hold any thought steady enough to sink it down on to truth. When shall we learn that truth does not arise from the mind, does not originate there, but enters like rays of light in the momentary pauses of chatter? Only in mental silence can the soul speak.

Our bodies are prematurely worn out by the ceaseless rattle of mind. Brain cells give way; we have no memories. We are universally victims of neurasthenia, insomnia, headache, and in the front of us is always the abyss of drug-taking.

All our ways and behavior show our servitude to our incompetent but dominant minds. We walk hurriedly, uncertainly. We surround ourselves with an ever increasing perplexity and profuseness of possessions, the suggestions of ceaselessly acting minds over which we

have utterly lost control. Our food must have a hundred flavors, and we need ten dishes where one would suffice. Dress becomes more complex, and its fashion changes weekly. We read in our magazines and newspapers of all things on earth, understand nothing thoroughly and remember nothing. We patronize and invent a thousand time-saving devices, and do nothing with the time saved. We rush upon schemes to make money, and do not know what to do with it when it is made.

In a word, it is an insane civilization. It is a civilization that has lost control of mind; and mind uncontrolled, mind dominating, is mind insane. Judgment and will are not of the mind; they have a higher source.

We must teach our children silence—if we are too far gone to learn it ourselves. They at least can be led to understand that real truth comes into mind listening to its own central voice, not into mind chattering with itself, making plans, throwing up the débris of memories, or racing forward along the blind paths of anticipation. They can learn from the silence the forgotten art of holding the mind upon what they will, holding it until it sees, until it unfolds all the implications and connexions of that on which it is placed; of making it an instrument of understanding, a lens, a mirror, instead of a screen with a thousand changeable and delusive iridescences of its own. Thus they can *know* where we fitfully *hope*, be assured where we doubt, and drink spiritual life in the waters of the silence that to us is nothing. L. R.

#### Hoarded Benevolence

IGNORANCE of one of the laws of human nature often keeps back fairly well-meaning and unselfish people from some of their best work. A man who invests money does not expect to get an instalment of interest the very moment he has posted his check. Yet these people will not invest a right action or a right mental effort because the return of result delays. They will not return good for evil, not because they themselves feel very evilly, not because they cannot forgive, not because they do not know the inner peace and strength that forgiveness brings; but because the evil-doer appears to be unchanged in the hardness of his evil. He goes on as before. The policy of non-resistance appears to them to be futile and forceless.

The law they might have used, but do not, is partly known to science. To forgive a man is a piece of work done on his nature, a bit of capital invested *for him*. So is any act of returning good for evil. So is any piece of self-sacrifice in anyone's best interest. So is any kindly thought of a man now or usually in a bad temper or habitually hard and unjust. So is the mere silence of mind and lip in the face of an injury or insult.

The results may appear tomorrow, or in a year, or in another life. But they are absolutely sure, for work has been done, capital has been put to interest in an unfailingly honest quarter. Practice increases, of course, this divine power of help; and its strength is not only in proportion to the depth of the inner life, but its every use develops that life.

Those who will not throw good work into the world, or any fraction of the world, whenever opportunity offers, are starving themselves and tying their own hands. STUDENT

## REBIRTH

DEATH, so called, is but old matter dressed  
In some new form. And in a varied vest  
From tenement to tenement, though tossed,  
The soul is still the same, the figure only lost:  
And, as the softened wax new seals receives,  
This face assumes, and that impression leaves,  
Now called by one, now by another name,  
The form is only changed, the wax is still the same.

— Ovid, Dryden's translation

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** Please explain what is meant by the term "Sûtrâtma," which I have noticed several times as describing man's individuality.

**Answer** The best answer to this will be found in the *Key to Theosophy*. Sûtrâtma means literally thread-soul, and the imagery means that as beads are strung upon a thread so are the many lives of man strung upon Sûtrâtma, the golden thread of immortal life. It is the real individual, and the following is said regarding it by Madame Blavatsky in *The Key to Theosophy*:

In the Hindû sacred books it is said that that which undergoes periodical incarnation is the *sûtrâtma*, which means literally the "Thread Soul." It is a synonym of the reincarnating Ego—Manas conjoined with *Buddhi*—which absorbs the mânasic recollections of all our preceding lives. It is so called because, like the pearls on a thread, so is the long series of human lives strung together on that one thread. In one of the Upanishads these recurrent births are likened to the life of a mortal which oscillates periodically between sleep and waking.

It is furthermore taught in Theosophy that at death those who have lived good and noble lives see this golden thread and the pearls which are strung upon it.

Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognize the law of Karma in all its majesty and justice.

As further explanation we will add one more extract from *The Key to Theosophy*:

The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and even if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the spiritual pilgrim is eternal. And so the only reality in our conception is the hours of man's *post-mortem* life, when, disembodied—during the period of that pilgrimage which we call "the cycle of rebirths"—he stands face to face with truth, and not the mirages of his transitory earthly existences. Such intervals, however, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation, when, having reached its goal, it becomes a divine being. These intervals and stages help toward this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. I have given you once already a familiar illustration by comparing the *Ego*, or the *individuality*, to an actor, and its numerous and various incarnations to the parts it plays. Will you call these parts or their costumes the individuality of the actor himself?

Like that actor, the Ego is forced, during the cycle of necessity, which continues up to the very threshold of *paranirvâna*, to play many parts which may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it *Sûtrâtma* or Ego. Collecting from every terrestrial personality into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole, and emerges from its chrysalis as the glorified Dhyân Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities assuredly cannot consciously outlive their terrestrial existence.

STUDENT

**Question** It is so often said that Theosophy is for all men, and yet there are comparatively but few who declare their acceptance of its teachings. What would you say, then, to a man who asked "What is there in Theosophy for me?" and gave that as his excuse for taking no further interest in it?

**Answer** It is well to remember the position that is taken by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, that it does not proselytize or seek to make converts of any against their will, but presents the message of the teachings of Theosophy to all, and by the lives of its members and by their work seeks to set an example that shall be a living demonstration of its truth.

The question "What is there in it for me," is indicative of the pervading spirit in the world today, selfishness, which, as Katherine Tingley has said, is the insanity of the age. Men look for profit, for personal gain in all that they do, and the money standard or its equivalent is, in the majority of cases, that by which they judge even the most sacred things of life.

This is not the only age in which this attitude has prevailed, but it would seem to be more accentuated now than at any other time, and where one finds a few earnest seekers after truth for the sake of the help that they may render humanity, we find a hundred others who seek for knowledge only that they may gain a power over their fellow men and use it for their selfish ends, who take the teachings of Theosophy and peddle them out as their own, demanding money in payment, holding classes for "spiritual" instruction, for which they charge a fee or exact contributions that they may fill their own pockets. Alas for poor humanity that it should be so imposed upon! Alas that it has so little discrimination and knows not that the things of the spirit can never be bought or sold.

The beautiful appeal of the old Hebrew prophet comes to mind:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?

Truly that which the false teachers offer is not bread, for though they may use the words and the books of the ancient wisdom, the life-giving spirit is not there; it is only the form, the semblance, the letter. The living spirit must come from the heart of the teacher, and can never reside in the heart of

him who seeks for gain or teaches for a price.

Perhaps after all for the man who asks "What is there in Theosophy for me?" it may be there is nothing but a warning, whether he heeds it or not, namely, that he must reap what he sows. Perhaps he is not ready to take up the study, and needs more of the bitter experiences of life to burn their impress upon his soul until at last he shall cry out for light. Perhaps from his present view-point Theosophy might appear to menace him with the loss of what in his present condition he holds most dear—of all that gratifies his selfish desires. He cannot yet see that "he that saveth his life shall lose it; and he that loseth his life for my sake, the same shall be saved."

The life that we are so afraid to lose is the lower selfish life, the life of personal desires and gratification or of personal ambitions, sometimes taking the most subtle and refined forms of intellectual attainment and pursuits. So long as we hold these so dear and as the chief things in life, we are blinded to the incomparable joy and beauty of the higher life. To reach the new and promised land we must leave the old, we must be willing to set out across the ocean, not skirting the shores, not clinging to the old land, but away from it, steering out into the open, until not the faintest vestige of even the highest peaks of the old land can be seen. If we keep our eyes but upon the water it is indeed trackless, yet if we look up we know we are not without a guide, for the whole heaven is studded with stars by which we may guide our course to the promised haven.

Theosophy only has a message for those who will listen. For those who will not, Nature teaches in other ways. Yet we know that the man who today exclaims "What is there in it for me?" will one day return and ask for its guidance. There is, however, another side to this subject, and that is, our responsibility as students of Theosophy to such a man, and to all who are indifferent. It is that we show by our lives that there is in Theosophy in very truth something *for us*, and make our lives an example of the truth of its teachings.

STUDENT

INQUIRER. But how did this system come to be put forward just now?

THEOSOPHIST. Just because the time was found to be ripe—a fact shown by the determined efforts of so many earnest students to reach *the truth*, at whatever cost and wherever it may be concealed. Seeing this, its custodians permitted that some portions at least of that truth should be proclaimed. Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenologists.

INQ. Are we to regard Theosophy in any way as a revelation?

THEO. In no way whatever, not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *super-human beings*; but only in the sense of an "unveiling" of old—very old—truths to minds hitherto ignorant of them—ignorant even of the existence and preservation of any such archaic knowledge.—H. P. Blavatsky in *The Key to Theosophy*







### The Gem of the Seas

BACK of material causes which produce progress, or are responsible for non-progress, are the immaterial ones, the ethical and psychical. Back of these latter are those which are still more subtle. The most material are the most easily traceable; the less material less so.

The exercise of the higher qualities will result in outer well-being just as surely as in internal development. The grandeur and glories of past civilizations were due, in their inception, to the existence of spiritual elevation and the working of beneficent forces. The deceptive display of those civilizations, preceding their extinguishment, was the inevitable resultant of the misdirection and misapplication of the knowledge which had been attained and the forces which had been made operative before deterioration set in.

What is true of the past still holds good. In some sections there is a lurid flare, mistakenly imagined by some to be a true enlightenment. In other sections a true enlightenment is indeed becoming manifest. This enlightenment attracts less attention than the evanescent glare; yet, nevertheless, it already begins to furnish incentives, knowledge, and conditions, the results of which are observable in budding material prosperity.

From Cuba, so appropriately called the "Gem of the Seas," come reports of most satisfactory advances on all material lines. Those who know her inner story know something of the finer forces there at work. Points brought out by *The Havana Post* are substantially as follows:

#### CUBA'S POPULATION INCREASED 29 PER CENT IN EIGHT YEARS.

Official Census Report shows that the island has a population of 2,082,282.

Pinar del Rio leads in per cent of gain since last census, with Oriente (Santiago) a close second. Pinar del Rio is at the western extremity of the island; Oriente (Santiago) at the eastern extremity. The former gained 39 per cent in population; the latter 38 per cent. Pinar had 173,083 population in 1889; now it has 240,781. Santiago, in 1889, had 327,716 population; this year her total is 453,782.

Santiago's increase in population is considered as a great "boost" for the mining industry in Cuba, showing its growing importance. Iron ore in large quantities has been discovered in Santiago province and while there has not been a great deal of noise made about it, the fact that the province is only outdistanced in the per cent of its growth by Pinar argues much.

Pinar del Rio, as is well known, is the great tobacco-producing section of Cuba and the greatest in the world. Tobacco being so staple a crop and the returns so sure it would naturally follow that development and population should increase there more surely than elsewhere.

Tobacco by no means deserves all the credit for attracting settlers to Pinar, however, for that province has developed wonderfully during the last few years in fruit-growing.

Large tracts of land have been developed by land companies and individuals and many persons have settled there to make their homes. The continual growth proves the actual value

of the land for fruit-cultivation. Lumber and cattle as well as mining have had a large share in bringing Santiago to the front.

Cuba is in the Torrid Zone, but being in the northern portion of it, and being favored with cooling sea breezes, the climate is not oppressively hot. Per contra, the cold air currents from the North, which might blow down during the winter months, are inhibited by the Bahamas, so that frost is unknown. The palms, the bananas, the cocoanuts, and the other growths, unfamiliar to those bred in northern latitudes, add their own individual charms to a landscape abounding in all attractiveness.

Anent the foregoing it is interesting to note that the Râja Yoga Schools in Cuba had their inception in Oriente (Santiago), and that they were next inaugurated in Pinar del Rio, they being established there at the most urgent solicitation of its people. Curiously, the names of the places where the Râja Yoga Schools were started in the United States and in Cuba, are almost identical. In the first country they were started at San Diego, sometimes called Port Orient; in the second at Santiago, now called Oriente. Is this accident? Or is it due to the touch of those benign but hidden promptings which are ceaselessly operative for the uplifting of humanity and have so much to do with even material well-being? H. T. P.

### The Bélin Process of Telephotography

M. EDOUARD BÉLIN has invented a process which transmits photographs more perfectly than that invented by Professor Korn. The description is as follows:

First the variations in shading of the photograph are translated into variations of surface relief. This is done by making what photographers call a carbon print of the photograph. In this carbon print the shades stand in greater or less relief according to their intensity in the original photograph. Although the variations of relief are almost too small to be felt by the touch, they are large enough to move the short arm of a lever which is caused to travel all over the carbon print, following a spiral path in which the lines are one-sixth of a millimeter apart. The stylus of this lever has a fine sapphire point, and thus follows the variations of relief very accurately. The long arm of this lever of course multiplies the amplitude of the oscillations of the short arm; and this long arm actuates a rheostat, which is an instrument for producing variations in the strength of current in an electric circuit. In fact the long arm of the lever winds and unwinds a bobbin of wire, thus throwing more or less wire into the circuit and varying the resistance and hence the current strength. Having thus translated the variations of shading in the photograph into variations of strength in a current, these variations of current strength can of course be sent along a wire to the required distance, and the next question is how to translate them back into variations of shading, thereby producing another picture corresponding with the original. To effect this we must have a sensitive paper in a dark chamber, and over its surface must pass a point of light. This point of light must vary in intensity correspondingly with the shading of the original picture, and must pass over the sensitive paper in the same spiral path as the

sapphire point passed over the original picture. All this is effected by the fluctuating electric current. This current moves, through an electro-magnetic apparatus, a small mirror which reflects a beam from a Nernst lamp. The reflected beam falls upon a sheet of glass tinted in graduated colors from end to end; and according to the varying position of the beam it passes through different parts of this color-scale, thus acquiring greater or less intensity. A lens brings back the beam always to the same point on the sensitive paper. Finally an apparatus moves the paper about behind the beam, in the aforesaid spiral path, and the picture is reproduced. T.

### A New Note in Music Criticism

(CONCLUDED FROM PAGE 13)

The violin concerto of Sibelius, and in fact the symphonies of this composer, recall this saying of Hardy. The somberness of this Finn is not an affectation; it is not worn as a costume for a masquerade; it is constitutional; it is the color of his natural speech. It is not the expression of a peevish pessimist; it is broad and deep and elemental. There is something titanic about it. It is as though the composer were still under the spell of the old Northern mythology. There is the thought of the rhapsodic bard; there is the suggestion of the Saga. Look at the face of this composer. Mark the firmness, the determination, the grimness of the expression. Would you expect genteel phrases, sugared sensuousness, irresistible appeals to palpitating ladies from such a man?

The first movement is as a Bardic improvisation. It is in a sense emotional, yet its emotional effect on an audience will be slight until the audience is accustomed to this strange language. The second movement is one of grand and constant beauty. The long melody is as the large utterance of an early goddess. It is shot through with emotion of the noblest kind. This mood is established at once and it is not changed or lessened. There is no reminder of composer or interpreter.

The music is not laboriously invented, it did not come to Sibelius by accident as he was asking for a theme. The finale is not a perfunctorily brilliant ending written because no concerto should be without a finale. It has marked character, a character consistent with what has gone before. In the aggressive lightness of the opening measures there is the playfulness of a cave man, rude exultation at the sight of more friendly nature after long hibernation.

No mere virtuoso greedy for popular favor would choose this concerto for personal display. Madame Powell has never been in the habit of setting applause traps. I know of no violinist now before the public who is better entitled to respect and admiration. In whatever she has undertaken in the course of her long and honorable career, she has been true to herself and to art in its highest form. No merchant ever trafficked in her heart. To speak of her mechanism at this late day would be an impertinence, for her abilities have long been recognized by two continents. . . .

The concerto is not a concerto in the ordinary meaning of the term; it is rather a symphonic poem with a violin obbligato.

The task appointed for conductor and orchestra is also one of extreme difficulty, yet the ensemble performance was of such a nature that the composer was glorified and the occasion made memorable.

STUDENT

### Electric Light in Mahomet's Sanctuary

AN Imperial Irade has been issued ordering the establishment of electric lighting in the sanctuary of the prophet at Medina. This brings up a curious mixture of ideas; but strong lights are being turned on in many an ancient corner nowadays. T.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid

\$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid

\$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid

\$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH  
PAPER

50 CENTS  
25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to Inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by  
any mortal. They contain paragraphs of the  
profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
January the 12th, 1908

Total number of hours sunshine recorded during DECEMBER, 213.  
Possible sunshine, 311. Percentage, 68. Average num-  
ber of hours per day, 6.88 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

JAN.	BARO- METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL		DIR	VEL
6	29.907	65	50	56	47	0.00		E	2
7	29.764	66	57	61	50	0.00		NW	1
8	29.847	68	50	56	45	0.00		E	2
9	29.946	64	50	55	46	0.00		E	1
10	29.972	68	55	65	55	0.00		E	2
11	29.847	74	61	61	55	0.00		N	10
12	29.677	78	56	60	50	0.00		S	2



## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.

It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

ENGLAND AND IRELAND — Theosophical Book Co., 18 Bartlett's Bldg., Holborn  
Circus, LONDON, E. C., England

GERMANY — J. Th. Heller, ob. Turnstrasse, 3, NÜRNBERG

SWEDEN — Universella Bröderskapets Förlag, Barnhusgatan, 10, STOCKHOLM

HOLLAND — Louis F. Schudel, Hollandia-Drukkerij, BAARN.

AUSTRALIA — Willans & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.

CUBA — H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

MEXICO — Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15

AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical

Propaganda League, Point Loma .05

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BHAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East. 1.00

American edition; pocket size; morocco, gilt edges .15

CONCENTRATION, CULTURE OF (W. Q. Judge) .05

DEVACHAN; or the Heavenworld (H. Coryn) .50

ECHOS FROM THE ORIENT. (W. Q. Judge) New Point Loma Edition. Sm. 8vo, cloth. .25

Paper .25

21 valued articles, giving a broad outline of Theosophical doctrines, written for  
the newspaper reading public

EPITOME OF THEOSOPHICAL TEACHINGS, AM. (W. Q. Judge); 40 pages. .15

FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century .15

and Related Position of, (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend: A VISIT TO KATHERINE TINGLEY (by John .15

Hubert Gruesel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the

San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet

of 50 pages, published by the Woman's Theosophical Propaganda League. .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335)

Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from

NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism by Lydia Rosa, M. D. .15

ISIS UNVEILED, by H. P. Blavatsky. 2 vols., royal 8vo, about 1500 pages; cloth; with

portrait of the author. New Point Loma Edition, with a preface. Postpaid, 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary

and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo, .25

cloth, 400 pages. Postpaid. .75

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the

Los Angeles Saturday Post, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author-

itative rules for treading the path of a higher life. New Point Loma Edition, .25

pocket size edition of this classic, embossed paper. .75

Bound in black leather .05

MYSTERIES OF ANTIQUITY (G. de Purucker) .75

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her

pupils. Square 8vo, cloth. 2.00

Paper. 1.25

A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Machell. A collection .60

of the weirdest tales ever written down by any mortal. Cloth .35

Paper .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by .10.00

H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo.,

about 1500 pages; cloth. Postage prepaid.

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky.

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75

GREEK SYMPOSIA, as performed by Students of the Isis League of Music and

Drama, under the direction of Katherine Tingley. Already published (fully pro-

TECTED BY COPYRIGHT):

1 THE WISDOM OF HYPATIA .15

2 A PROMISE .15

NEW CENTURY SERIES. THE PITH AND MARROW OF SOME SACRED WRITINGS.

Ten Pamphlets, issued serially; Scripts, each .25

Subscription .1.50

Already published:

SCRIPT 1 — Contents: The Relation of Universal Brotherhood to Christianity —

No Man Can Serve Two Masters — In this Place is a Greater Thing

SCRIPT 2 — Contents: A Vision of Judgment — The "Woes" of the Prophets —

The Great Victory — Fragment; from Bhagavad Gita — Co-Heirs with Christ —

Jesus the Man (the only known personal description)

SCRIPT 3 — Contents: The Lesson of Israel's History — The Man Born Blind —

Man's Divinity and Perfectibility — The Everlasting Covenant — The Mysteries

of the Kingdom of Heaven — The Burden of the Lord

SCRIPT 4 — Contents: Reincarnation in the Bible — The Mysteries of the King-

dom of Heaven — The Temple of God — The Heart Doctrine — The Money-

Changers in the Temple

SCRIPT 5 — Contents: Egypt and Prehistoric America — Theoretical and Practical

Theosophy — Death, One of the Crowning Victories of Human Life — Reliance

on the Law — Led by the Spirit of God

SCRIPT 6 — Contents: Education through Illusion to Truth — Astronomy in the

Light of Ancient Wisdom — Occultism and Magic — Resurrection

SCRIPT 7 — Contents: Theosophy and Islam, a word concerning Sufism —

Archaeology in the Light of Theosophy — Man, a Spiritual Builder

OCCULTISM, STUDIES IN (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50

Vol. 1—Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

Vol. 2—Hypnotism. Black Magic in Science. Signs of the Times .35

Vol. 3—Psychic and Noetic Action .35

Vol. 4—Cosmic Mind. Dual Aspect of Wisdom .35

Vol. 5—Esoteric Character of the Gospels .35

Vol. 6—Astral Bodies; Constitution of the Inner Man .35

THEOSOPHICAL MANUALS. Elementary Handbooks for Students.

Bound in cloth, 16mo, price, each .35

Now Ready.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1—THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2—THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*

No. 3—MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4—THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series. \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL, *The Path—Paradise*

— *The Prodigal—The Bard—The Light of the Coming Day—Twist Priest*

and *Profligate—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c.; mounted .75

PATH MAGAZINE, THE—Vol. ix ('94-'5), Vol. x ('95-'6), each 2.00

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth .50

PATH MAGAZINE, THE—Back numbers; each .20

SEARCHLIGHT, No. 6—Full report of the Great Debate on Theosophy and Christ-

ianity held at Fisher Opera House, San Diego, Cal., September and October,

1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. ii, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE Back numbers, each .20

UNIVERSAL BROTHERHOOD PATH

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangli (R. N.) .50

2 THE COMING OF THE KING (Machell); cloth, gilt edges .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50

EPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

Thirty copies, \$1.00; one hundred copies, \$3.00

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

LUZ EN EL SENDERO (M. C.), con Comentarios, paper .35

RESEÑA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective

Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

THEOSOPHIE UND DIE OKKULTE LEHRE

DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge)

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

## IN DUTCH

DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OCEAAN DER THEOSOPHIE (door W. Q. Judge)

DE RIDDERS VAN KEIZER ARTHUR — Een Verhaal voor Kinderen, door Ceinnyd Morus.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

PIT EN MERG uit sommige Heilige Geschriften, 1<sup>ste</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerders dan de Tempel. Een Gericht des Oordeels. De Mensch Jerus.

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE EEUW, en de daarmede in betrekking

staande positie van *Vrijmetselarij en Jesuitisme*, door Rameses

KATHERINE TINGLEY, DE AUTOCRAAT (*De Geheimen van de Leer van het Hart*)

LICHT OP HET PAD (door M. C.) Bound in morocco or paper

HET LEBEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

DE MYSTERIEN DER OUDHEID, door G. de Purucker

(Vertaling uit *The New Century Path*, overdruk van de *Nieuwe Eeuw*, No. 12)

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (*Leerling*). pp. 42

## IN SWEDISH

BHAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL THEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI af H. P. Blavatsky } Prices according to size

" " Katherine Tingley }

HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley)

LJUS PÅ VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

NEW CENTURY PATH (selected articles) 52 nr

NEW CENTURY PATH — *Raja Yoga N:r*, med 122 ill.

STJÄRNAN SÄO- OCH POEMSAML

ÖPNING I KONCENTRATION (William Q. Judge)

SAMTAL I OKKULTISM (William Q. Judge)

STUDIEN ÖVER BHAGAVAD GITA (126 sidor) (William Q. Judge)

TEOSOFI FÖR UNGDOM

TYSTNADENS RÖST (H. P. Blavatsky)

MYSTERIEN OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (lefnadsteckning)

TEOSOFI OCH KRISTENDOM, Genmål till Prof. Pfannenstill (Dr. G. Zander och F. Kellberg)

ASIKENS LJUS (Sir Edwin Arnold). Bound and Unbound.

DEVAKAN

MÄNNISKOLIVETS TRENN PLAN, med flera } (William Q. Judge)

OM OKKULTA KRÄFTER OCH DERAS FÖRÄRVANDE } (William Q. Judge)

NÄGRA TANKAR OM KARMA, med flera. }

KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN (William Q. Judge)

DÖDSSTRAFFET I TEOSOFISK BELYSNING, med flera

Etc. Etc. Etc.

## PERIODICALS

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Yearly

subscription, postpaid 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The

Theosophical Publishing Co., Point Loma, California.

THEOSOPHIA. Yearly subscription. 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden,

or to The Theosophical Publishing Co., Point Loma, California.

UNIVERSALE BRÜDERSCHAFT. Illustrated. Yearly subscription, postpaid. 1.50

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,

Germany; or to The Theosophical Publishing Co., Point Loma, California.

LOTUS-KNOPPEN. Illustrated. Yearly subscription, postpaid. .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma.

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration.

All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-

itarian work. All who assist in this work are directly helping the great cause of Humanity.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA  
CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

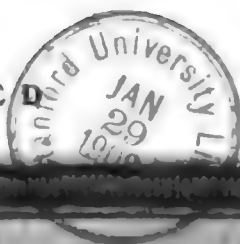
PRICE 25 CENTS PER PAMPHLET  
The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JANUARY 26, 1908

No. 12



COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879. Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 12

## CONTENTS

### Pages 2, 3—EDITORIAL

Christianity's Chances in Japan  
Modernism in the Thirteenth Century  
The Mystery of Incarnation  
Language Study in Japan

### Page 4—TWENTIETH CENTURY PROBLEMS

The Methods with the Criminal  
"Christian Psychology"

### Page 5—ARCHAEOLOGY, ETHNOLOGY, ETC.

Old Greek Temple, Sicily—Doric Style (ill.)  
The Berbers  
Ancient Jewish Discoveries in Egypt

### Page 6—TWENTIETH CENTURY SCIENCE

A New View of Cancer  
Varieties of Variations  
Natural Baths and Waters  
The Golden Ocean  
The De-Salination of Water

### Page 7—NATURE STUDIES

Turtle Hole in the Woods (illustration)  
The Fountain Tree  
Deep-Sea Diving  
United States Mineral Production for 1906

### Pages 8, 9—WOMAN'S WORK

The Annunciation  
The Maid of Orleans (verse)  
The Memoirs of Adelaide Ristori  
Joan of Arc  
The Annunciation—Sigrid Blomberg, Sculptress, Sweden (illustration)  
Jottings and Doings

### Page 10—OUR YOUNG FOLK

In the Rotunda of the Academy at Point Loma (illustration)  
Raja Yoga Magic

### Page 11—CHILDREN'S HOUR

Two Dutch Lotus Blossoms (illustration)  
Dutch Lullaby (verse)  
The Story of Narcissus  
Lomaland Hills

### Page 12—THEOSOPHICAL FORUM, ISIS THEATER

Raja Yoga Pupils at Isis Theater  
Some Thoughts on the Crusade of 1907

### Page 13—ART, MUSIC, LITERATURE & DRAMA

The Architecture of India  
French Literature  
Principal Temple in Poonah, India (illustration)  
Greek and American Indian

### Page 14—THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

The Crusade of 1907

### Pages 15, 16—STUDENTS' PATH, ETC.

The Crusade of 1907 (concluded)  
Self-Dependence (verse)  
Theosophical Forum

### Page 17—GENERAL

The Bennington Memorial, at the U. S. Military Cemetery, Point Loma (with two illustrations)

### Pages 18, 19, 20—

Meteorological Table; Advertisements; Book List

## Christianity's Chances in Japan

THE Christian experiment in Japan would be much more instructive if it were conducted under other conditions. The extant conditions do indeed appear to be right enough on the Japan side; it is from the Christian side that the confusion of the issue arises. Some months ago a contemporary published a remarkable article by a highly cultured Japanese in which the complexities of the problem are thrown on the screen with extraordinary clearness. He points out that Japan has for half a century been refashioning and readjusting herself politically and socially faster than spiritually.

Thus the social changes on their moral side have hardly kept pace with the political. . . . Spiritual transformation, as may easily be inferred, has been even more delayed than the social. It is true that the old feudal ethics, *bushido*, has been tempered into modern patriotism and loyalty, so brilliantly exemplified during the late war by the entire nation. This invaluable moral treasure of Japan, however, is not designed to satisfy all the spiritual needs of man. . . . The national education and the actual conditions of society have not, in a word, been of a nature to furnish the individual with a spiritual motive in time of peace.

## The Transit to Wider Illumination

There is, he thinks, a general subconscious sense of something wanting, prevailing most acutely among the middle classes, and reaching an even dangerous point among the students. The old moral landmarks tending to be submerged, *what now?* The danger is lest the coming to full consciousness of the question should mean the coming of the bleak and sinister answer, *nothing*. And especially are the students, deeply affected by imported Western methods and ideas, beginning to enunciate this answer before they are mature enough to have seriously asked the question.

Those of the coarser grain give themselves up in bravado and sentimentalism to that false heroism [preached by Nietzsche] which sees little reason to be ashamed of itself in this society of chaotic individualism. . . . Students of finer sentiments seek satisfaction in a form of art and literature [clearly from the West] and a sort of love so sentimental and trite as to be almost pathetic to behold. There are, however, those of nobler instincts who consciously and violently call for truth through whatever channel it offers itself. No more eager listeners and sharper critics has the Christian minister of Japan met than these students. [Bracketed words mine]

## The Touch of Coming Fire

Christianity offers itself for the difficulty. What are its chances? Could it in any case

fill the bill? And if so, are its propagandists able enough, and united enough to present it properly? The writer gives us its history in that country so that we may know what the people are likely to be thinking of it.

In the sixteenth century Japan contained a very active body of Jesuits whose teachings were making considerable headway.

It was at this point, however, that the Jesuit expansion was marred by that intolerance and love of power above which men of the sixteenth century knew not how to rise.

They were expelled for meddling in politics.

The chief reason for excluding European trading ships was the danger that they might bring missionaries and tracts. Investigation leaves little doubt that the political conduct of the Catholics was to a large extent responsible for the extension of the policy of seclusion from religion to trade.

## Political Effects

And so matters stood for three centuries. In 1872, however, toleration was re-established, and in 1889 was made absolute by a clause in the Constitution. Any Japanese may believe what he likes. "The ground was cleared for a free competition of the religions."

Christianity then began to be represented by its propagandists as the foundation of that Western civilization to which Japanese eyes were turning. The author, however, comments on this contention as "one of the most serious intellectual errors of the Church."

No student can concede, but the idea still obtains among well-meaning missionaries, that Christianity is the spirit of the entire body of Western civilization. The examples are too many to be cited to show that the so-called progress of the West in philosophy and art, in law and constitution, even in science and industry, as well as in commercial veracity, is ascribed to the influence of Christianity. A little reflection will make it clear,

it is superfluous to say, that, while much of this progress is owing to religion, some of its important phases have either been independent of Christianity, or have even arisen as a protest of the mind against the enthralling Church; while some others have developed from so diverse and still obscure sources, that it would be wide of the mark to attribute them all to Christianity.

## Western Civilization non-Christian

Nevertheless the contention was made, was accepted, and in no long time met its Nemesis—its Karma. After the war with China, Japan suddenly found herself face to face with some of those Powers whose civilization she was imitating and whose religion she was being urged to adopt. Europe appeared to be an over-strong bully keenly a-grab for whatever

he could see. This brought a new view of things and there was a great reaction,

a reaction against Europeanization in general and against Christianity in particular. All the important arguments once urged by the church now recoiled on itself. If Christianity was the motive force that had inspired occidental civilization and differentiated it from the oriental, was it also responsible for the materialistic and grasping tendencies manifested by the Western Powers, and their subjects among themselves and in the East?

#### Riding Two Horses

The answer was ready, of course:

The Christian would now fain modify his old position so radically as to say that his religion was born in Asia, and that, in Europe and America, it was fighting valiantly with the evils of their civilization. Such an idea, however, was as yet ahead of the time, the general trend of thought being that Christianity was as much foreign to the time-honored culture of Japan as to the rising spirit of intense patriotism of her subjects.

This answer from the Christian side took a good while to soak in, may not have soaked in yet. For two other difficulties have arisen:

The perils of reaction from the outside world were unfortunately aggravated by the internal discord among the Christians themselves. The rise of the scientific spirit in historic and theological studies in the West was loudly re-echoed by the more susceptible of Japanese Protestants. The idea of evolution as applied to human society and religion had a charm for the spirit which had triumphed over the traditions of the long past. . . . The Unitarian and the Universalist, as well as the German Evangelist, found ready listeners in Japan, and were even surprised by the rise of thinkers more liberal than themselves. It was not long before this state of things provoked a spirited opposition of the conservative churchmen. One is appalled to read today the missionary letters of those days, and find the opprobrious epithets flung at their liberal friends by some of the conservative missionaries. The former were "agnostic" and "atheistic," and their ideas were calculated to disturb the peace of the church and increase the number of renegades. . . . One looks in vain for that overflowing energy and freedom and that co-operation, through which alone Christianity might cope with the spiritual crisis of the Japanese nation.

#### Internal Discords

What ails the Christian workers? What deters them from hearty co-operation, and chills their individual ardor? There is little doubt that the general coolness of the European and American public toward Christianity finds here a reflection. . . . For one seldom meets foreign visitors, or Japanese students who have studied abroad, and who are not ministers, who do not tell him that the church in the

#### A Church Behind the Times

West is continually in danger of being left behind the outside world, which, they think, it serves less, and which regards it less highly than at any time since the Reformation.

This is the first difficulty; the propaganda is not united; the teachings of the schools are too diverse, equally urgent, yet contradictory. The Japanese does not know how to get any clear idea out of it all. *He cannot learn what Christianity is.*

And the second is that the missionary propagandists seem to be in general not equal to their task. They cannot put their case so as to solve the problems of a subtly intellectual and philosophical body of inquirers touched

now with a Western scepticism which even in the West is gaining ground against the ablest and most strenuous defense.

The reasons for the waning of the missionaries' influence must be many, one being that they do not count among themselves so many winning personalities and great intellectual minds as one might perhaps expect from their number. . . . Sermons of the ordinary missionary are not admired as they once were, and sometimes church members frankly ask their minister to bring them any visiting preacher but a missionary. Young men, whose expectations are probably inordinately high, often express their wonder that the missionary dares preach with so little fire and so coarse an intellect. These may refer to extreme cases, but it remains a fact that while the church has been graced with the coming of several missionaries of extraordinary moral power, there have appeared few during the last forty years whose minds seemed subtle enough and trained enough to make them authorities on Japanese history and civilization. . . . If we remember that the present is a time calling as much for men of spiritual insight as of moral force, we cannot but regret the want of great intellect among the missionaries.

#### Lack of Force and Intellect

*If Christianity is to have its case properly stated for the Japanese mind—and it will—this must be done by a Christian who is also a Theosophist. If the Japanese thinker is asked to believe that divine light was fully shown to men for the first time 2000 years ago, he will either take no further notice of Christianity (unless he meets with a saner and truer presentment), or come to believe that there is no such thing as divine light. The teachings of Jesus the Christ must be shown in their intimate relation to those of other Teachers; the Teachers must be shown in unbroken line down the ages, not beginning with Jesus nor to end with him; men who had achieved unity with the Divine, who taught that all men may do the same, and taught from one or another aspect of the one divine wisdom—Theosophy—what was most fitted for their time and people.* HERBERT CORYN

#### Modernism in the Thirteenth Century

UNDER this head a correspondent to the *London Times* narrates a struggle between the Church and scholarship, which has analogies with that at present going on.

Early in the Thirteenth century the University of Paris, the chief theological school, was invaded by a spirit of innovation. Its weapons were the recently discovered physics, metaphysics, and psychology of Aristotle. In the year 1209 a provincial council at Paris forbade the public or private reading of Aristotle's *Natural Philosophy* or of any commentary thereon. In 1215 the University ordered the Logic to be read but forbade the physics and metaphysics. As the prohibition was ineffectual, in 1228 the Pope intervened. His letter, which may still be read, is full of the usual commonplaces. He is grieved at heart to learn that some of the Parisian masters, inflated with the spirit of vanity, are forsaking the waters of Siloam, which go softly, for the headlong streams of natural philosophy; they thereby destroy faith, for "faith has no merit when human reason furnishes it with proof": they dress up in sordid rags of philosophy the

spouse of Christ, who should go forth in royal apparel; and so on. But in three years the Pope shifted his ground; and, although ninety years of age, was open to new impressions. He commissioned three masters of Paris to examine the forbidden books. "We understand," he writes, "that the books of natural philosophy, forbidden by the provincial council held at Paris, are said to contain both useful and useless matter." Therefore they are to be carefully revised and pruned, so that without delay and without offence they may take their place in the studies of the future.

But the times were moving fast under the influence of the Scholastics; all censures were withdrawn; and within thirty years of Gregory IX's condemnation of Aristotle, Thomas Aquinas was lecturing at Paris and citing Aristotle's *De Anima* as an authority hardly inferior to the apostolic writers.

In later years scholasticism itself became the head of an exclusive orthodoxy, the assault against which we are now witnessing. Thus does the march of knowledge drag along the Churches in its wake. E.

#### The Mystery of Incarnation

THROUGHOUT the middle ages and down to quite recent times, no subject has been more frequently chosen by the great artists of all countries than the divine mystery which underlies the incarnation of the human soul into earth-life. The most celebrated painters of Italy, Germany, France, Spain, and Holland, have left upon canvas their ideal of this, in their symbolic pictures of mother and child. They portrayed the highest which they could conceive of this ideal, each in the type of his own nationality.

It is somewhat remarkable that *not one* of them is known to have painted a Jewish mother with a Jewish infant, as would certainly have been the case if they had intended only to represent the infancy of the Great Teacher who proclaimed himself as sent to the lost sheep of the House of Israel.

Their view was much broader than this, inasmuch as they must have known more or less consciously, the great Truth now once more openly proclaimed by Theosophy—that *all men* have within them a potential divinity, and that every human infant born into the world is a divine incarnation. STUDENT

#### Language Study in Japan

SOME interesting statistics appear in the Tokyo newspapers of the returns of the Language School there. The first graduation ceremony of that institution took place in 1900 and the languages which were then most studied were English, Chinese, German and Russian in that order. In the three other languages which were taught, namely, French, Spanish and Korean, there were only three graduates for each. In 1902 the number of graduates in English had doubled, those in French had increased from three to eighteen, those in Chinese had diminished slightly. In 1904 and 1905, however, graduates in Chinese had more than doubled, while those in English were fewer. This year the order is as follows: English with 30 graduates; Chinese with 27; Russian 21; French 20; Spanish 19; Korean 16; German 13; Italian 4. STUDENT

## Some Views on XXth Century Problems

### The Methods with the Criminal

A PHYSICIANS' club and a Law club of Chicago recently put their wisdoms together in order to solve the question of the treatment of criminality, the elimination of it from society. Two methods, both of which will doubtless strike the normally constituted reader as themselves distinctly inhuman are reported to have been advocated. The advocacy occupies most of the newspaper reports: if there were saner counsels we have not seen them reported. Here are the words in which one of the methods was phrased:

A child is a savage. If he continues to improve slowly he has a chance to outgrow his tendencies before he is 30. Before that he should be given all the care possible. But when a man commits a crime after 30, he may be set down, as a rule, to be morally bad, with no hope of improvement. For the mature criminal [that is, the man who commits a crime after the age of 30] I would advocate permanent segregation, either by the penal colony or the cemetery.

Then came the other method—the sterilization of the criminal so that he should not propagate his like. "We must prevent the criminals from breeding criminals. The great bulk of criminals inherit arrested development."

So when a man over 30, who has previously led an upright life, gets crushed against the wall by our social system, sees no prospect of work and every prospect that his wife and children will starve, and yields to some wide-open temptation to theft—he is to be regarded as a habitual criminal, sent to the penal settlements for the rest of his life, or chloroformed to death! According to the formula of this speaker (and we have seen no report that any other took exception to his doctrine) his children will also be criminals and, we presume, are to be now sterilized as a preliminary to slaughtering them after they are 30!

For this one man who, tempted to desperation, yields, there are perhaps a hundred left behind who have not done his crime for the mere reason that temptation has never pressed them. In most of the essentials of a fine character he may surpass them all and be a more desirable member of the community. And we are going to risk mentally torturing the elements of humanity out of his consciousness, maddening him not only by the treatment served out to himself but by the thought of that which he will know awaits his girls and boys.

That the children of such a man, or of nine-tenths of the criminals, are born degenerate or with the streak of crime is biologically false. The true criminal degenerate may because of ignorance and neglect of certain laws be born in almost any family of today; and if the children of criminals are themselves inclined to crime and to that physical under-development which predisposes to crime, it is because of their rearing, of neglect, of gin while their age is to be counted in months, of their surroundings, and of example.

Of the second method a proper criticism is

in this place impossible. We can only say that to the community which tolerates it, it will be more brutalizing than would be a return to the system of capital punishment in public. While affecting some who are hardly criminals at all save for some solitary break-down, it would leave nine-tenths of the real criminals unaffected. A report comes from one State that 300 criminals have voluntarily submitted to this method. Assuming this to be true, we should be glad to know *the nature of the assertions and assurances made to them.* STUDENT

### "Christian Psychology"

A BISHOP of one of the Christian Churches in this country is treating the sick, so it is reported, by "Christian psychology." One patient had a disease of the eyes and had been partially blind for years. The Bishop told him that he had two minds: the conscious mind with which he ate, talked and walked; and the "subconscious mind" which had absolute control of the nervous system. The subconscious mind could, if properly directed, order the nervous disorder, causing the eye-trouble, to vanish; in fact, said the Bishop,

it is right now sending healing thoughts to the nerves which control the eyes. There is nothing the matter with your eyes that can not be cured by this psychic suggestion. The power is in you. I am merely directing it along the right channels. I can see that you are feeling better right now. Your conscious mind is clearer and is directing your subconscious mind in its curative work. Your will is becoming stronger and you are commanding your nervous system to obey.

Then the patient confessed to feeling much better. It is added that, though the treatment is purely mental, the Bishop will not treat any patient until his case has been thoroughly diagnosed by a physician.

The Christian ministry can, as successors to the apostles, claim the right to heal diseases, in accordance with the promise of their Master. But why have they waited to be taught by modern "mental healing"? For it is perfectly evident that this healing is not the original prerogative of the Church, but simply an adaptation of the theories and practices of the mental healers, and that the Church is following, not leading.

The power of the mind over the body extending to the cure of certain complaints depending on the nerves, is of course admitted. The fact has always been known. But this "subconscious mind" is a very dangerous thing to meddle with without knowledge. To invite its aid is to do what the ancient Britons did when they invited the Saxons to help them drive out the Picts and Scots, or the ancient Romans when they allied themselves with the Teutonic barbarians. It is to invoke a power that is likely to assume control. By our physical nature we are shielded from the latent forces of the lower psychic nature, the seat of desire and animal life. Normally these forces keep within safe bounds and do their work of directing the vital functions. But when they

are aroused, by the directing of attention and mind upon them, they assume a new power, and threaten to overwhelm the mind and will. Thus, when any one has aroused any of these forces, and perhaps relieved himself of some ailment, he will find that he has a new foe to reckon with. That this is so is not merely matter of theory, for it has been amply demonstrated by facts, as those who have dabbled much in mental science and such things will confirm.

The reason is quite simple. Occult forces must be controlled by *knowledge* and a pure motive, otherwise they will convert themselves into slaves of the desire-nature. And this desire-nature is very strong; it contains the stored-up energy of a long heredity. The man who arouses it may awaken dormant energies for evil which he will be unable to control. The right path for man is to develop the good and moral forces of his nature and to refrain from prematurely arousing the lower forces before he is able to withstand or direct them.

Our civilization is very infirm in many ways, and is to a great extent victim to disorders arising from inability to control the animal nature and vital functions. Hence the arousing of latent powers is necessarily fraught with sure danger. There is no way of preventing the knowledge from getting into the hands of the unscrupulous, the weak, and the ignorant. Unfortunately the conviction that one's motive is good is not a guarantee that one is fitted to act as a healer; for ignorance or weakness may more than counterbalance the good motive.

Theosophy has always insisted most strongly that all aspirants to knowledge must begin by qualifying for its attainment; they must seek to render themselves worthy and competent candidates for it. This means that they must enter upon a study of their own nature with a view to eradicating the source of evil—selfishness—and to placing their whole life on a basis of altruism. This rule is indeed the original and universal rule of Occultism and Theosophy. Never arouse occult forces prematurely—that is, before your will is strong enough and your motives pure enough to control them.

"Seek first the kingdom of heaven"; the rest will develop in good time.

The history of psychic movements is affording, and soon will afford more, illustrations of the truth of these remarks and of the necessity for the above rule. People who try to "influence" other people, and who live in dread of being themselves "influenced," are not to be envied; nor are those unfortunates whose infirmities have been increased by awakening dormant tendencies in themselves.

This is the kind of thing to which the Christian Churches, in some cases, have thought fit to lend themselves. But there is surely an opportunity for them to stand forth as champions of the true healing—to keep one's moral and mental life strong and sweet and clean; for bodily diseases, to call in a doctor; and to let the subconscious mind alone. STUDENT



## Archaeology

## Palaeontology

## Ethnology



Lomaland Photo. and Engraving Dept.

OLD GREEK TEMPLE, SICILY—DORIC STYLE

## The Berbers

A NEWSPAPER paragraph says:

How many have heard of the white race of the Atlas Mountains in Morocco? Its people have features like ours, and some of them have blue eyes and red hair. Many have rosy skins and complexions so fair that if dressed in European clothes they would not be out of place in London or Paris. Others are darker, from their admixture with the Arabs and Moors. This race is scattered through the mighty mountains of Northwestern Africa. It is composed of the Berbers, or Kabyles, who are numbered by millions and are found everywhere in these hills. . . . The Berbers were here when Athens was in its infancy and when Rome was yet to be born. There are records in the Egyptian temples dating as far back as 1300 years before Christ, which speak of them as having rosy cheeks, blue eyes and red hair. And there is a dried specimen of one in the British Museum.

The best known branch of the Berbers is the Kabyles, a number of tribes in the Algerian region. In 1864 the number was estimated at 2,200,000. It is generally admitted that the Berbers form the main aboriginal element in the north of Africa, that at various times they have occupied the whole region from Egypt to the Canaries, and that they are still represented by tribes which have become more or less blended with the Arabs. Ethnologists are at variance as to their origin. Some class them as Semitic, others as Aryan; some think they are descended from European migrants, some identify them with the Vandals; some think them an aboriginal fair-skinned race, others regard them as the dolmen-builders from Europe. Physically they are not very different

from the Arabs, both races being fair at birth and becoming darker with maturity. A proportion of the Kabyles maintain their fair hair, ruddy complexion, and blue or gray eyes. Yet the contrast between them and the Arabs is striking and suggestive of racial affinities with modern Westerns. While the Arab cultivates only cereals, the Kabyle has figs, olives, vines, vegetables and tobacco. The Kabyle dwells in houses and villages and has industries and manufactures; he travels and may enlist in the French army or become a foreign workman. Jewelry work and wood carving are carried to considerable perfection. The order of society is democratic, the political unit being the village or commune.

All that is not Arabic in the kingdom of Morocco, all that is not Arabic in the French provinces of Algeria, and all that is not Arabic in Tunis, Tripoli and Fezzan, is Berber. The language also of the ancient Cyrenaica, indeed the whole country bordering the Mediterranean, between Tripoli and Egypt, is Berber. The extinct language of the Canary Isles was Berber; and finally the language of the Sahara is Berber. The Berber languages, in their present geographical localities, are essentially inland languages. As a general rule, the Arabic is the language for the whole of the sea-coast.—(Dr. Latham)

The Berber nation is of great antiquity, and from time immemorial has occupied the same territory; in various localities it is known by various tribal names, such as Kabyles and Tuaregs.

In *The Secret Doctrine*, H. P. Blavatsky writes that remnants of the later Atlantean races were shut up in Africa, where they continued to exist for hundreds of millenniums

without fresh transfusion of blood, until they differentiated into widely divergent types.

Nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races and this only because of their forced isolation. The Africans have never left their continent for several hundreds of thousands of years.

STUDENT

## Ancient Jewish Discoveries in Egypt

EGYPT is not only a repository of secrets concerning the ancient Egyptians proper, but it is continually revealing unsuspected history about the other nations with which the Egyptians were associated in the later periods of their career. We are thus in a fair way to discover new facts about early Christianity and about the Greeks and Romans, not to mention others. Facts about early Jewish history have been discovered of late, and if they continue we are threatened with revelations about the Hebrew religion which must upset Old Testament Christianity.

Professor Clermont-Ganneau, who in 1868 discovered the Moabite Stone, belonging to the Ninth century B. C., in which Mesha, King of Moab, describes how he threw off the yoke of the Israelites, and which is written in a language almost identical with that of the Old Testament, has given a description of the results of similar discoveries on the same lines on the island of Elephantine on the Nile. These prove the existence of a Jewish temple of Jehovah in that place under the XXVIIth Dynasty, Sixth and Fifth centuries B. C., when Egypt was a dependency of Persia.

The French expedition finding a German expedition already at work on the island, was driven to a locality where, after two months of nothing but Greek and Egyptian discoveries, it came upon quantities of *ostraka* bearing Aramaean inscriptions on both sides. These have not been fully deciphered yet, but enough is known to show that they are of the same time, writing, and language as the papyrus rolls discovered at Elephantine in 1904, which consist of notarial acts concerning the Jews of Elephantine and Syene, with concordant dates of the Egyptian and Aramaean calendars between 470 and 410 B. C.

Meanwhile the German expedition had found new papyrus fragments with important Aramaean inscriptions. One is a petition, dated from the reign of Darius Nothus, addressed to the Persian Governor of Jerusalem by Jedoniah and his fellow-priests of Elephantine, complaining that their temple, built by their fathers to the "God of Heaven," has been pillaged and destroyed by the priests of the god Chnemu. It mentions names that occur in the Book of Nehemiah.

STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## A New View of Cancer

**D**R. ROBERT BELL, for eighteen years senior physician to a Glasgow hospital, has been taking the medical profession to task for undue modesty. The other members of it say they do not know the cause of cancer; Dr. Bell says they do. Disregarding this knowledge, they have been looking with the microscope for a germ, and no germ has presented itself. Nor have they detected an animal parasite.

He maintains that it is often a general disease with a local manifestation, and that its real causes are similar to the real causes of other diseases—namely continued infraction of hygienic law. Surgeons confine their attention to the local manifestation, or nearly so, and thus miss the chances of real cure. In other cases, where the origin is really local, following an injury at that point, general measures are still to be relied on—since, as in other local diseases, general health will permit of the throwing off of local disease. Moreover the injury would not have resulted in so formidable a manifestation of local resentment if there had been previous perfect health.

To give point to his remarks, he said that throughout an experience of many years as an operating surgeon he was unable to credit himself with a single success in the surgical eradication of cancer. But by general and dietetic treatment he had greatly benefited many cases and entirely cured some. The diseased cells, though they had started on a vicious career, had been reclaimed to the right path.

There is no doubt that this is commonsense. Dr. Bell's cures by a hygienically perfect life were doubtless those in which the stream of heredity was not very bad. But there are many other cases in which this is very bad, and for such—indeed for all—there is the objection to the help of the surgeon *plus* the general therapeutic and hygienic measures?

A "perfectly hygienic life," one might remark, means a good deal; and a physician must do a great deal of extremely close questioning—based on more knowledge of the laws of life than some of them have—before he could find out all the ways in which a patient was mis-spending his vitality. The advice of some few doctors is occasionally even directly mischievous in its countenance of current habit.

M. D.

## Varieties of Variations

**A** RECENT book, *Darwinism To-day*, by Mr. Vernon Kellogg, attempts to give us the present standing of Darwinism, the light it is now thought to throw upon the problems of biology. In a general way Darwin's view still holds, and will hold; but in giving us the advances of opinion since Darwin's time Mr. Kellogg does not say quite all that he might.

Darwin thought that variations were anyhow, in all directions from the exact parental type, and that they were very slight, nearly imperceptible. The more modern view is that variations tend to run along a definite line; and, according to the school of de Vries, they

are not imperceptible and indefinite, but quite sharp and fixed: not shadings away but new sub-species from the first.

But again, there would seem to be two varieties of variations. There are variations which, while not implying an advance of structure inner or outer, are a mere change in it for the adaptation of the organism a little better to its environment, or accomodating it to changes in the environment itself. But there are other variations, which however include some of the first sort, which adapt it to a larger sweep of environment or give it a correspondence with more of the forces of nature. Among such would be an advance of intelligence, any power of doing something more. The first set are in fact merely variants of structure, as for example a thicker fur to suit a colder climate, meaning no real advance upward in the scale of life. It is the second set that constitutes the moves of universal progress from lower types to higher.

But there is also an entirely invisible progress. If every form remained absolutely fixed from age to age, the incarnating, indwelling, monads of life might be invisibly passing up the scales behind the scenes, from time to time leaving forever one set of forms whose possibilities they had outgrown and learned, and entering another. That too we get in man. In the course of a lifetime he may outgrow the level of heredity of the family into which he has been born and at his next birth select one which is higher in every respect. If its supporters had but seen it, the old doctrine of the special creation of fixed types, demonstrably *untrue* as it was, allowed ample room for evolution.

STUDENT

## Natural Baths and Waters

**I**T appears that it is by no means the same thing to drink mineral waters at their source, and when bottled, at a distance of time and space. And still less when artificially concocted by solution of their saline ingredients. A French medical academy has commissioned three physicians to make certain tests of some natural springs. The waters of all of them were found to be radio-active and to contain radium emanation. They also gave off the rare gases neon, argon, and helium. The sediment had the same properties; so had the surrounding soil; and so of course had the air in the neighborhood. But within four days after removal the water had lost half of its emanation; after a few days further it had lost it all. In lesser degree it is probable that the same facts obtain for all spring water.

We do not yet know the therapeutics of radium or of the gases when taken in this way; but it is very probable that they contribute to the beneficial effects of the natural waters drunk at their source. One investigator has suggested that as all soils at a little depth are probably radio-active and yield a little of their mineral contents to water, no one who can get outside a city need be without his elixir. He can dig up some soil three or four feet below the surface, extract it with water and drink away. Mud baths of course

owe their efficacy to a good many factors, to increased action of the skin, to the absorption of medicinal ingredients by the skin, and so on. But one of these factors may be the radio-activity of the soil. And according to Professor Milne, of the Isle of Wight, the soil has what might be called its moods. A photographic plate exposed to the side of a cliff exhibits curious lines, dots, and other markings showing the passage of obscurely luminous currents; and all these vary in quality and intensity from night to night. The "mud" of the baths must therefore be fresh! whilst at times it will probably be more effective than at others.

M. D.

## The Golden Ocean

**T**HERE are people still working at the problem of extracting the gold from sea-water. It is undoubtedly true that there is a good deal there, but it is less in amount than is contained in the waste water running away from the cyanide works. That still contains somewhere around two grains per ton of gold, and the content of sea-water is at any rate less than one and one-half grains. The enthusiastic inventors would therefore do better to beg the refuse water of the cyanide works.

If we could attune our eyes rightly, however, the ocean would look like a lake of gold. Its one and one-half grains or less per ton represent molecules uncountable, or almost so; the point of a needle just dipped into sea water would touch molecules of gold on every side.

Regarded as medicine, of course every other metal and element in the earth's crust must also be present, so the medicinal effects must be somewhat confusing. There are, however, people who believe that their health is improved and sustained by a daily dose of it. It was, after all, in sea water that physical life on earth began.

STUDENT

## The De-Salination of Water

**I**T is said, on apparently good authority, that if a stream of saline water be forced through a length of severed tree trunk in the direction taken by the sap, the saline matters are absorbed by the wood on the passage and the water comes out at the other end nearly as pure as if distilled. Great pressure is necessary and the passage is very slow; but the process is reported as rapid enough to permit of the use of the method by sea vessels.

A discovery of this sort has long been in the air, and there is more than one investigator working with electricity with the idea that water may somehow be thrown into an electric condition which will render it temporarily unable to hold any saline matters in solution. These are to be thus precipitated and the water removed. Possibly the secret may lie in high frequency, a rate peculiar to water being employed. With the discovery and cheapening of such a process the problem of irrigating desert tracts to which sea water could be led or pumped would be simplified and perhaps made feasible.

STUDENT

## Nature

## Studies



TURTLE HOLE IN THE WOODS

**The Fountain Tree**

A TRAVELER'S Tale, smiled at for two or three centuries, occasionally takes to vindicating itself. A correspondent of *Knowledge*, noting the recent examination of dew ponds, was reminded of a passage in Sir Thomas Herbert's *Travels*, published about 1628:

Hiero, or Ferram, appeared very high land as we past by it, and bears S. S. W. from Grand Canaria. Gomera is 6 leagues from Teneriffa, and above 8 leagues long; Palma is about 12 leagues from Gomera, and in circuit towards 20 leagues. Hiero is 10 leagues from La Palma, and not above 6 leagues in compass. Famous is Hiero in one tree (for it has but one such), which (like the miraculous Rock in the Desert) affords fresh water to all the inhabitants. The Natives call this tree Garro; Santo, the Spaniard. Some part of the Day 'tis darkened with a cloudy mist, which casts a Dew upon the Leaves that distills in clear sweet drops, streaming into two large Stone Cisterns, capable for the necessary use, not only of the people, but of all the Cattel in that Island. Sylvester gives it this true and vive description :

In the Isle of Iron (one of those same seven Whereto our Elders Happy name have given)  
The savage People never drink the Streams  
Of Wells and Rivers, as in other Realms.

Their Drink is in the Air! their gushing Spring  
A weeping Tree out of itself doth wring,  
A Tree whose tender bearded Root being spread  
In dryest sand, his sweating Leaf doth shed  
A most sweet Liquor; and (like as the Vine,  
Untimely cut, weeps (at her wound) the Wine  
Impearled tears) incessantly distills  
A royal Stream, which all their Cisterns fills  
Throughout the Island; for all hither hie,  
And all their Vessels cannot draw it dry!

What this Tree was we do not learn, nor whether it is. But we have one of our own, the Eucalyptus, which will do something like that, and whose power yet demands complete explanation.

STUDENT

**Deep-Sea Diving**

IT would appear impossible for divers to descend below a certain very moderate depth, unless we can devise apparatus perfect enough to reproduce all the atmospheric conditions of the surface, not only as to quality of air but as to pressure. The danger is that the great pressure of the air breathed causes some of it to become dissolved in the blood, and a good deal of this dissolved air is of course the inert nitrogen. The presence of bubbles in the blood naturally stops the flow

in the finer tubes. There is also a poisoning by exhaled carbonic acid, which, under the increased pressure, is absorbed by the system. About 30 fathoms marks the limit for even divers of the greatest fitness. *Shipping Illustrated* recounts the salvage of some boxes of specie lost off the Canaries from the steamer Alfonso XII, in 1885. The depth was 160 feet. The Marine Insurance Company sent out three divers who got up nine out of the ten boxes with their contents intact. One of the divers suffered from paralysis of the internal organs, but recovered under treatment. The most successful of these divers received \$20,000, being regular wages, 5 per cent on the value recovered, and a bonus of \$250 per box. The tenth box was never recovered. T.

**United States Mineral Production for 1906**

ACCORDING to the best available statistics of mineral production for 1906 in the United States, coal was the most valuable, with iron a close second. Third came copper; fourth, clay products; fifth, gold; sixth, petroleum. Of the States, Pennsylvania contributed 30 per cent of the mineral value, Ohio 11, Illinois 6; California contributed 2.5 per cent of the total. H.





### The Annunciation

**I**N *The Annunciation* (see cut on the opposite page), the young Swedish sculptress, Miss Sigrig Blomberg, has sounded a rare deep note in behalf of a nobler, albeit simpler, conception of the woman and mother. Europe can scarcely boast of lovelier treatment of this pure ideal than the statue so strongly, yet so lovingly, wrought by the young Swedish woman artist. It has all the sincerity and simplicity of Chapu's *Joan of Arc*—and something more.

To those who may have imagined that the well-known pseudo-classic conventionalisms of the Danish sculptor, Thorwaldsen, were typical of Scandinavian plastic art this must come as a delightful surprise. And yet it does not stand alone. There is today a strong and well-schooled group of young artists in Sweden who, uniting the serious technical study which we always associate with student-life in the great art centers of Europe, with the pure and strongly-tender ideals of their home land, are producing works which will stand the test of time because they speak to the heart, not to the brain alone. And this is one of them. The marble of it now stands in the National Museum at Stockholm.

STUDENT

### The Memoirs of Adelaide Ristori

**I**T was not long before her death last year, at the age of eighty-four, that Adelaide Ristori, the noblest Italian actress of her time and one of the noblest women of any time, completed her autobiography. Her first appearance in America was made in the city of Mexico where she was received enthusiastically by practically the whole city, her way being literally strewn with flowers. Later, she described her visit to the Queen of Italy, of whom she writes:

Her Majesty tells me that she will never be contented or call herself acquainted with the world until she has had a glimpse of America, and "those good

Americans, your friends, of whom you are so justly fond."

Most interesting to those who know Theosophical purposes and ideals concerning the races sometimes so ignorantly called "uncivilized" is Ristori's description of her audience with the King of the Hawaiian Islands, whom she had previously always believed to be, although royal, none the less a "savage."

Still escorted by our kind consul, we entered a beautiful garden, where two aides-de-camp of the

### THE MAID OF ORLEANS

Schiller, metrical translation by Lytton

**T**O flaunt the fair shape of Humanity, [It trod.  
Lewd mockery dragg'd thee through the mire  
Wit wars with Beauty everlastingly—  
Yearns no angel—and adores no God—  
Views the heart's wealth—to steal it as the thief—  
Assails Delusion, but to kill Belief.

Yet the true Poetry—herself, like thee,  
Childlike; herself, like thee, a shepherd maid—  
Gives thee her birthright of Divinity,  
And lifts unto the stars thy starry shade.  
Thy brows receive the aureole of her sky;  
The Heart created thee—thou canst not die.

The mean world loves to darken what is bright,  
To see to dust each loftier image brought;  
But fear not—souls there are that can delight  
In the high Memory and the stately Thought;  
To ribald Mirth let Momus rouse the mair,  
But forms more noble glad the noble heart.

king were awaiting us. They were blond, fine looking young fellows, wearing a uniform like that of European soldiers, adorned with silver embroidery. The doors of the reception hall were open, two domestics clad in blue livery trimmed with silver braid held back the drapery while we entered a large room upon whose walls hung the portraits of all the monarchs of the world. King Victor Emanuel, from the height of his frame, seemed to welcome us. Quickly our expectations of meeting savages were shattered. When His Majesty Kalakaua moved forward, graciously holding out his hand,

our ideas of grotesque savages were dispelled. The king, who was somewhat dark in complexion, was rather tall, wore a Prince Albert coat, and had side whiskers like any Englishman. He had a pleasant physiognomy and the simple manners of a perfect gentleman. He spoke to us in correct English and one of the first questions was whether we liked the two-step better than the old-fashioned waltz! The luncheon was served on fine Sevres porcelain tableware, and the cutlery was of the finest silver.

When lunch was over the king offered me his arm for a tour in the garden, where all the rest of the guests followed us. In the garden there was a pavilion from which we heard the strains of our national royal hymn. I was moved by such kind attention. How sweet are such remembrances of our fatherland, in far away countries!

Rarely has greater honor been paid to man or woman than to this greatest of Italian actresses. On the occasion of her eightieth birthday the inhabitants of all Rome united to do her honor. The editors issued special editions of their papers and special medals were coined bearing the following inscription:

TO ADELAIDE RISTORI, THE GLORY OF ITALIAN  
DRAMATIC ART AND OF THE ITALIAN NAME, ON  
HER 80TH BIRTHDAY, THE MINISTER OF INSTRU-  
TION OFFERS THIS MEMORIAL.

No fewer than 3000 congratulatory telegrams were delivered to her on that happy day, among them being those from virtually every sovereign in Europe. The government conferred upon her special honors and the King of Italy paid her a personal visit at her home. To few, indeed, in this world is it given to reap so golden a harvest in the sunset time of life.

The services rendered to humanity by Adelaide Ristori were great, for the drama, that erstwhile mighty educator, has had its higher ideals well clouded by churchly condemnation, no less than by the careless living of some of its exponents. Ristori not only shed upon it the luster of genius but the benediction that ever follows a stainless private life. STUDENT

### Joan of Arc

IN reviewing a new book dealing with the lives of five of the famous women of France, at the head of which is placed Joan of Arc, the writer, imbued with a beautiful and reverent conception of this supremely great life, points out that to class it with the lives of the other four women, which though great in their way were lived on such a different plane, really destroys the continuity of the book. Only a few lines are devoted to Joan, but those brief references sing in the memory like a beautiful refrain, long after one has forgotten what was said of her brilliantly intellectual companions in the book. It would seem as though only to approach this great life in the spirit of a reverent appreciation conferred a touch of immortality; another version of "Let me but touch the hem of thy garment."

Joan is spoken of as a supremely beautiful soul living in the clear heavenly air of heroism—*waiting on the will of God*. There lay the whole secret of her power—power to mold the destiny of her country, power to thrill the souls of those who speak or think of her, centuries after, to a nobler conception of life; to tip with gold the pen of those who write of her. From her childhood she "waited on the will of God"—the Divine, Universal Will—lived her simple life, performed her humble duties, took her innocent pleasures, always listening for that Voice that spoke in her heart.

Could any sermon be more eloquent? When one recalls also the words of a recent editorial in this magazine, speaking of the Light that lighteth every man that cometh into the world—showing how when a man has once realized its presence in his heart, henceforth he lives two lives: one with the inner Light, one, outward, as ordinary men—one sees as by a searchlight what a simple thing it is after all to make life the grand, in-

spiring thing it should be. No need to retire to forests or monasteries; no need to make a sacrifice of all that is human and sweet; if we resign ourselves utterly to that Light we shall find that it leads us through many pleasant places—it may be to enjoy fine music, noble drama, to love and be loved; in short, to go through all the experiences necessary to the

by sickness, disillusionment and loss? Absolute reliance on the Law—what a heaven of peace, of joy, of an ever-present Light, an unceasing Song in the heart, it opens up before us! It is the lesson, the epitome, of Joan of Arc's heroic life. F. A. SHURLOCK

AN Indian was recently conducted through New York and the marvels of the white man's science and the triumphs of invention were paraded to excite his admiration and his awe. As the extended tour drew near its end, the guide quite complacently inquired of him which of all the wonders he had seen had most impressed him. "*Little children working*," said the red man solemnly. The practice of deriving profit from child labor is unknown among those tribes we call barbarous. STUDENT

A CONTEMPORARY relates the following of the great Norwegian musician, Grieg, who has just passed away. A few weeks before he died he attended a concert in London, at which Mme. Teresa Carreño played his Concerto. "Bravo, bravo," he cried from the box. "No one ever played it better." The pianist did not recognize him, but responded graciously to the recall, after which the old musician rushed up to her, saying, "Madame, I am not mistaken. I ought to know, for I wrote it myself!"

Mme. Carreño has been well known as a great pianist for two generations, the world over. But it is not so well known that she composed the Venezuelan national hymn. She is a South American, born at Caracas, her father, a musician, being her first instructor. Later, after long study with Mathias (a pupil of Chopin), she spent a number of years in the studio of Rubinstein himself. Her musical talent was discovered when she was but three years of age, and when but ten she made her first public appearance. STUDENT



Lomaland Photo. and Engraving Dept.

THE ANNUNCIATION—SIGRID BLOMBERG, SCULPTRESS (SWEDEN)

human soul. We shall not cease to live out joy in our lives, but live them a thousand times more fully than before. True, we shall have to make sacrifices, but these would have to be made in any case; the purpose of our souls must and will be fulfilled. Is it not better to make them willingly and joyfully in obedience to the Light than to have them forced upon us

a South American, born at Caracas, her father, a musician, being her first instructor. Later, after long study with Mathias (a pupil of Chopin), she spent a number of years in the studio of Rubinstein himself. Her musical talent was discovered when she was but three years of age, and when but ten she made her first public appearance. STUDENT

# OUR YOUNG FOLK

## Râja Yoga Magic

TO see things transformed, always interests everybody whether it be persons or places that experience the transformation. We all remember with delight the magic shifts of form and person by which the heroes and heroines in the old tales were often rescued from danger, just in the nick of time. The more sudden and striking the change the more it delights us; it is no strain upon our imagination to follow the hero from boy to hare, hare to greyhound, hound to fish, fish to bird, bird to grain of wheat and thence to a child blessed with wisdom and great good fortune. The wonder is, after all, that there are not more transformations.

Part of the magic of life in Lomaland is the great number of transformations that take place. Sometimes it is the places that are transformed, so suddenly, so unexpectedly, that only the magic of brotherly hearts and willing and skilled hands could possibly bring it about.

One of the places that has experienced this many a time is the Rotunda of the Academy. You see it in the picture; the Râja Yoga pupils are taking part in a musicale. If you had been here on Christmas night you would have seen it arranged with beautiful scenery and what looked like miles of green garlands, to look like the palace of Santa Claus, with Lotus Mother in the center and the children close around her, their hearts still throbbing with welcome, for Lotus Mother came home to Lomaland on Christmas Morning.

After the New Year, it soon became evident that the holiday festivities were not over but that still another interesting performance was going to take place. In Lomaland when there is a stir in the air that surely means a festival or gathering of some kind, the people—grown-ups and children alike—refrain from asking "What is it going to be?" "What now?" They have found out the delight of being surprised. It is a good plan to take a surprise when you can, for everyone's turn comes to be in the secret and then he can't have a surprise.

When the invitations were received from the Râja Yoga children every one accepted them, and it was a goodly audience of parents and teachers, friends and visitors, as well as children, those who were not in the play—it was a play!—who filled the Rotunda and admired the beautifully arranged stage that had been carefully built by some of the teachers and the big brothers, with curtain, wings, and footlights.

The stage was built, yes, and the stationary scenery arranged, and the orchestra played two numbers, but everything else was done by the Râja Yoga girls themselves. They wrote the play, a dramatization of a favorite story, made the costumes, planned the scenes and the apparatus by means of which certain wonderful occurrences came about, taught the performers their parts, took charge of the properties, shift-



Lomaland Photo. and Engraving Dept.

IN THE ROTUNDA OF THE ACADEMY AT POINT LOMA

ed the lighter scenery, managed the curtain, and besides all this provided a program of vocal and piano solos, recitations and dialogs which filled the intervals between the acts.

The play showed the stages by which the transformation of children, and also of parents, takes place. Nowhere in the world could parents and children in an audience have followed so appreciatively the scenes of this play, because here old and young continually see these very changes going on. From the moment when the king, seated, crown on head and scepter in hand, cries out in despair over his naughty, selfish little daughter, "Haven't we given her every mortal thing she wished for?" to the close of the play when the little Princess returns from her long schooling at the Wise Woman's, sweet and lovable, a Princess now indeed, every one listened with deep interest. They had, most of them, found in Râja Yoga the training that the Princess Rosamond received in the magic dwelling of the Wise Woman.

Parents and children were indeed one in their interest that evening in a very significant way. For Theosophy comes to no man or woman, and Râja Yoga comes to no boy or girl, without bringing the Wise Woman in some guise, giving them the opportunity to begin to know themselves, as she did to the Princess and the shepherd's daughter in the play. It was easy to recognize the hard places that have to be fought through, in the experiences of Rosamond and Agnes and their parents. Read about it and see if it is not so, in "The Double Story" by George Mac Donald, the Scotch poet, story-writer, and lover of children, who in this story lays before us deep truths about human nature.

For instance, how many can remember well that as spoiled and petted children, they were wholly unaware of their own selfishness, cruel-

ty, and uselessness? and also remember the disgust they felt for themselves when the mirror was held before them and they at last learned the true state of affairs? Râja Yoga teachers have only to look around to recognize how many hearts of gold there are among young folk and little folk, long covered over by their awful faults, which no one had yet been wise enough to teach them to overcome. Selfishness, imperious or merely complacent disregard of others' happiness, cruelty, bursts of temper, sullen moods, laziness, distrust of any but indulgent kindness—how many young people, and old ones too, are perishing in misery because no one taught them how to transform themselves by overcoming these faults! But the Founder of Râja Yoga Schools is now doing what the poets have written about.

A strong appeal is needed to awaken the hearts of young folks so that they will themselves ask for help, will themselves knock at the door of the magic house, will have courage as had the Princess Rosamond to brave failure in the mood-chambers, and learn to look with love instead of with fear into the eyes of the teachers who are wise enough to know that firmness, even what seems severity to the self-indulgent, is at times the force that will help to break away the icy sheaths that cover the golden heart.

The Wise Woman, the magic dwelling in the wood, the enchanted picture gallery, are you not familiar with them all, dear Râja Yogas? And more, do you not know the joy with which the Princess Rosamond looked upon the Teacher who courageously challenged her Divinity? Do you not know the thrill of compassion which stirred in the Princess's heart when having gone a few steps upon the way, she gladly took the hands of her blind loved ones to lead them towards the Light?

GENTIAN



# THE CHILDREN'S HOUR

## The Story of Narcissus

LONG ago there lived a boy named Narcissus who was very beautiful to look at, but I am sorry to say he was as selfish and cold-hearted as he was beautiful, in fact, he seemed almost incapable of loving anything or anybody.

He did not know of his great beauty for a long time, for his mother had once asked a wise man if her boy would grow to manhood and the wise man had answered: "If he never recognizes his own features." The mother did not quite understand what the wise man meant then, but loving her boy dearly, she took great care that he never got a chance to look into a mirror. Now it happened that Narcissus often went to a beautiful wood where there were young deer and wood-nymphs and birds of all kinds. These all loved Narcissus because of his beauty, but Narcissus paid little heed to them, he was only thinking of what he could do to amuse himself.

One day he was wandering in the woods when he came suddenly upon a little brook hidden among the trees. The water was clear as crystal. Narcissus stooped over to get a drink, and in the water he saw the most beautiful face he had ever seen. It was his own reflection. So fascinated was he by it that he stayed all day gazing at himself in the water. In the evening his mother found him and wished him to go home, but the moon had risen and shone on the water, and so taken up was Narcissus with looking at his own face that his mother could not persuade him to leave the spot. He refused even to eat, and, day and night, remained gazing into the water.

Just as anyone who, intent upon gratifying the wishes of the personal self, becomes more and more deaf to the calls of the Higher Self, so Narcissus, thinking only of his own face, was unmoved by the entreaties of his mother and his companions.

Soon he began to grow thin and pale, and in quite a short time, died. The wood-nymphs and the water-nymphs and the young deer all mourned his death for, living in the woods, they had watched over him all the time he was so madly fascinated by a mere reflection.

When they went to carry his body away, they found it had vanished altogether. Instead there was a beautiful flower growing where he had lain so long by the brook.

To this day, the beautiful flower, called the *narcissus*, may be found near quiet pools, gazing at its own reflection in the water.

AUNT JEAN

## Lomaland Hills

THE sun had just disappeared in the sea like a great ball of fire, leaving a golden sky behind it. Perching on the top of a new tent on one of Lomaland's hills, a very old linnet gazed about in dismay and exclaimed



Lomaland Photo. and Engraving Dept.

TWO DUTCH LOTUS BLOSSOMS

## DUTCH LULLABY

Eugene Field

WYNKEN, Blynken, and Nod one night

Sailed off in a wooden shoe—

Sailed on a river of misty light  
Into a sea of dew.

"Where are you going, and what do you wish?  
The old moon asked the three.

"We have come to fish for the herring fish  
That live in this beautiful sea;  
Nets of silver and gold have we,"  
Said Wynken,

Blynken,

And Nod.

All night long their nets they threw  
For the fish in the twinkling foam,  
Then down from the sky came the wooden shoe,  
Bringing the fishermen home;  
'Twas all so pretty a sail it seemed  
As if it could not be; [dreamed  
And some folk thought 'twas a dream they  
Of sailing that beautiful sea;  
But I shall name the fishermen three:

Wynken,

Blynken,

And Nod.

Wynken and Blynken are two little eyes,  
And Nod is a little head,  
And the wooden shoe that sailed the skies  
Is a wee one's trundle-bed;  
So shut your eyes while Mother sings  
Of wonderful sights that be,  
And you shall see the beautiful things  
As you rock in the misty sea  
Where the old shoe rocked the fishermen three:

Wynken,

Blynken,

And Nod.

"Where, oh! where are all the shrubs and bushes gone?"

"Oh, do you not like it?" asked a lark who was also gazing about, but with great satisfaction.

"Like it! alas! to have my dear old shrub, that I have built my nest in year after year—for I don't know how long—torn up by the roots and simply vanish, just because I was away for a few days."

"Well, I am sure it would have gone just the same if you had been here," answered the

lark drily. "If I guess rightly, this hill is to be put to much better use than growing shrubs and sage-brushes."

"Now don't say anything against them," quickly interrupted the old linnet.

"Certainly not, my dear linnet," politely answered the lark. "Of course we know that our old friends have preserved and enriched the soil by covering the ground for years with their leaves; I doubt if richer soil could be found in the world, but you know that without change there is no progress. Our beloved shrubs have but prepared the soil for trees and flowers such as we see on the flat below by the sea."

"And do you think that maybe the children will come and play under the trees as they used to come gathering wild flowers that grew among the shrubs," asked the linnet, forgetting for a minute her sorrow for her old friends.

"They will, you may depend on that," answered the lark positively, "and we shall build our nests in the trees and watch them and sing to them, and they may sing to us. It will be much better than shrubs, I assure you. Besides, you know where there are lots of trees, there will be more rain and then the shrubs on the other hills will be green all the year round."

"You certainly make me feel more cheerful about it, with your bright pictures of the future," answered the linnet. "I am very old and maybe a little set in my ways; but I shall make my home on the hill beyond the cañon and watch the trees grow."

"That's right," cheerfully answered the lark. "Things move swiftly at Lomaland, but I guess that hill will keep its shrubs yet awhile. I admit I am fond of shrubs and sage bushes myself. Come, let us go there now."

Away they both flew and settled for the night in an old sage bush, where naught could be heard save the roar of the waves and the crickets singing their nightly lullaby.

"Ah!" said the lark, "this majestic old hill always makes me think of eternity, of the ages past and the ages to come."

"It does indeed," answered the linnet. "It is the nicer hill after all. I have been on the other hill for so long I thought there was no other place. It is so peaceful here, away from human habitation—just alone with nature."

Then they both went to sleep. AUDREY

COURAGE is a virtue which every man should possess; but too much courage can easily become dangerous, as it seduces us very often to desire obtaining everything by force; and then things go ill with us generally. Rightly says the proverb: a hard thing is easily broken. Therefore one obtains better results through gentleness and generosity than by vehemence and recklessness. — *Iyēyasu*

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Professor H. T. Edge Gives a Very Interesting Address on "Theosophy and the Bible"

A LARGE audience greeted Mr. H. T. Edge last Sunday evening at Isis Theater, San Diego. The speaker made a most interesting address on the Bible, and announced that he would continue his subject on the Sunday following. The following is a synopsis of the speaker's remarks:

The Bible, as everybody knows, consists of two parts, the Old Testament and the New. The particular collection of books contained in the Bible is called the Canon. When this particular selection of books was finally made in its present form we do not exactly know; we only know that from time to time in history, books were added or excluded, until at some unknown date the collection assumed its present form. The New Testament Canon was not finally closed until some centuries after the Christian era.

In addition to the books contained in the Bible, there are a good many similar books which were not included; these are known as the Apocrypha and the Apocryphal New Testament, and many of the books in them are equal to those in the Bible, and some are better than some that are in the Bible. Then again there are various translations of the Bible, differing more or less from each other.

What reason have we for believing that these particular books are inspired? Some will say, the authority of the Church. But, while I do not profess to have gone very deeply into Church history, so far as I have gone into it, I find that it is even more uncertain than the history of the Bible. We cannot trace any definite line of connexion between the authority of the Church and Jesus or the Apostles; besides which there are several different Churches, each claiming sole authority.

Others will answer that we must base our belief in the Bible on the internal evidence furnished by the value of the books themselves. This may be a reasonable argument, but the claim will be very difficult to establish for anyone whose acquaintance with sacred books extends further than the Bible. In fact the Bible is but one out of a multitude of sacred books.

The clergy who try to support Christianity in face of modern criticism take various attitudes; and any one of these attitudes is excellent, considered apart from the others. But they conflict with each other; one bases Christianity on the man Jesus, another throws over Jesus and bases it on the Christ spirit; another bases it upon the Church.

I cannot be accused of lack of sympathy with the feelings of those who reverence the Bible, because I am the son of a clergyman of the Established Church of England, and was brought up to reverence the Bible and Christianity. I was always religious, and I cannot feel that in becoming a Theosophist, I abandoned the ideas of the Eternal Spirit or God and of the divinity within myself, that I always had. I merely broadened the ideals of Deity and man's divine nature. It cannot be called a derogation of the ideal of God to give up the absurd things which are often taught about him.

Modern criticism makes a great fuss about the Bible being derived from Chaldaea. But why make such a fuss about Chaldaea, when many of the Bible stories can be traced as common to Chaldaea and India and Egypt and the Norse Eddas, and even to the ancient Americans? The story of Jesus Christ finds a parallel in the story of Siddhārtha. The

Massacre of the Innocents is found in the Brāhmanical conditions concerning Krishna. The Immaculate Conception is found in India, Egypt, China, Persia, Greece, and among the Mayas of ancient America. Some of the Church Fathers admit that the Christian sacraments were copied from the "pagan" Mysteries, and Augustine says that "the thing we call Christianity is not new" but has existed from all time. Prescott in his *Conquest of Mexico* gives accounts of Aztec baptisms and holy communion rites similar to those of the Christian Church, yet dating from times too remote for there to be any Christian origin for them. Instances might be multiplied endlessly, but I must not weary you with more quotations.

The reason for this universal similarity among the doctrines and rites all over the world is that they are all derived from a parent religion—the Wisdom-Religion or Secret Doctrine, as Theosophists call it—which was a common parent, just as languages are derived from a parent language and races from a parent race.

It is indeed necessary that we should enlarge our religious conceptions to keep pace with our enlarged knowledge in scientific and historical subjects. Geology and astronomy introduce us to stretches of time counted by the hundred million years; and archaeology is showing us the records and achievements of great civilizations that existed in prehistoric times. With all this, it is absurd to go on holding such narrow views of religion.

The Wisdom-Religion was once universally known, but an age of spiritual decline succeeded to the more enlightened times of antiquity, and the knowledge was withdrawn from publicity, to prevent it from being profaned. Besides this, there was a wave of destruction that swept over the earth soon after the Christian Era, during which bigots thought it their duty to destroy all traces of a knowledge which in their ignorance they considered pagan.

Next Sunday I propose to consider the story of Creation and other stories in Genesis, with a view to showing how, properly interpreted, they contain the teachings of the Wisdom-Religion, now called Theosophy.

OBSERVER

### Some Thoughts on the Crusade of 1907

(CONCLUDED FROM LAST ISSUE)

"Another aspect of this crusade was the press campaign. Most of us have watched the performances of Japanese ju-jitsu men. A brawny Occidental attacks the slight and meek-faced professor. Why, the man a champion wrestler, a great hero of the music halls, a few minutes ago—now something has flung him across the stage, he is a mere doll, quite beaten. 'Quite simple,' says the ju-jitsu man, 'you have only to use your opponent's strength. I did not fling him, but caused him to fling himself.' Was there a kind of ju-jitsu about this press campaign? A rumor of Katherine Tingley's coming began to patter on the sheets of the press in England about a fortnight before she arrived; a drop, that is, a notice, here and there, like the beginning of a thunder storm. On August 17th, when she reached London, the storm came on, and there was not, you may say, a dry paper in the land. It was amusing to go about London that evening and see the blazing posters, and hear news-boys' yells. The rain (of press notices) kept on for weeks, and the weather is distinctly showery yet.

"It reminds one of the Cave of the Echoes, in

H. P. Blavatsky's story. You whispered a word or two in at the mouth of that cave, and what you said was repeated by echo on echo, each louder than the last, until the little word you whispered thundered and boomed and crashed through the mountains, and you feared the world would be riven by the great volume and tumult of sound. So it was with the press. Mrs. Tingley refused to be interviewed on Euston Station, or during the first afternoon at Avenue Road. With each moment of delay the press men became more insistent in their demands, and when at last the few facts were spoken—why, the whole cave was crowded with echo demons from everywhere, lungs filled, mouths stretched, frantic with waiting to shout and shout and SHOUT!!! How the sound went round the world, too, when they began! Here is the bare framework of their news items:

- (a) That Katherine Tingley had come to Europe
- (b) To establish Rāja Yoga Schools
- (c) on land she had acquired in Sweden,
- (d) on land she had been given in England
- (e) by the Hon. Nan Herbert, etc.—
- (f) on the lines of the Institution at Point Loma; and
- (g) That the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has no connexion with any other society or body calling itself Theosophical and not recognizing Katherine Tingley as the Leader and Official Head of the Theosophical Movement throughout the world.

"It must not be supposed that even the greater part of the press were unjust or romantic. All the reputable London papers gave fair and favorable reports; excellent articles appeared in not a few of them, with copious illustrations, of the Leader, of Lomaland, and the Forest. But also there was the Yellow Peril—Press, we mean. There were eyes in fine frenzy rolling, and airy nothings innumerable were given local habitation and name. Those seven items above were a foundation on which were built marvels of phantasmal architecture. Strange young reporters were about headquarters those days taking notes and seeking weird information. 'Is it true,' said one of them to Katherine Tingley's representative for the Press, 'is it true that Theosophists have a creed?'

"'No, my dear sir, it is *not* true; and it is not true, either, that Theosophists have no moral code, or that they believe in the transmigration of human souls into animals, although there are those, doubtless, who will tell you these things, and say that they are Theosophists, and "ought to know." Do you wonder any longer at that last item in the lay figure of crusade news above, that about Katherine Tingley and her students refusing to identify or associate themselves with the 'other societies calling themselves Theosophical'? The greatest malefactors in the world are, absolutely, brothers to all of us, and no one can escape from the law of human unity. But while a man is sane, he will not associate himself with—well, there are many people he will not associate himself with, in work of humanitarian or spiritual reform. In other words, Theosophy does proclaim and exact the highest moral code, and whatever thing or person does not, is not Theosophy or Theosophical. Right over the world the press proclaimed this dissociation, and right over the world it was a fair and proper thing that this should be proclaimed. Many of the most inimical papers were the ones that proclaimed it most insistently—which is what reminds one so much of the ju-jitsu principle."

# Art Music Literature and the Drama

## The Architecture of India

OUR illustration shows a portion of a characteristic modern Hindû Temple of the pagoda type. The chief feature of such structures is the high pyramidal tower, which is built in this case on the wedding-cake style of composition, though there is a certain lightness and elegance which must not be overlooked. Its flimsiness is in great contrast with the solidity and extremely massive construction of the antique temples of India, which occasionally rival the Egyptian in the size of some of the stones.

There is much obscurity about the origin of Indian architecture, and the best Western authorities differ greatly as to dates, the effort of many being to minimize the length of a civilization powerful enough to have produced such works. Indian architecture has been classed under two heads: 1st, the constructed buildings, those built up in the ordinary way; and 2nd, the cave temples and those that are hollowed out of the solid rock. The latter are so cunningly worked that in many cases—such as in the seven large pagodas at Maivalipowgram—they appear to be really built of separate stones. The caves of Elephanta are truly caverns and their age is not ascertained satisfactorily; but they are obviously immensely old. Robertson, a leading authority, says it is worthy of notice that "several of the figures in the caverns at Elephanta are so different from those now exhibited in the Pagodas as objects of veneration that some learned Europeans have imagined they represented the rites of a religion more ancient than that now established in Hindûstan."

The most perfect pagodas are found in Southern India where they have escaped the fury of Mahometan zeal. They consist of sundry enclosures with few or no windows. They are sometimes of immense extent, such as at Seringam, on the Coromandel coast, where the outer walls are four miles in circumference. The interiors of these mysterious edifices are usually extremely dark and artificial light is necessary. Although the interiors are richly decorated, and in many cases blazing with jewels, those who have been permitted to penetrate a short

distance within have generally reported the chambers and passages to be unclean, owing to the smoke of the lamps and the presence of numerous sacred cows.

Hindû architecture is noted for an extraordinary exuberance of detail, rivaling the Egyptian hieroglyphic decoration or the flamboyant Gothic in this respect; but there is one

tail of the most overwhelming nature. For instance the great and noble Indian epic, the Mahābhārata, when compared with the calm, steady-moving dignity of Homer, resembles nothing so much as a wild carnival of tumultuous phantoms. Nevertheless the ancient Aryan philosophic works contain treasures of wisdom and the temples possess a picturesque beauty all their own, but in both the average European is bewildered by the abundance of detail. The Mahometan style of architecture, which was introduced into India comparatively lately, is very different; the details, while of exquisite beauty, are completely subordinated to the main design, giving to it a peculiar breadth and dignity. STUDENT

## French Literature

A MEETING has been recently held at the Sorbonne, Paris, under the aegis of the French Foreign Office, to organize a movement for the establishment of centers in the United States and in Great Britain where the works of the best French authors may be exhibited and sold. This is in order to counteract the bad impression of French literature prevalent in English-speaking countries, owing to the large circulation of "Parisian" works of fiction which misrepresent the French character and which, it is said, are produced mainly for foreign consumption—for people who like that kind of reading. The first center will be in New Orleans and will be followed by one in New York. STUDENT

## Greek and American Indian

A N American artist who has devoted considerable time to the study of our North American Indians declares that in the finer types among

them we have a worthy substitute for the ancient Greeks. For some years Indian subjects, in the different forms of art, have been gaining in popular favor, showing that we are awakening somewhat to the picturesque beauty of the Indian model. "Not only do our Indians, where not ruined in health by 'civilization,' approach the Greeks in dignity and beauty of form," he says, "but there are also their interesting myths and their feeling for the poetry that lies in elemental forces." H. H.



Lomaland Photo. and Engraving Dept.

PRINCIPAL TEMPLE IN POONAH, INDIA

difference between the Indian and most other styles that seems deeply rooted in some fundamental temperamental distinction of character. In western Europe the decorative forms, and in Egypt the hieroglyphs, never interfere with the broad effects, but in India the principal form is lost in the multiplicity of ornaments encrusting the whole building; they decompose it and too often leave a restless impression. The same thing is observable in Indian literature. Even the finest teems with minute de-



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## The Crusade of 1907

WHO is the right one to judge of the historical importance of any event? Something happens, seemingly a trifle; something results from it, perhaps a dozen in the world perceiving the relation between the effect and its cause; that effect is cause for something greater, that for something greater still, and presently an empire falls or is born, a whole section of the human race moves forward into the light, or is driven back for an age or two into the darkness. Which was the more important—the final splendor or ruin, or the first unnoticed act which was the seed of it?

If Katherine Tingley's students exult over the work she has done during her recent crusade in Europe, they have all history for their warrant. The only question is, whether humanity is all helpless clay, or whether there is flame to be found somewhere to inspire and purify it, and a possibility of the angel in man overcoming the demon until the world is free from its burden of ills. It is faith in this latter possibility that makes Theosophy a power to uplift and a power to reckon with. This faith, and the belief that we have now in the Rāja Yoga system of education established by Katherine Tingley, with all its marvelous results, the spiritual Archimedean lever *in actu* at last.

In thinking of this crusade, we should do well to remember that however great is the seen, it is the unseen which is of the most importance. The ice mountain towers above the sea; all its height and beauty and glitter are only indications of the vast mass beneath the surface, which cannot be seen. This oak is imposing enough now, but thought of as the mother of a hundred thousand acorns, progenitor of the forests of a continent, how much more so! The apparent and immediate results of the crusade, the only ones which can be spoken of, were by no means small. They were great, indeed startling. A rumor of it went round the world and caused a stir in the Press of four continents. Thousands, millions, have been enabled to learn that Theosophy is *not* connected with astralism, hypnotism, clairvoyance and the like; that Katherine Tingley and her students are quite well aware of what they are doing, in repudiating the Theosophy of those who endorse these and worse things.

One great object of the Crusade would seem to have been to bring a few such facts as these before the attention of the world, so that things misunderstood might be made clear. About the great teachings of Theosophy there is a big, divine, manly ring, a sane helpfulness, a power to encourage, which make them pre-eminently the thing that humanity needs. But humanity would be poisoned by any teaching that has no moral code. Any right-minded person would agree to that. The only wonder is that it should need stating at all. It does so need stating,

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

because a person whom the public have been accustomed to think of as a representative of Theosophy, has recently told the world that Theosophy has no moral code. It is therefore very necessary that it should be understood, that people with no moral code are not Theosophists, that whatever doctrine they may be preaching, it is not Theosophical.

Wonderful it was, how events and persons conspired to publish forth these facts. Katherine Tingley arrived at Euston Station, London, at about midday on August 17th, drove up from there to 91 Avenue Road, the European Headquarters, and declined to be interviewed by certain pressmen. What magic was involved in these simple acts and abstinences! They set the London Press agog. Some of the evening papers proclaimed these and a few other facts, and fancies innumerable to the world, with shriek headlines and sensational posters and all the paraphernalia of the marvel-mongers. In truth, the Headquarters were besieged by pressmen for the next few days, pressmen reputable and pressmen saffron-hued. The former got the information they wanted, and used it well. The latter had scented the marvelous, and came with weird expectations. They saw nothing that they expected to see, but that mattered very little to them. To what end is a man endowed with imagination? Weird indeed were the tales which appeared in certain papers for a day or two. Weird also was the change that came over them after that time. In one paper there had been two days of diatribes and insinuations, then, heigh presto! a column of honest news about Point Loma and the Teacher's humanitarian work in Cuba and elsewhere. All the reputable Press was just friendly from the start, and nothing could have been more appreciative than the accounts of the work given by the best London and provincial papers.

But one thing was emphasized by one and all. All remarked on the fact that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY had no connexion with the "no-moral-code" people. Hostile papers deemed this a good enough means of attack, as showing intolerance and so on; better class papers stated it without prejudice, as a plain fact, an item of news that ought to be known.

So it went over the world, and Press cuttings poured in from far and near. South African papers proclaimed that Katherine Tingley was in Europe; Indian papers told of her new schools in England and Sweden; Japanese papers printed the same news,

and all, from Sweden to the Cape, from Ireland to Japan, repeated in varying tones and terms the fact that the UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY has no connexion with any other society or body calling itself Theosophical, and not recognizing Katherine Tingley as the Leader of the Theosophical Movement throughout the world.

Another aspect of the work of those first few days was the meeting

with the Teacher of members from all parts of England, Ireland, and Wales. Little can be said of the meetings which were held, but a touch was given to each individual member that will not be forgotten, and the results will be seen in new vigor put into the work.

Then came the journey to the New Forest, with all it means for England in the future. Surely there is no more beautiful place in England than Berry Wood in the New Forest. Much has been written of the place, since Katherine Tingley made it suddenly famous, but its beauties are more than can ever be told. One would say that those ancient, immense beeches have had some secret or other whispered to them, some arcane and beautiful knowledge, for lack of which mankind has lost its dignity. They are like great, spraying fountains of flame, those trees; or they are like ancient warriors, every one of them *sans peur et sans reproche*, enchanted there and waiting. You are in fairyland when you come into the forest. The dullest imagination will find illumination there. How is it that whenever a piece of land falls into the possession of Katherine Tingley, it is sure to be rich in beauty and historical interest? Students of Theosophy have come to look forward to a time when all the most beautiful places in all the countries of the world will be dedicated to the most sacred purpose we can conceive of—the education of the children on such lines as shall enable them to go through life without any stain or weakness on them. This is Rāja Yoga, the "Royal Union" of the faculties, the science of doing the right thing in the right way "every time."

In that beautiful place, between the beeches and the heather, lies the land on which Katherine Tingley is to establish her International Theosophical School. What stores were there collected together, and what confusion reigned over all! Those who saw the Teacher at work there have reason to remember it. Chaos became a little more like Cosmos with every order she gave. There were lofts and barns and cottages full of things to be gone through, to be sorted out, things valuable and things worthless—and again, cottages, barns and lofts. "Things" one must call them, for no other word is comprehensive enough. Bedsteads and beehives, pianos and teapots, school books, tin boxes, "all kinds of music"—all confused and stored away with the broken and worn-out furniture of years.

Students'



Path

Within a week the Teacher had brought things so near to the beginnings of order as to enable her to leave that work to be continued for the time by some of her helpers, that she might go on herself with her crusade into the northern lands.

Then Sweden, with its huge public meetings, its widespread enthusiasm, its dedication of beautiful, legend-haunted Visingsö in Lake Vettern. This is perhaps the most beautiful place in all that pure, old land. It was too, for centuries, the moon governing the tides of Swedish history, and before history began, legend was busy with it. For it was there that Kettill the Runer enchained the malignant Gilbertil, robbing him of his power to harm the sacred island. There too, was, perhaps is, the palace of Vise, the Swedish prototype of wisdom; under the lake the passionate Vatte is still held spellbound for his rebellion. Strange that this idea of the Bright power setting spells on the evil and subjugating it, should be thus associated with the island where Rāja Yoga was to be established.

There also lived Birgitta, the Swedish Saint of the Middle Ages, who was a terror to them that loved darkness, from Stockholm to Rome, a great nun and countess, feared of Popes. Then it was there that the great Earl Brahe established his school; forerunner of the school Katherine Tingley is to establish, because Per Brahe strove to make it a place of something more than the mere mind and memory training which passes for education.

What a welcome Sweden gave to Katherine Tingley! In Helsingborg, Jönköping, Gefle, Stockholm, Upsala, Falun, Malmö, crowds were unable to gain admission to the already overcrowded theaters where she lectured; crowds again were waiting at the doors to thank her as she passed out. For the true Theosophy does spell encouragement, and new hope, does suggest the way by which difficulties may be made smooth and failings overcome. Perhaps the keynote of the Teacher's message to Sweden was the great uplifting moral power of Theosophy. Away with hypnotism, astralism, non-moralism, spook-craft! H. P. Blavatsky came to warn humanity of the danger of these things, to show human brotherhood as the goal of our evolution, as a thing practicable, attainable; also the means of attaining it. William Q. Judge's mission was the same, and Katherine Tingley's mission is the same. In a very wonderful way Sweden responded to it. Sweden, and also Finland, when the Teacher lectured afterwards at Helsingfors.

Then, too, there was the establishment in Sweden of the International Brotherhood League, of which Mr. Torsten Hedlund was made Director. Through this League Katherine Tingley was able to reach and influence the best artistic circles in Stockholm, and many of the foremost poets, artists, actors and musicians in Sweden became interested in Theosophy and anxious to read the Theosophical literature. Nor, in considering the value of the Crusade, must one forget the long interview at Drottningholm between Katherine Tingley and the late King Oscar.

Supposing the true inwardness of all these events could be uncovered, and ordinary people and cynics and critics and all of us could see the results and hear the last vibrations in time of the things going on about us now. We see the fingers strike the notes, but are deaf to the music for the time being. For this reason is it difficult to estimate the value especially of certain episodes in the Crusade. What shall we say of the visit to Russia, for instance?

One thing we may say, and that is, that it enabled Katherine Tingley to understand in a wonderful way the conditions out of which H. P. Blavatsky fought her way. Numberless gorgeous churches with millions of dollars' worth of gold and jewels within and appalling misery, poverty, starvation and hopelessness begging at their doors. Russia chained, bowed down, filthy, ground between an upper and a nether millstone—it was yet out of Russia that came the heroic woman who set herself to bring light to humanity, and in so daring, brought on herself the opposition of all the evil in the world. Assuredly it was not for nothing that Katherine Tingley went to Russia.

From Russia the Crusade returned to Sweden, where yet another public meeting was held; from Sweden it proceeded to Paris, and from Paris to Geneva. At the latter city Mrs. Tingley remained for about a fortnight, and was able to lay down plans for an extensive propaganda work throughout Europe. From Geneva she returned to England, where further work was done in the New Forest.

Then came the Crusade to Holland, with its great public meetings at Amsterdam, Groningen, and Arnhem, with its display of public enthusiasm, its many far-reaching results. In Arnhem particularly the success was magnificent. Here the efforts of the Dutch members in getting up the meeting were augmented by the volunteered assistance of a large and influential body not in any way connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

There is a singular freedom and fearlessness about the Dutch people which bring them very near to the Light in many ways. The best magazines in Holland have been very friendly to Theosophy for some time and have been glad to accept long contributions on Point Loma and the work, pictures of the three Leaders, of Headquarters etc. Magnificent results, these, of the enthusiasm of the members in Holland and of splendid augury for the future of the brave, sea-defying little land. We have heard many dolorous prophecies from time to time about the national future of the Netherlands; they are to be swallowed up by some of their powerful neighbors, we have been told. But there are bends and crooks in history—human affairs do not run on straight lines. Great nations rise among peoples to whom the would-be prophets have given no good destiny, and tiny States have given peace and learning, or set the standard in art, romance or spirituality to the world. There is, perhaps, a grand future before Holland. The light of Theosophy is very bright there, and the Dutch Theosophists are of the kind that do not allow obstacles to stand in their way.

From Holland the Teacher went on to Germany, where another great public meeting, the last to be held on the Crusade, took place at Nuremberg, which the devotion of one of the comrades there has made, Theosophically speaking, the capital of the country. Then the Channel was crossed for the last time into England and the Crusade was very near its close.

Very near to it, but not quite there. One other country was to be contacted by this wonderful Light-bringer, Katherine Tingley, before she started on her return to America. The Crusade left Liverpool on Saturday, the 7th of December, on the *Lucania*, for New York. Friday, the 6th was devoted to a flying visit to Wales.

The Crusade of 1907 has been in reality many Crusades. We may speak of a Crusade to London and the New Forest, of a second to Sweden and the North, of a third to Geneva, a fourth to Holland and Germany, and now of this last one-day Crusade to Wales. Mrs. Tingley arrived in Cardiff in the middle of the morning, and left again for London in the evening. We cannot tell what possibilities she may have foreseen of the future growth of the work in Wales. There was a motor ride out over the hills to Caerphilly, with its immense ruined castle, which recalled to her mind Per Brahe's castle at Visingsö. The sun was shining over Wales that day,

and the familiar hills had a new beauty in the December sunshine. The fairy-haunted Garth mountain, as she saw it from Nantgarw, was all shimmering in dim silver and purple, and the air seemed to be full of some new quality of electricity and awakening. Those who know Wales, know that in the last few years there has been there a wonderful stir towards national reawakening. Celtic greatness has been lost and forgotten in the night of time, yet we would say that the race has always kept in its heart, in an almost unique way, reminiscences of an as yet unproven past grandeur, and longings for its return. The oldest Welsh literature is full of Theosophical allusions, full of strange, suddenly-appearing, magnificent beauties which hint of an ancient wisdom and spirituality, forgotten by the minds, perhaps, but whose light and glamor are still in the hearts and imaginations of the people, and in the almost passionate clinging to national ideals so characteristic of the Celtic races. It was maybe, something of this sort that the Teacher sensed on her visit to Cardiff; she sensed too, and spoke of, the great hope that is for Wales in the coming time. The Welsh have, not only in the immediate past, but almost throughout the ages, displayed a great longing after education, struggling for it in the old times even against the stern legislation of English kings and the vigilance of English garrisons. Now Katherine Tingley has promised to Wales a Rāja Yoga School. It is not generally known, even in Wales, how some of the old national heroes, such as Owen Glyndwr, strained after an ideal of this kind. This, its last day, was probably not the least important of the days of the Crusade. Mrs. Tingley met the Welsh members in the afternoon in the bright little rooms of the Cardiff Center in Working Street, and gave them such encouragement and advice as shall make a big mark on all the future work there. It was her first visit to Wales, and will not soon be forgotten by those whom she met.

All real students of history must feel that the present is a time of unexampled importance. Mankind is at a parting of ways, and great changes crowd on us almost unheeded. One of the marks of a great Leader of men is, that he or she will know when to strike and when to refrain from striking; when and how to act in such a way that the action will be carried forward by the "tide in the affairs of men," to the highest measure of results. The present is the spring-tide of the ages; old landmarks are being washed away by the flow, and older landmarks are being revealed at the ebb. In the ideals proclaimed by Katherine Tingley are to be found a new star, a new beacon, to which the eyes and efforts of mankind are gradually turning. Let us go forward!

KENNETH MORRIS

(From the *International Theosophical Chronicle*, London, Vol. III, No. 12.)

"HAVE we not been blessed with the gift of gathering together in clusters like yon birches, and wandering together along the high road of life in harmony and friendship? And is this not a gift more precious than any which the worldly hold so great? Oh why, then, do we doubt? Spring, after the Grave of Winter, shall not be denied us, for it is immortal and eternal, holier and more glorious than all earthly springs; the sun is God and we are the angels thereinto."—OSCAR FREDERIK (*King Oscar II of Sweden*)

THE value of the Point Loma Institution lies in the fact that it has proved the truth of its theories by its success. It has accomplished the mission which brought it into being. It has rescued Theosophy from the domain of an intellectualism which might easily have become more selfish, because more subtle, than the current thought of the world. It has demonstrated that the Theosophic life is the life of practical common sense, and that in the light of its philosophy the shadows pass away and man can enter into his birthright of joy.—Katherine Tingley

## SELF-DEPENDENCE

By Matthew Arnold

WEARY of myself, and sick of asking  
 What I am, and what I ought to be,  
 At this vessel's prow I stand, which bears me  
 Forwards, forwards, o'er the starlit sea  
 And a look of passionate desire  
 O'er the sea and to the stars I send:  
 "Ye who from my childhood up have calm'd me,  
 Calm me, ah, compose me to the end!"  
 "Ah, once more," I cried, "ye stars, ye waters,  
 On my heart your mighty charm renew;  
 Still, still let me, as I gaze upon you,  
 Feel my soul becoming vast like you!"  
 From the intense, clear, star-sown vault of heaven,  
 Over the lit sea's unquiet way,  
 In the rustling night-air came the answer:  
 "Wouldst thou be as these are? Live as they."  
 "Unaffrighted by the silence round them,  
 Undistracted by the sights they see,  
 These demand not that the things without them  
 Yield them love, amusement, sympathy."  
 "And with joy the stars perform their shining,  
 And the sea its long moon-silver'd roll;  
 For self-poised they live, nor pine with noting  
 All the fever of some differing soul."  
 "Bounded by themselves, and unregardful  
 In what state God's other works may be,  
 In their own tasks all their powers pouring,  
 These attain the mighty life you see."  
 O air-born voice! long since, severely clear,  
 A cry like thine in mine own heart I hear:  
 "Resolve to be thyself; and know that he,  
 Who finds himself, loses his misery!"—*Selected*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** How do Theosophists define Divinity?

**Answer** This question may be said to be typical of the times. These seem to be days of definition and diagnosis.

We have lately tried by means of mechanical appliances to find the weight of what we did not hesitate to define as the soul, and now we may see people who are ready to believe and confidently affirm that it weighs from a pound to a pound and a half avoirdupois. When we can reduce the soul to such measurement as this, what more natural than that we should consider ourselves competent to define Divinity?

The majority of men admit the universality of what we might call the religious instinct. We find it existing always. It is that perception by which man is conscious of an unseen and mighty power in the universe, and in connexion with this it is most valuable and interesting to note what H. P. Blavatsky says regarding the religion of the early races of humanity. The following is quoted from her great work *The Secret Doctrine*:

What was the religion of the Third and Fourth Races? In the common acceptance of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical Self. The

struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness."

... At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called *religion*. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians had a religion—and a most beautiful one—from the very beginning of their intellectual life.

As man became more material he lost the perception of his inner divine nature, and religion gradually came to be a matter of form and ceremony, and as he sank more and more into materiality, so did he lose even the real meaning of these.

The lower his capacity, the more elaborate his ceremonial and the more material his conception of himself and Nature. But whatever the formality of service he was always inclined to make of his Divinity a glorification of his own image, and as something outside of and apart from himself.

As the universal Law permitted, the great Teachers incarnated in the different races, to purify their faiths, teaching by many methods that humanity's God dwelt within, and could only be truly worshiped in the temple and at the shrine of the heart.

As time rolled on, these teachings were gradually forgotten, and the great majority of the people through a disinclination for unselfish effort on the one hand, and the selfish dominance of a few of their number on the other, allowed the truth of this Doctrine of the Heart to become overlaid by certain formulas and conceptions as to the nature of Divinity.

These gradually crystalized into fixed rules of belief. As the people grew more and more engrossed with material life, and consequently more and more indifferent to the requirements of the soul, it became convenient and easy to believe that if these rules were accepted and adhered to, the full benefits of the religion would be obtained without further effort on the part of its followers.

Thus was dogma born. Its existence depends upon mental inertia and the presumption on the part of men to define the Indefinable and limit the Illimitable to his own limitations. This desire of his seems to be evident in his relations with his fellows as well as with his God. He knows he has faults of course, everybody has, but still they are as nothing compared with his manifest virtues. His friends and associates, he often feels, might do much worse than to model themselves by him.

Often reformers, inspired by fervent zeal for the betterment of humanity achieve only indifferent results because they are unable to co-operate with others. Although we have made great progress in this regard in recent years, still the hindrances so often fatal to the most effectual help are raised by the dom-

inance of this feeling of egotism. Humanity may be said to *seek* differences, and to *stumble upon* correspondences.

In order to approach such a question as this and arrive at any conclusion, the Theosophist knows he must rid himself, as far as in him lies, of his feeling of personality and egotism. The more he does so, the clearer will his perceptions become. He will see that this Divinity can only be known to man, as he now is, through its manifestations. He *comes* to know, that he must find and recognize it *in himself*.

In *The Key to Theosophy*, H. P. Blavatsky says:

... In our sense, the inner man is the only God of whom we can have cognizance. ... God is a universally diffused infinite principle. ... Our Deity is the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere, without circumference in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one law, giving the impulse to manifested, eternal and immutable laws, within that never-manifesting, *because* absolute, LAW which in its manifested periods is *The ever-Becoming*.

This may seem very metaphysical to minds trained to think by the orthodox method, and who cling to the Biblical God of Moses. But it will have a strong appeal to others, whose reason cannot accept the idea of a personal God, and revolts at the narrowness and bigotry of many of the conceptions of Divinity as found in the religions of the modern world.

To such a mind the conception of this Theosophical Divinity will grow constantly clearer as he tries by self-purification, unselfishness, and compassion toward all that lives, to make himself a better vehicle for this law of "ever-Becoming."

As he earnestly strives to find this Inner God and learns to live by its guidance, he will gradually become himself a higher and more perfect manifestation of this eternal immutable Law; his every act and thought toward compassion and love for others will have a far-reaching effect that will increase in power with every effort he makes to express this Divinity within him.

Katherine Tingley, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, has given to her students the following invocation to the Divinity Within:

Oh my Divinity! Thou dost blend with the earth and fashion for thyself temples of mighty power.

Oh my Divinity! Thou livest in the heart-life of all things and dost radiate a Golden Light that shineth for ever and doth illumine even the darkest corner of the earth.

Oh my Divinity! Blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light. M. G.

I AM the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; ... To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment.—*Bhagavad Gita*



without circumference in its  
out one ever-acting attribute  
sting or thinkable attributes—[N]  
e law, giving the impulse to move  
immutable laws, within that  
use absolute, LAW which is  
is *The over-Becoming*.

seem very metaphysical not  
think by the orthodox method  
to the Biblical God of Moses  
e a strong appeal to others,  
not accept the idea of a  
revolts at the narrowness and  
of the conceptions of Divi  
e religions of the modern  
a mind the conception of the  
vinity will grow constantly  
by self-purification, unselfish  
ssion toward all that lives, a  
etter vehicle for this law of

earnestly strives to find the  
earns to live by its guidance  
lly become himself a higher  
ct manifestation of this eter  
w; his every act and thought  
assion and love for others will  
ing effect that will increase  
every effort he makes to ex  
within him.

NEAR VIEW OF

**The 'Bennington' Memorial**

The memorial which has been erected at the military cemetery on Point Ledge, is a monument to the officers and men who perished two years ago in the disaster which befell the U. S. S. Bennington, was unveiled yesterday by Admiral Goodrich, who was accompanied by the Pacific squadron at the time.

The memorial is a simple obelisk of granite after the style of ancient Egypt, simple in its design, but in its symbolism it stands foursquare to the future and will serve as a reminder to generations. The military cemetery is located on the eastern side of the reservation on a hill overlooking the bay. There was no present on that day, but the occasion is likely soon to be a scene. In the distance on range of purple hills stand out sharply the peaks of a violet and azure sky.



Lomaland Photo. and Engraving Dept.

NEAR VIEW OF THE "BENNINGTON" MEMORIAL

### The "Bennington" Memorial

THE memorial which has been erected in the military cemetery on Point Loma, to the officers and men who perished two years and a half ago in the disaster which overtook the U. S. S. *Bennington*, was unveiled on Tuesday, January 7, by Admiral Goodrich, who was in command of the Pacific squadron at the time of the disaster.

A stone obelisk of granite after the design of the monoliths of ancient Egypt, simple in design, without florid ornament, it stands foursquare upon a solid foundation, and will serve as a landmark for many generations. The military cemetery on Point Loma stands on the eastern side of the government reservation on a great height overlooking the bay.

No one who was present on that memorable occasion is likely soon to forget the scene. In the distance, range on range of purple mountains stood out sharply defined against a violet and azure sky. Below them the green foothills and the windows of the city glittered in the distance by the reflected light of a westering sun, whilst far below the beautiful and placid bay reflected the iridescence of the sky in myriads of tidal eddies. To the west, the heights were crowded by a silent and sympathetic crowd of spectators. For hours before the ceremony began, every approach to the cemetery was crowded with vehicles.

As the hour approached, large bodies of troops from Fort Rosecrans, and blue-jackets from the warships *California*, *Nebraska*, *Chicago*, and *Charleston* filed at slow step into the enclosure and were formed up in a hollow square around the plot of ground on which the serried ranks of headstones represented their comrades resting below. The graves were covered with flowers, which were sent by residents in the city, and many beautiful wreaths were laid at the foot of the monument.

The ceremony of dedication was simple and in excellent taste from beginning to end. Its chief feature was the admirable and eloquent address of Admiral Goodrich. He began by a vivid description of the unexpected accident and the causes which led up to it. He described many deeds of heroism and devotion to duty. He told how men wounded to death preferred others to themselves, and how many risked their lives to give assistance to the suffering. He related how sympathy and unpaid help had come from all quarters, from physicians, nurses, railway companies and private citizens. He spoke of the ladies who had helped the sick and convalescent by sending fruit and flowers and carriages for fresh

air drives. His concluding words were as follows:

"The finished obelisk stands here today. It makes no pretense to elaboration of design or of ornamentation, for it merely commemorates the heroism of simple men whose sole guiding motive was devotion to duty. To all it announces that he who enters the naval service of the United States does so unreservedly, in fact as well as in word. At any moment and in any manner he may be called upon to fulfil that obligation to the letter. His life is one of perils and privations. Long years are devoted by him to preparation for one brief hour, upon whose issue may hang the very existence of the nation. The annals of our navy but too dolorously proclaim that this preparation has exacted and continues to exact, its heartrending toll of human life. Yet some must perish that the nation may survive.

"The end of those who repose here was not less exalted in its patriotism than is the end of those who fall in battle. In some respects it seems to be on a still higher plane—for to them were denied the laurels of the victor and the shouts of an applauding populace. Yet as they look down upon this scene today from the heights of their beatitude, they must rejoice in the consciousness that they failed not to give to their country, when she asked it, the utmost they had to give, dying as brave men and true would wish to die, in the performance of duty.

"Nothing we can do will add to their fame. Yet, knowing this full well, we, their comrades, here declare that, so far as our poor efforts can accomplish it, the lesson of their great sacrifice shall not be lost to their native land. In this spirit we dedicate this monument to their memory in token of our own affection and of the reverence in which the navy holds its illustrious dead."

An important feature of the dedication ceremony was the presence of a squad of the Râja Yoga cadets from the Academy on Point Loma. They were drawn up in face of an open space amongst the troops. On their arrival at the ground they deposited at the foot of the obelisk 66 beautiful wreaths as an *International* tribute to the memory of those who had perished in the performance of duty. OBSERVER



Lomaland Photo. and Engraving Dept.

GENERAL VIEW OF THE DEDICATION CEREMONY

AT THE MILITARY CEMETERY, POINT LOMA, WHERE THE REMAINS OF THE "BENNINGTON" HEROES ARE INTERRED



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE  
by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
January the 19th, 1908

Total number of hours sunshine recorded during DECEMBER, 213.  
Possible sunshine, 311. Percentage, 68. Average number of hours per day, 6.88 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JAN.	BARO-METER	THERMOMETERS				RAIN	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
13	29.664	70	55	55	49	0.01	NE	4
14	29.685	67	52	55	50	0.37	W	25
15	29.865	59	46	49	47	0.00	E	4
16	29.870	59	48	48	47	0.00	E	4
17	29.767	64	48	60	55	0.00	N	2
18	29.802	68	49	52	50	0.00	NE	2
19	29.797	68	50	52	51	0.00	E	3



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the *Los Angeles Saturday Post*, December, 1902

Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

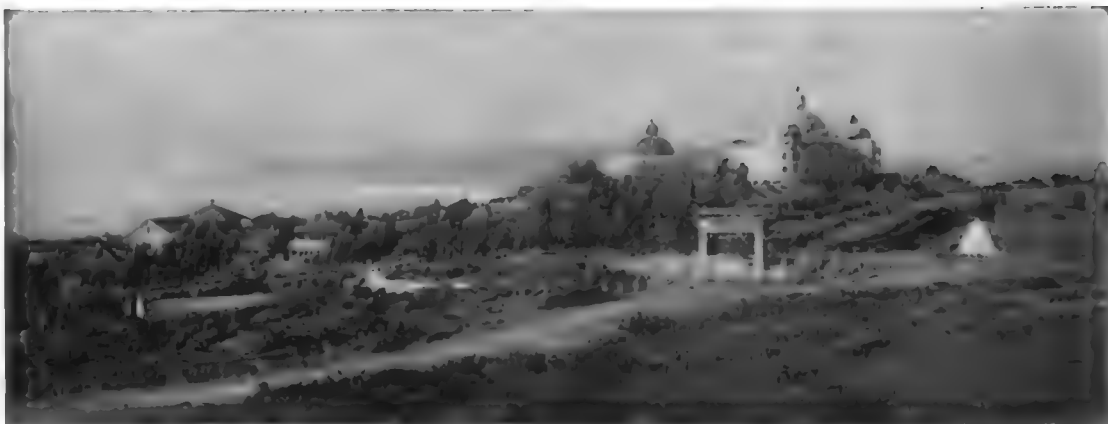
between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. M. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE*

In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE

KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA

CAPITAL PUNISHMENT

THE DEATH FARCE

THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG

HUMAN LIMITATIONS

THEOSOPHICAL SIGN-POSTS

LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND

THE PILLAR OF THE WORLD

THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

The THEOSOPHICAL PUBLISHING CO., Point Loma, California

PRICE 25 CENTS PER PAMPHLET

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12



WEEKLY ILLUSTRATED



Year 24 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

FEBRUARY 2, 1908

No. 13

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; no manuscripts will be considered unless accompanied by the author's name and marked with number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879. Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 13

## CONTENTS

### Pages 2, 3 — EDITORIAL

Man's Place in Nature  
No Evolution without Intelligence  
Why not Intelligent Kosmic Processes?  
Whence Comes Man's Intelligence?  
A Reason for Evolution  
Piecemeal, Contradictory Theories  
The Secret Doctrine  
The Endowment of Thought  
Interacting Kosmic Forces  
Probing the Origins of China

### Page 4 — TWENTIETH CENTURY PROBLEMS

Church and State  
The Meaning of Old Age

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Greco-Roman Ruins, Amasia, Asia Minor (with illustration)  
The Mound-Builders of Florida  
Ancient Egyptian Craftsmanship

### Page 6 — TWENTIETH CENTURY SCIENCE

Hypnotism and Crime  
Man the Magician  
The Sun's Contribution to Us

### Page 7 — NATURE STUDIES

Development of Horse Type  
The Newspaper and the Forest  
Two Views of the Park, Manchester, New Hampshire (illustrations)

### Pages 8, 9 — WOMAN'S WORK

The Passing Woman Question  
The Sculptress, Elizabeth Ney  
Jönköping and Environs, Sweden (illustrated)

### Page 10 — OUR YOUNG FOLK

The Mer de Glace (with two illustrations)  
Silkworms

### Page 11 — CHILDREN'S HOUR

Urashima  
President McKinley in California (with illustration)

### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Lomaland Students at Isis Theater

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

The Last Supper—by Leonardo da Vinci (with illustration)  
The Torch (verse)  
Jottings and Doings

### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Attitude of Theosophy towards Science

### Pages 15, 16 — STUDENTS' PATH, ETC.

From Bhagavad Gita (verse)  
Character  
Theosophical Forum

### Page 17 — GENERAL

The Making of the American  
Is Earth Inhabited?  
Luxurious Inventions Undermine Health  
The Jonah Story in Court  
Ignorance of Missionaries

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Man's Place in Nature

JUDGING from some remarks in a brief review of a book on man's place in nature, there are some rather confused ideas abroad, both as to man and as to nature. For instance, the writer says that man is the only animal whose development has not been a purely physical adaptation to environment. This is a sweeping statement to make about the other kingdoms of nature. The writer views man from within, but he views the other kingdoms from the outside only. Consequently, in the case of man, he sees the intelligent working of the mind behind the phenomena; while, in the case of the animals, he sees only the phenomena and not the mind working behind them. So he calls the processes of adaptation in the lower kingdoms "purely physical," and those in the human kingdom intelligent. But a being looking at man's doings from the outside and seeing only the effects, might conclude that his doings also were a merely physical adaptation to environment; whereas a being who could contact the mind of nature might discern there a purposeful intelligence at work producing the adaptation. There is no ground for any distinction except one of degree. Adaptation is the result, but the cause must be intelligence somewhere; unless we postulate something to take the place of intelligence. And this is probably what the writer has done, filling that place with "blind forces," such as affinity, which mean nothing. Then again, what is "environment"? Something to which the whole of nature adapts itself? In that case, environment is a kind of extra thing, of the nature of a god. Instead of making a distinction between nature and environment, it would seem better to regard all as nature, the different parts of which adapt themselves to each other.

## No Evolution without Intelligence

The idea of "automatism," or unconscious action and reaction, is meaningless, a "blind force" being something impossible to conceive. The reasons why the writer excludes man from this category are that his power of adaptation is so much greater, and also (as said above) that we are conscious of an intelligent effort in man's case. He says we have begun "to abandon the Kosmic process and adopt the ethical one"; and that the ethical process, since man is conscious of it, ought to dominate his conduct and self-development. Yet, he continues, morality as such is still untaught in our schools, and it is left to arithmetic

## Why not Intelligent Kosmic Processes?

and book-learning to continue our evolution. Teaching, the noblest of professions, is held in light esteem. We know our past and can strive to shape our future. When shall we strive aright?

The sub-title of the book is *An Animal Run to Brain*, which gives an idea of what the author means when he says we know our past. Somehow, according to the theory, from out of the automatic machinery of lower nature, intelligence and conscience have been evolved, and now we have to learn how to use them. It is evident that before we can strive aright and teach morality effectually, we shall need to know more than this about our past and

## Whence Comes Man's Intelligence?

future and about the nature of man and the other kingdoms in the universe. It is well to recognize that man is not a mere bundle of cosmic forces, nor an animal amenable only to the "red in tooth and claw" theory of life; but that he has also a higher law in him, which impels him to higher ideals of conduct. But if this higher motive force has been evolved from nature, it must underlie nature somewhere, and must be the guiding power of the universe. Hence we must study nature from that point of view—as a manifestation of the Universal Spirit, of which man is another and higher manifestation; for it is impossible to build a teachable system of morality on such a basis as the biological theories of science. We must have a better notion of man's constitution: how he is linked with nature by his physical body, and with other worlds by his other principles: how the laws of matter and those of Spirit find their meeting ground within him, and how he has to learn to adjust himself so that the lower law may become subject to the higher; and so on. With such teachings in place of the dogmas of religion and of science, we shall have a proper basis on which to build a teachable system of morality.

## A Reason for Evolution

A few more words may be said about man, nature, and the relation between the two. As this is an age in which we pride ourselves upon comprehensiveness and lucidity of thought, it is as well that we should try to make good our boast and not indulge in perfunctory and hasty speculations worthy only of immature minds and desultory habits of thought. The question of man's constitution must obviously be a complex and profound one, for man is a very complex being; nor can it be settled by any hard and fast theory. Its elucidation demands the co-operation of many different

# Century Path--Supplement

Point Loma, California, U. S. A.

FEBRUARY 2, 1908

## KATHERINE TINGLEY AT ISIS THEATER

First Public Lecture since Her Return from Europe

Sunday, January the Fifth, Nineteen Hundred & Eight

I MUST express my delight at meeting familiar faces again at Isis Theater. It was here I began my first work in California. My effort then was to make clear to all with whom I came in contact the great life, the spiritual life that could be found in the teachings of Theosophy. This beautiful California was a new country. It afforded very many possibilities, very many facilities for true progress; for nature here is most bountiful. But in the beginning there were many minds in this state and particularly in this city of San Diego who seemed to be quite indifferent to anything out of the circumscribed line of thought. Only a few gathered here in the early days. Some had the courage to stay half the evening and others stayed the full time, and after a while more came, and more and more. And so it was that I received encouragement in that heartfelt brotherly spirit which was manifest at a time when the shadows of persecution were heavy in this locality, yes — when persecution was pushed in a most unbrotherly fashion; when all sorts of things were done in the name of Christ against Truth right here in this city. Part of it proceeded from the atmosphere of dogmatism that was here, some came from the fanatics, but the stronger part came from a neighboring town. Then after that heart-sickening experience victory came, and then another and another, and the great work of Theosophy with its superb teachings spread throughout the world.

And so under the pressure of the needs of human kind, and in response to the invitations that I had from many places in Europe, I started some months ago, first visiting the Eastern part of this country and then going to England. The last time I was there was about eight years ago, and I could see and feel that a very remarkable change had taken place in the very atmosphere of the country. It was as though years and years had intervened; there was a new order of things in a sense; possibly more confusion of thought in some centers and systems, more pride and self-love, more vice, more worldliness. Yet I felt there was an undercurrent, something of a broadening touch as though many were very, very tired of the world's ways and were determinedly seeking the light. And though I did no public work in England, I had the most remarkable evidences of how Theosophy has spread, and then this experience — I was delighted to find that the work that had begun here at Point Loma had not only introduced San Diego but also the whole coast of California to many splendid people in England. The interest in California particularly was very delightful and also in the city of San Diego and its future. It is certain that this

city is well known in England and that there is a very marked interest in its progress. There is much that could be said of the work that is being done in England, Theosophically and otherwise, which I have not time to dwell upon now — it would interest some but would fatigue others. But it pointed very clearly that all one has to do who has an interest in Theosophy and who can show that it is a living power in his life, is only to go there and begin honest work.

A marvelous growth has taken place in the Theosophical Movement in England. The interest was so very great that I felt that if I had merely gone there and returned without doing anything else I had done very much for California and San Diego and possibly for our beautiful Theosophical teachings and for poor humanity. I presume most of you know of the Theosophical work at Point Loma — unsectarian and non-political as it is — and many of you are interested in the fact that we have an estate in England, about two hours ride from London, which may ultimately be a second Point Loma. I can remember in the early days when I first became identified with the Theosophical Society I talked then about San Diego, that it would some day be a great seat of learning and that some day on those barren hills of Point Loma there would be an International Theosophical Institution. Many doubted, many in our own Society questioned and wondered when it would happen. But it was begun and now it is a growing institution recognized by the whole world as something unique at least, something promising, *something that cannot be undone*. And this new center of Theosophical work in that grand, that superb New Forest, will shine out and send forth its light not only for itself and for England but for other countries. The buildings are there, the grounds are improved, and all around is that splendid forest, so large, so beautiful, all ready and open for the children to sing their songs in the heart of nature, and to grow and to become useful factors in human life. And the interest in this work that was begun in this way has stirred my heart very much.

All through my travels, coming in contact with all classes of people from the poorest to the richest, from the most uncultured to the most educated, those in the low places and the high places, artists and poets and musicians, I have had a most unusual opportunity to study the general condition of the human family. I visited many countries and I saw much that the ordinary traveler does not. I felt and realized the unrest of the age pushing hundreds and hundreds of people out of the beaten walks of life to new lines of endeavor, lines of research for the Truth. They are seeking the

light, they are searching voluntarily for the Truth. And besides this body of people pushing onward towards the Light, of course there are others moving in other directions as well, many alas! on the downward path. But in their midst is confusion and so much that tends to destroy the best in human life.

One thing I realized was that America excels in fads and 'isms; where in other countries there is one foolish and erroneous system of thought springing up, there are dozens here in America. The Europeans are slower in some things, and I was delighted to find that they had not followed the trend of the fanatics and the credulous of America. It was a hopeful sign, though there is much to be found in the thought-life of all countries that shows how the shadows of dogma and orthodoxy have fallen upon the people; how the ritualism, intellectualism and the selfishness of the age have obscured the human mind.

In this way it was that there came home to me in all my experiences, public and otherwise, the meaning of human life. I felt that if it were possible to bring home to the minds of the people, to those searching and those not searching, even to those who are satisfied, the need of grasping the real meaning of human life, then my mission would not be in vain. To those large audiences which I met I dwelt much upon this subject. I called the attention of the people to the doubt, to the despair that was in the human family, to the fact that *the great truths of Christ had been obscured and that the light they were following was not the shining light of the Higher Law*; that those dogmatic systems, those old forms of thought had blinded the people; that they had lost their way and that Theosophy had come — old as the ages, the Wisdom-Religion — to the people of the twentieth century, to awaken the spiritual life of man, to proclaim his divinity, his responsibility, his godlike qualities, his superb possibilities — had come to make known again the esoteric teachings of Christ and of all the great Sages that had preceded him.

Sometimes my audiences looked sleepy at the beginning; some were curious of course, some interested, some only half interested and many doubting everything along life's way. But behind whatever was presented by me there was this touch, this coloring of the life at Point Loma, of the beauty, the glory, the sublimity of nature; how that Institution rested in the arms of nature, in the sunshine, in the glow of all that was grand and beautiful. I always had the Lomaland background to my word-pictures, and so I gave to these people the picture of California and San Diego and the beautiful harbor and Point Loma with its magic coloring — so wonderful, the most beautiful spot in the world.



Then I introduced to my hearers that superb woman Madame Blavatsky, the Foundress of the Theosophical Society; it was my joy to do that — she, the misunderstood woman, who left her home years ago in Russia, and for what! I have been there and I know what her life was — one of ease, comfort, prominence, with means sufficient to choose any path in life; yet this woman came to the Western world and took up a life of sacrifice to bring this unpopular doctrine for the benefit of mankind. Many of my hearers had read of Madame Blavatsky as she really was, but some had heard adverse things about her through the efforts of the enemies of progress. She was not the only great Teacher who has come before the world to be decried, but Madame Blavatsky stands out like one among them. After a while the hearts of my hearers were touched, and then I went on and told them of another — a man who in after years will stand out as one of the great lights of the ages — a simple but remarkable man — William Q. Judge, the pupil and colleague of Madame Blavatsky and afterwards her successor; the man who in New York City, shortly after Madame Blavatsky had left for Europe, there opened a little hall that he might bring out the teachings of Theosophy. He had a light, he had his few seats, he had his books — more, he had his principles, but there was no audience. The next night the same, and the next night the same, and the next night the same, yet the seed was sown. And now we have the results of that work of Madame Blavatsky and the trust of that wonderful, splendid, royal character, William Q. Judge, touching a whole world. There is in his life a lesson for the people; a new kind of trust was born in the world, something that we rarely meet, something that can not be depicted by any external picture. Yet here was the secret — William Q. Judge was a man who had the conviction of his own divinity; his heart was full of love for humanity and the desire to make possible all the helpful teachings that he knew were waiting for mankind. So in New York City in his simple little obscure corner he manifested to the modern world a new demonstration absolutely, of a sublime trust, the Christos trust, that quality of trust which Christ taught and which he had.

This simple picture which I then made, in better words perhaps than now, touched the people. Two new characters, true workers for humanity, were introduced to the world; they realized that these two people came not with a contribution box, seeking no honors, asking no salaries. They came to the Western world unheralded, but ready to lay down their lives if need be that humanity might be blessed. The hearts of my audiences were melted. It was the same in Sweden as it was in Holland, and in Germany and in Finland and in Russia and in other places — wherever I went. There was a common touch of appreciation; something had been awakened and then I knew that all these things had been prepared; that the unrest of the world and the despair and the doubt and the questioning of the age had blended into a voice and had been heard. And the people — the people were waiting for something to come home to them that had the touch of truth, that had the stamp of honesty, that had no form, no ritual, no creed,

and no fear. It was a splendid thing to go before those audiences; it was an inspiration in itself; those hearts talked to me appealingly; their minds evoked the best in me; I seemed to be more than I had ever been before; I felt the strength of the universe in my heart, and I grieved that my voice could not do more.

The meaning of human life, by simple study is to be found interpreted in these glorious teachings of Theosophy. Oh, that superb doctrine that I love to dwell upon in thought and words when opportunity offers — the Doctrine of Reincarnation. Oh, if you could have seen those splendid minds responding to this teaching! Seven years ago I am very certain that the speaker would have been hooted from the platform, but the teaching of Reincarnation has come to the world to stay, brought by Madame Blavatsky at this modern time, though old as the ages; introduced through the Theosophical literature, accentuated at Point Loma and by the representative lodges throughout the world, it has touched the hearts of the people.

I found that some of the most advanced thinkers on the Continent of Europe were playing with this subject rather timidly. Occasionally one would hear of a clergyman who began to touch upon the truth of Reincarnation in his sermons, probably to attract an audience, but would afterwards come back to his orthodox creed. Insincerity and truth do not belong together, they cannot assimilate. Some of these "divine" teachers so called, all representatives of the "Gospel" as they declare themselves to be, could be seen just stepping out a little, feeling that in order to keep up with the times they must move on, but still holding in part to their old rituals. But such as these, I pointed out, were not prepared even to understand the needs of the human family, much less prepared to meet them, for they were unacquainted with the teachings! And so in this way, by first speaking of the false, and the weak, and the deceptive, it was my pleasure to point out these golden, royal teachings of Theosophy, and particularly that of Reincarnation. The optimistic touch of all I said gave new life to my audiences. Applause came unexpectedly. It was not for me, I knew, but it was for the new ideas, the new hopes, that Reincarnation gives to the world — the new picture of spiritual life that it gives in place of that hard, cruel picture of death. There were in my audiences those who had parted from their loved ones, those who had studied this great mystery, those who had hoped and hoped and had hugged their faith but yet were despairing, in tears, doubting — but Reincarnation swept away the sorrow, and in place planted joy, eliminating the despair, and giving new life and hope. It was something to see, something to remember, the joy that came into the faces of the people; and then what followed after at the hotels, and the letters and letters that came to me wherever I went; some questioning, some praising, some crying out their gratitude for my simple message of Reincarnation.

When Madame Blavatsky brought these teachings to the world, she, in her wisdom, knew the needs of humanity; and pushing on with the aid of William Q. Judge and those who have been faithful, she has filled the

thought-world, even the very air, with new life. It is permeating this system and that system; it has touched the hearts of the people in spite of their prejudices and misconceptions. While the minds of thousands are not yet ready to digest it, not yet ready to give up the flesh-pots of Egypt, not yet ready to have that love for their brothers that they have for themselves, not yet ready to make their lives shining examples in contrast to their present lives of profession and hypocrisy, not yet ready — yet believe me, in the hearts, even of these, this new life is stirring, this promise of the twentieth century.

*Study the needs of human life.* This is the message I would send out to the teachers of the world, to the clergymen, and the educators, to the scientists — to all. Study the meaning of human life and then you will know the needs of human life, and when you have gained knowledge from these two efforts, then will come the power, the inspiration to serve. It is this which is needed; it is a new life, it is a new explanation of life. The spiritual life that is surging in the hearts of the people must be made manifest upon common-sense lines. There is too much confusion, and too much doubt. Faith alone will not do; we must have knowledge, knowledge absolute; knowledge, knowledge, and it is near at hand, oh, so very near, very, very, close; and all that it requires is possibly a little more suffering, more heart-ache, just a few more experiences in human life, in losing faith in humanity, in losing faith in themselves — these doubters; more suffering, more heart-ache, more confusion; but out of the chaos will come this superb life, this superb meaning which is yet obscured to the majority because of the selfishness of man.

So Theosophy, and the message of Theosophy, will not have been in vain; it has already touched the undercurrents of human life and the hearts of the human family. It is to be found in the literature everywhere, even in the pulpit, obscured as the references to it may be among the clergy — yet here and there a touch, here and there a touch. But when it is brought out in its simplicity and its purity, when the masses understand that there is proof of the spiritual life being manifested in the twentieth century; that there is a body of people who, beyond question, are making Theosophy a living power in their lives, then they will see the way opening for better things, for themselves, their families, and their nations. Already the results of this effort, up to the time that I have spoken of, have brought an enormous interest in the work and a larger love for humanity. The touch of Theosophy, when it goes deeply into the heart and illuminates the mind, brings about a superb unity, an indescribable something which begins to overcome the selfishness and the weaknesses in human nature; it is a binding force, superb in all its qualities. May it bless all nations.

In Sweden my experience was a revelation: it is a great country, as I had always known. I loved it in my early days when I read of its great historical characters in my school-books. Then I learned to love it more when I found that some twenty years ago three Swedish women went to London — women belonging to time-honored families of the nation, women who had everything in the world to make them

forget the needs of their fellows. But their hearts led them to see Madame Blavatsky, and the result was that they carried Theosophy back to Sweden, and they established it there, and now all Sweden is touched by the Theosophical branches in many towns. And some of the most prominent people there—I mean the most useful, and I use the word in that sense—are connected with our Theosophical work. It was the result of the work begun by those three splendid women, one of whom was the noted literary woman Madame Scholander, who with the help of another, one of the enthusiastic and devoted Theosophical workers in Sweden, Dr. Kellberg, in the early days translated Madame Blavatsky's wonderful book, *The Secret Doctrine*, into Swedish. She and the two others, one a relative of the King, carried Theosophy in their lives to such a degree that it touched hundreds and hundreds of their fellows. Later it was brought to the attention of King Oscar. The poet Rydberg became much interested. He was a man of much ability, but not until after he came into contact with Theosophy did he find his true poetical life, his mystical life, his symbolism; and he wrote so grandly, and at the close of his life in his writings he taught Reincarnation. And this poet, Rydberg, who gave his exquisite poems, his poetical life, and his new thought and splendid logic in defence of Reincarnation also helped to increase the King's interest—for they were friends—and so from the poet on one side and from the Theosophical work of the three women I have mentioned on the other, the King was touched by Theosophy. So it is that all these years while you have been hearing of King Oscar with his splendid statesmanship and his love of his fellows; while you have been hearing of his scholarship, of his wonderful ability on so many lines, you have had a touch of that Theosophical influence that was thus brought into his life.

It was seven years ago that I first met the King—he attended one of my receptions and I had the pleasure of talking to him. I knew then that he was struggling for the truth and I saw that something splendid was touching his life, and then I thought: Oh, if all the kings, if all the kings and leaders of the nations were open-minded as he was, broad and liberal, peace-loving! Oh, I thought, what a wonderful, wonderful body of nations we should have! It is true that this light came late in the King's life and that by his oath he was pledged to the Church and the State. His work for Norway was a wonderful brotherly work—for he had learned to love his fellows, and when I last saw him this time at his Castle at Drottningholm, in speaking of Norway—and when I told him how well I remembered that time when he declared himself opposed to war with Norway and how my heart was touched, how I loved him as a patriot and a brother, and how I knew that I was echoing the admiration and respect of the American nation, of those who love splendid, manly, grand things in human life—he said: "It is true that according to the common idea they should have been slaughtered, madame, but I loved the children of Norway; they were my children as were the children of Sweden, and I could not." Here was a touch of this brotherly spirit, here was the

best in the heart of the King evoked by that love, and I hold that while he was broad-minded, while he was a peace-lover, he was yet more grand in all those potentialities because Theosophy had touched his life. He told me plainly without any effort on my part that he realized so fully those words of Christ, that as ye sow so shall ye reap, and that he so admired the Theosophical interpretation that had been given by me to those words a few nights previously in Stockholm. And I am certain—and I speak of the King not only because he was a King but because he was a great man, and I knew that as he moved along in his experience he was beginning to learn the meaning of human life—I am certain that he went out from this life with a strong faith in Reincarnation, conscious that he would live again, and with a determined will to return some day, somewhere, and work out the splendid aspirations of his grand nature free from the limitations that had held him in the life just past. I know that there are hundreds like him in lower walks of life—some in high places—everywhere, hampered and held down by the limitations and the general conditions that surround the human family, and I recognize them as workers, and in a very large sense as Theosophists, though they do not belong to this Society. And a very large sympathy is always extended to them by the members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY because their environment will not permit them to work freely.

It is much the same with journalism in Europe as it is in America; I saw not so much difference—though I think I found more dignity, more respectability and conservatism in Europe than in America, and I say this recognizing that journalism is held in, in a way, that it is not in this country, for it must bend the knee for the present to certain conditions and powers in many countries—I speak of respectable journalism. But there is another kind in this country that is bending the knee to the dollar God—a slavery far greater than that in Europe. It is a pitiful thing to find how the beautiful and the true and the noble is shut in by these forms and these conditions; it is very, very pitiful, and I am certain that there are many, many editors today sitting at their desks who would like to sing out their knowledge to the world, and give new light and hope; but they cannot, hemmed in as they are by false teaching and false conditions both in Europe and America. Freedom of speech in its truer sense is not yet before the world. When it comes it is an exception, and so the meaning of life is obscured all along the way.

And now we turn to the educational institutions. I went to that splendid city, that City of Universities in Sweden, Upsala. I have been to other cities, to Oxford and other places, but I was told that if I went to Upsala I should be embarrassed and discouraged. Yet I had to go to Sweden, to Upsala, to find that there are hundreds and hundreds of young men and women crying out, seeking for the truth, ready to fill the seats of that university hall—the largest in Upsala—willing to be silent and quiet and attentive—sometimes you know it is not so with young college boys and girls, but it was so that evening I spoke at

Upsala. But that audience, that crowded hall and the faces of those splendid Swedes, of those young men and young women feeling their way into the new life, and many of the professors and older folk—all in the atmosphere of Theosophy; their faces were beaming, though not familiar yet with the teachings, and the larger number not ready of course to accept—though some did. In spite of much that yet holds back the progress of the nation there was evidenced the beginning of a new life; there was that earnest inquiry that always comes home to one in a way, so honest and so true; there was a readiness to understand; there was a desire to learn more of Theosophy with its philosophy of life; more than that, there was a disposition to set aside misconception and prejudice and also a willingness to know more tomorrow than today. It matters little if not one of them in this century steps out to proclaim the truths of Theosophy, for I know that many of them will be working understandingly for the betterment of humanity, and then new life will come for all in Sweden. And all this because of the work begun by those three unselfish women and by the poet Rydberg; then touched by the King and supported by hundreds and hundreds of the Swedes.

I met others too; I met the great dramatic artist de Wahl, who is to Sweden and Germany as was Irving to England. After one of my lectures in the Royal Opera House in Stockholm, I saw him in tears, he was so touched with the splendor of these new teachings, with the royal life that was opening to the world.

Then I was entertained at the house of Ferdinand Boberg, the great Swedish architect. He also is helping to give to Sweden a new life, broadening out in his work, stepping beyond the limitations of modern architecture. In part his work shows a touch of our Point Loma architecture. In originality of conception and creative power he stands as it were between the classic and the modern schools. His wife, Mrs. Anna Boberg, a brilliant woman, is famous for her Norwegian paintings, and like her husband is original and daring in her work. Studying her paintings one senses the soul touch in the realistic nature-life depicted on her canvas. Here again was evidence of the Theosophical spiritual life, handed down from mother to daughter, for her mother was Madame Scholander, of whom I have spoken, one of the three noble women who first brought Theosophy to Sweden.

Another whom I had the pleasure of meeting was the King's artist, Julius Kronberg. What wonderful pictures those are of his in the palace. They do one good to see them; there is new life in his conceptions, in the forms, the color, the symbolism. King Oscar was a Freemason, and Freemasonry in its purity is very close to Theosophy, and with the touch of Theosophy added to Freemasonry and through the support he gave to Kronberg's splendid efforts, the King anticipated and gave a great impetus to the broader life of his people. It was such a beautiful thing to see: how this artist thus met the King's demands—how his work received a touch of a new creative and harmonizing power of spiritual life through the Theosophical family of Madame Scholander. For Theosophy is cre-

ative, it evokes the soul-life, it ennoble the whole nature, it frees the mind, it inspires. And so it is working indirectly and directly in art, also in music. We also have great musicians there; one of our greatest Swedish workers is a musician, a gold medallist and teacher in the Royal Conservatory in Stockholm. She, Miss Ellen Bergman, was another of those three seekers after Truth who visited Madame Blavatsky in London and introduced Theosophy into Sweden. The third was Mrs. Cederschiöld, who by her own social position and influence and through the influence of her husband, Major Cederschiöld, one of the officials of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY in Sweden has accentuated the teachings of Theosophy. All these departments of life in Sweden were thus touched by the fire of Theosophy, and I found, — I do not mean to say that the whole of Sweden is yet touched, for I think it will be yet some years before it awakens to its fullest possibilities — but I found it in some ways more progressive than other nations. There is much in its national life that would be a blessing to us, something that seems to have come down through the centuries in the hearts of the people in spite of all the limitations and hindrances found everywhere — something is there and will be there in the future. And in another way Sweden stands most promisingly for the broader life because the young folk are reaching out for more light. In my work all through Sweden, from Malmö to Stockholm, to Visingsö — that wonderful place where we are to have another Point Loma — to the palace of the King, then to the Royal Theater, then to the little provincial towns carrying the same message, everywhere I found those who have the courage and the strength and are showing this new life. But although there was this new hope there was much unrest, much to be overcome.

Then in Holland, — I remembered when I first visited that country some years ago I had not been much charmed by its geographical aspect, but had always had great admiration and sympathy for the people, and I felt that a splendid life was there in aspiration. This time when I went to the Netherlands I found something more — there was no change in the geographical aspect, but in the atmosphere. I felt something fascinating, a new energy in effort on the part of many for more knowledge. When I went to Amsterdam — only a day there — I spoke at the Concert Hall, one of the largest in Europe. That large audience sat and listened to Theosophy; they listened — and after the English was spoken one hour and a quarter they remained still longer to have it translated, and then they had to be reminded by the lights going out. Their interest was wonderful. I found too that the same undercurrent, the same undertone, that was working in the hearts of the people in England and Sweden and in other countries had touched Holland also. At Amsterdam I was welcomed by strangers as though I had been one of them and had just come home. My heart was full of tears, sometimes I was silenced by my feelings. It was a most glorious and inspiring thing to realize how the spiritual life is surging in the hearts of the people, and all that one has to do is to appeal to their minds, to show the limitations that hem them in, and point out

the impossibility of spiritual progress until man knows his divinity, until he finds the keys and uses them in self-control and in understanding of all that goes to the upbuilding of character. And in Amsterdam I felt so strongly this wonderful, wonderful evidence of the saving power of aspiration. In this city there was an American touch of liberal thought and feeling, a charming atmosphere altogether. And then that evening before I left the Hall I was invited to go to the Hague by prominent people who had come from there to hear me; and there was a great desire that I should go also to Rotterdam, but I had to fulfil other urgent duties and to go to many other places and I could not accept the invitations, promising, however, that I would visit these places when I next went to Europe.

I then went to Groningen. It is unique and very fascinating, and many of the people wear the old national costume. There is something sweet about them; they have a simple trust as though the hard things of life had not touched them. They have a splendid theater, a very large one, and it was there I met the representative people of Groningen. It was a beautiful picture to see those people; the nobility, the students and professors, and here and there the touch of the national costume with its beautiful coloring. I had the same message to give as in the other places I visited, the same principles to advocate, the same things to say. There too I found the same that I found at Upsala, Malmö, and Helsingborg, and at Helsingfors in Finland. It was a revelation. I would not have missed this experience; it was an inspiration, a new hope for better things for poor humanity. I longed to tell the people of free America of the splendid people I had found in the Netherlands — to remind America of its own royal heritage, of its splendid territory, of its wonderful Constitution with its god-like principles.

Tom Paine and all those who helped to create that Constitution, with its message of freedom to the World, through the spirit of their hearts and their aspirations, have left a spiritual legacy such that the very air of America is teeming with spiritual life, but the majority see it not; they know it not. Have the majority of the American people learned to love one another? Have they learned to serve one another? Have they learned how to suffer for one another? Do they understand themselves? Do they know anything about their divinity? — their responsibility? I say *no*. And I love America and its people, and I love them so much that I dare speak from my heart and tell them the truth. And so I say that with the restraint that is upon foreign countries of Church and State, and from the fact that America does not have this, there should be in this country an accentuation on higher lines of the god-like quality of man — his real freedom; there should be a marked demonstration of brotherhood; there should be less sin, less selfishness, less vice, less sickness, less insanity, less unbrotherliness. America needs this message, and may the gods touch the hearts of the people and awaken them to their possibilities before it is too late! Limitations of the human mind kill spiritual life and shut out the intuition — the eye of the soul and its discriminating power. And the majority of the American people, in spite of all their love

of progress; in spite of all their culture and their professions of love of liberty, are so blinded to their danger that it is time that Theosophy sounded a warning note and called men to their higher duty and to the danger menacing America, for it is nearer, nearer at hand than is dreamed. Oh, the density and the incredulity of the human mind when it understands not the meaning of human life and sees not the need of its fellows!

I love America and its people, I love this country so truly that I think of its dangers; so much so that I wish the divine light that was in the heart and soul of the pioneers of America could touch all peoples. There must be an awakening of the people, something to create a new and real patriotism; not to leave it to the army and the navy, and to the few patriots here and there in America, but a patriotism that shall touch the whole of the American people. The hearts of the people must be so aroused as to feel their power of discrimination, their strength, their possibilities, so that all these things can be evoked. Poor America, in spite of all its marvelous material advancement, yet needs new spiritual life, higher ideals of freedom. It needs something so all-powerful that no man or body of men can raise hand or voice to place a man in political position unless he be absolutely worthy, unless he be so wise that he can help to fashion the laws of his country in such a way that protection shall be given to all, that a broader field of thought may be opened to the world, and that Church and State shall never, never, gain in this fair country entrance or power in our lives.

I discern much more than I say; I know much more than I say; and I feel so deeply this need that I wish it were possible that I might reach all the people and set them thinking on new lines, that they might do something to avoid some of the awful dangers that have befallen this country in former times, and arouse the people to measures more protective of true liberty. Yes, not until our statesmen, our politicians, our educators, have the Theosophical interpretation of life, can America have absolute freedom. This cannot be until the light shines so brightly that the erratic systems of thought so prevalent in America shall disappear as the mist before the sun. Can you not see that then the men in political organizations who are to the front for the sake of the dollar and the prominence would be in back seats, and that instead, in the front would be those who had studied the needs of the people, working for the needs of the people?

The men who stand in the pulpit today for salary, position, and fame, would not be there, but we should have instead courageous, unselfish broadminded teachers of humanity. In the churches there are some, in political organizations there are some, among the great body of educators there are some; but they are few. The majority — we know where the majority is, and consequently it is to the great majority that Theosophy brings its message of Truth Light and Liberation, and says: Ye men and women of the Twentieth Century, study the meaning of life; understand yourselves; evoke the Divinity of your Higher Natures; work; serve; die if need be for the freedom of thought and for the purity of human life.



lines of thought, which in our day are usually dissociated. We find metaphysicians analysing the operations of the mind, and classifying them into will, ideas, emotions, etc.; and biologists proceeding as if the metaphysicians did not exist, and trying to construct a physico-mechanical theory of the mind and emotions. Anthropologists are occupied with trying to trace the derivation of the present civilized type from the type presented by the lowest savages. Religion, again, gives us the old medieval conceptions of man, God, and nature. Finally we have a number of ingenious theorists who are rushing into print with the results of their own primitive attempts to evolve a philosophy of life *de novo* and without reference to the vast mass of literature now accessible, which, had they read any of it, would surely have shown them that they ought to have studied a little more before beginning to speculate along lines that have occupied so many minds in all ages, and to publish theories that have been published over and over again since the world "began."

**Piecemeal,  
Contradictory  
Theories**

H. P. Blavatsky in *The Secret Doctrine* says:

The Secret Doctrine teaches the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVER-SOUL,—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyāni-Buddha).

**The  
Endowment  
of Thought**

The teaching is that the Divine Spark (Ātmā-Buddhi) is present in every atom of the universe, endeavoring to express its potentialities in physical forms. Thus it is the cause of evolution. This evolution of forms proceeds through the various stages of the lower kingdoms, evolving successively minerals, plants, and animals. In the case of man, however, there is an important point to be noticed. The evolution is unable to proceed beyond a certain stage without the addition of another principle, the *Manas*, without which the Divine Spark cannot attain to full self-consciousness. Therefore, when the natural forms had been developed up to the point of producing a perfect animal mechanism ready for the future man, it was necessary that this *Manas* should be given from another source. It was so given by Beings called the *Mānasaputras*, or "Sons of Mind," who were men who had become perfected during a previous *Manvantara*. They communicated to the animal man the principle of *Manas* or the reflecting mind; and, thus endowed, man became able to manifest the full potentialities of the Divine Spark, and ac-

quired that self-induced and unlimited power of progression which makes man what he is and renders him a prospective God.

One might, without being far wrong, compare the writer's "Kosmic process and ethical process" with the "natural impulse and self-induced and self-devised efforts" above spoken of in *The Secret Doctrine*. Such a distinction between the Divine and the natural in man has, however, always been recognized. The doctrine of the coming of the "Sons of Mind" is found preserved in allegorical form in most religions. It is in *Genesis*, though obscured by translators. For in *Genesis* there are two actual accounts of the "creation" of man.

It would be easy to supply many instances of the same teaching in other scriptures, and in the teachings of great Initiates, such as Plato; but space forbids at present. However, the zealous student will find, if he will study the world's religions and philosophies in the light afforded by Theosophy, that these doctrines about man and nature are not fanciful or arbitrary, but merely an epitome of a universally recognized truth. We find in the symbology of the ancient Brāhmans and Egyptians the same seven principles of man and the same teachings about his animal and Divine natures. We can follow these doctrines through the mythologies of nations which derived their knowledge from Egypt; we can trace them through Chaldaea to our own Bible; crossing the Atlantic, we find them again among the Americans of pre-Columbian times.

In view of all this wealth of lore, so illuminating, so exhaustless, how futile it seems to spin idle theories on no better basis than the discoveries of modern biology, the habits of modern thought, and the surviving shades of medieval theology!

STUDENT

**Probing the Origins of China**

IN *The Secret Doctrine* (Vol. II, p. 280, note) we find H. P. Blavatsky, quoting in 1888 from the words of a Teacher published at a still earlier date, the following:

"What would you say to our affirmation that the Chinese—I speak of the inland, the true Chinaman, not of the hybrid mixture between the Fourth and Fifth Races now occupying the throne, the aborigines who belong in their unallied nationality wholly to the highest and last branch of the Fourth Race—reached their highest civilization when the Fifth had hardly appeared in Asia?" And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and translated correctly, many a priceless piece of evidence would be found. . . . So far, one or two European archaeologists only have been able to procure such priceless works.

And we find in an article in the *New York Evening Post*, Dec. 21, 1907, that Dr. Berthold Laufer, who is interviewed, says:

In the part of China to which I hope to penetrate there are several highly interesting and practically unknown aboriginal tribes—tribes that antedate the Chinese. Nobody knows how long they have been there. When the Chinese came, they found them in possession. In many respects they differ radically from the Chinese. They have an alphabet instead of a system of ideographs, and in the place of Buddhism they have a species of nature-worship. They are not completely civilized. One tribe, the

Loo-loos, live in a reservation and do not permit the Chinese or other foreigners to intrench upon them. Much interesting information can be gained, I am sure, from a study of the folk-lore of these people.

The same authority quoted above by H. P. Blavatsky also says:

The region now locked in the fetters of eternal winter, uninhabited by man, that most fragile of animals, will very soon be proved to have had not only a tropical climate, something your science knows and does not dispute, but having been likewise the seat of one of the most ancient civilizations of the fourth race, whose highest relics we now find in the degenerate Chinaman, and whose lowest are hopelessly (for the profane scientist) intermixed with the remnants of the third. . . . The majority of mankind belongs to the seventh sub-race of the fourth root race,—the above mentioned Chinamen and their offshoots and branchlets (Malayans, Mongolians, Tibetans, Javanese, etc., etc.)—with remnants of other sub-races of the fourth and the seventh sub-race of the third race. All these fallen degraded semblances of humanity are the direct lineal descendants of highly civilized nations, neither the names or memory of which have survived, except in such books as "Popol Vuh," the sacred book of the Guatemalans, and a few others unknown to science.

Gould, in his *Mythical Monsters*, trying to account for the community of legends in the remote antiquity—held by Chinese, Chaldeans, Egyptians, Indians, and Greeks—and for the absence of any certain vestige of civilization more ancient than 5000 years, says:

We must, therefore, not be surprised if we do not immediately discover the vestiges of the people of ten, fifteen, or twenty thousand years ago. With an ephemeral architecture (as in China), the sites of vast cities may have become entirely lost to recollection in a few thousands of years from natural decay, and how much more. . . if. . . minor cataclysms have intervened, such as local inundations, earthquakes, deposition of volcanic ashes. . . the spread of the sandy deserts, destruction of life by exceptionally deadly pestilence, by miasma, or by the outpour of sulphurous fumes. (p. 134-5)

Thus in China we may expect to find a great mixture. The Chinese proper are spoken of by H. P. Blavatsky as one of the oldest nations of our Fifth Race. Then there are the aforesaid inland Chinamen, descendants of the highly civilized seventh sub-race of the Fourth Race. Again there are degenerated descendants of other sub-races of the Fourth and Third Races; some of them savages like those of some parts of Africa and Polynesia. It will be idle to attempt the usual kind of scheme of historical and ethnological evolution, and try to trace an order of derivation among these races. Asia is so old that it is a veritable scrap-heap of human remains.

There are abundant evidences of the existence of gigantic civilizations in the remote past, whose ruins are now sand-buried; and Scythian hordes have from time to time devastated the country. But the records and sacred texts have been hidden in places of security; for there are ever those whose duty it is to see that the links of the Wisdom-Religion are preserved unbroken from age to age. These records, withdrawn from vandal hands and religious bigots who would destroy them, and from those who would misuse the knowledge they contained, can be brought forth again whenever the cyclic wave brings reverence for what is sacred.

STUDENT

# Some Views on XXth Century Problems

## Church and State

THE lines of cleavage now in so many quarters widening between political institutions and ecclesiastical institutions, are apparent even in England, where there has been and yet is great agitation in some sections of society because both Houses of Parliament have at last succeeded in passing a measure which the Church has successfully opposed for fifty-six years. It matters little what this measure is; it is not of much importance; the real reason why the Church attaches such importance to it is that it should have been carried and made the law of the land in defiance of the Church's ordinances on the subject. An inevitable issue has at last been declared despite all the diplomacy on both sides with which points of possible difference have hitherto been steered clear of. The result is that the people are face to face with a situation which may be called medieval; a definite issue between Church and State as to a point concerning the domestic relations of the community. It is certainly time the position of Churches in countries where they are in connexion with the State should be more clearly defined.

After all what is a Church? It is either a body with a divine mission, in which case it needs only to prove this by works, for the people are only too ready to recognize a body with a divine mission; or else it is an organization created by man for the purpose of representing his religion and conserving it and performing an executive function with regard to the propagation of the religion. The former case need not be argued, for everything depends on whether the Church can make good its claim to divine authority — not by asseverations but by works. In the latter case man is entitled to reconstruct or abolish his Church whenever he deems fit.

The people will have to consider whether they still continue to need such an organization, and whether it shall be modified or altogether done away with. If it should become apparent that the Church desires to keep a controlling hand in secular affairs, in despite of the general will as expressed in the legislative assemblies, then the issue will be forced as to whether a theocracy shall be submitted to. But a body which can rule the hearts of men does not need to meddle in legislation, for by its spiritual dominion it can do so much more indirectly; and the attempt to meddle politically is a confession of weakness spiritually.

All logical minds must recognize that Church rituals and rubrics have been altered from time to time to suit the needs of the times, and that there is no sense in clinging so tenaciously to ordinances which in the day of their foundation were revolutions. Some pin their faith to the Reformation, though even among them there is controversy as to which particular one out of several formularies should be adopted as the standard; others want to go back beyond the Reformation and establish an Anglican Church with the unreformed Romish doctrines, but severed from Rome. Others again

hark back to primitive Apostolism, or their peculiar conception of it. Why not go back still further and revive some of the teachings that have been removed from the canon at early Councils, such as Reincarnation?

Religion is an affair of all nations and all times; and in times when this fact is so strongly realized, a state Church of a particular form of Christianity is an anachronism. In the past, however, the mistake has been made of regarding all religion as superstition; but we should try to find out what is true and permanent in religion, while rejecting only the husks.

If we want to know where to look for religion, let us look at the great wave of morality that has lately spread abroad among nations, leading to higher motives — motives of humanity, broader conceptions of duty, increased toleration of other races, a universal urge to reform. Has this come from the Churches? Nay, on the contrary the Churches have had to gather up their ancient robes and bustle in the attempt to keep pace with it. Whence then has it come? From the source of true religion — the heart and awakening understanding of man himself, whence reforms have always come. Man is a divine being and his spiritual nature makes its presence felt. He feels that human nature, in its truest sense, is a thing beyond and above formulated religion, and that the essential virtues, which are the true laws of life, will remain unimpaired in his breast long after they have ceased to glow from the sanctuary. Let him therefore reform his Churches and assign them their true place, checking them whenever they get out of hand and arrogate to themselves an authority which is only delegated to them by those on whom they seek to impose it. Let man find Religion in his own Heart and make that his guide.

STUDENT

## The Meaning of Old Age

MANY men, it would seem, are materialists in feeling who are not so in belief; and some are materialists in belief who are not so in feeling. An English canon, once commenting on the fact that Gladstone's brain continued to grow in size till he was over seventy years of age — vouched for by his hatter — remarked that he supposed this contributed to the statesman's perennial youthfulness and power of absorption of new subjects. The canon's deep-rooted and unself-suspected materialism of feeling had made him state the case exactly upside down. The brain, according to the canon, had created the mental elasticity. The fact was that the unconquerable will, sustaining the mental elasticity, had compelled the brain to grow to suit the demand upon it.

Another cleric, materialistic at the very roots of feeling, once expressed his conviction that at the death of every believer Christ wrought a miracle — enabled consciousness to exist apart from a physical basis! He felt that such a thing was impossible without a miracle.

It would be good for the majority if they

could live, say one life, backwards: beginning with old age and gradually passing to youth. Beginning with a body that responded with great difficulty to mental and physical demands upon it, yet being compelled by the exigencies of life to make these demands, they would learn the power of will; and by the time that youth came there would be nothing that they could not do. As it is, life is lived with little or no draft upon the inexhaustible powers of will and imagination — for these are twin powers, correlatives. Archbishop Benson, discussing the marks of old age, once said: "I do not find myself less rapid than in the old days. But I do find a very increasing unwillingness to come to the point — a decided preference for doing any other duty than the one which it would be prudent to take in hand at any given moment."

Not to yield to this would be to keep the will alive and to stave off old age.

In his recent Maunday Thursday Address, Illustrious John Lloyd Thomas, 33°, Commander-in-Chief of New York Consistory, said some things which are here exactly to the point:

Knowledge of physical self is elemental, instinctive; it begins with birth; it exists measurably in brute as in man. This knowledge proceeds with the instinctive physical struggle for sustenance; a struggle which knows no reason, no bounds of conscience, no law of mine or thine — knows nothing save the right to be.

Through this struggle man arrives at a knowledge of the mental self. Physical struggle leads to mental endeavor, the plan, the scheme, the strategy, the survival of the shrewdest. And through meditation dawns knowledge of spiritual self — a self that has been from the beginning, will live through all eternity; a self that exists best without force or craft; a self that grows not through strength, not through wisdom, but through beauty or love.

We might set against these some remarks by Katherine Tingley on "Self-discipline":

When a man, becoming conscious of his own divine nature, in the silence, begins to think himself different from what he seems, begins to think he is a god — as Theosophy says he is — begins to let the imagination pulse through his heart telling him of mighty things beyond ordinary comprehension, begins to feel something that reminds him of his duty to humanity — that is discipline. Discipline comes many ways, but Theosophy shows how by this discipline a man may place himself in such a position that without help of book or creature he may find his own power, be no longer a mere potentiality. He will dig into the depths of his own being that he may find it.

Whoever will do that, accounting it one of the daily or nightly duties, will find that he is beginning to drink of the spring of real life. And as the years of life go by, as old age approaches, as the physical and some of the mental powers decline, consciousness itself will be growing, deepening, and becoming richer and wiser, fuller of spiritual knowledge. Physical failure will then yield its meaning, its very purpose and *raison d'être* — the unveiling of that higher mental and spiritual nature which death does not break but rather frees. STUDENT

# Archaeology      Palaeontology      Ethnology

## Greco-Roman Ruins, Amasia

**A**MASIA (of which illustrations appear in the CENTURY PATH, issues of Sept. 6, Oct. 28, Dec. 16, 1906; and Jan. 6, 1907) is in Anatolia, Asia Minor, now a Turkish province. This homely modern town is the site of the capital of the ancient Pontus under Mithradates VI, whose ancestors of the same name lie buried in its tombs. Asia Minor is the seat of civilizations which antedate our historical records; and during the times we have so far had access to, it has been under the domination of Macedonians, Romans, Byzantines and Turks. The coast was of course a part of Greece in the early times. Hence there are to be found many Greco-Roman ruins such as that illustrated here.      T.

## The Mound-Builders of Florida

**I**N an article on the Mound-Builders of Florida, in the *Ohio Archaeological and Historical Quarterly*, the writer gives it as his opinion that most of the mounds of Florida were built many hundreds of years before Columbus was born, by a quiet sedentary agricultural people, less nomadic and warlike than are the Indians of our modern times. The mounds were the work of a very ancient people, as all signs indicate. Settling through long periods, many of them are now but a few feet above the surrounding surface, their angles having been smoothed by the storms of centuries, great forest trees grow on the top, and the bones inside are in the last stages of decomposition.

The mounds of Florida are constructed of earth, there being no stone available. A cavity of from two to six feet deep was often excavated before the mound was begun. The large amounts of sherds and midden material found in the lower strata of many, seems to indicate that they constructed from the surface soil of inhabited places. In excavating the mounds, broken pottery is found in abundance, some beautifully decorated and evidently for mural uses; large ornamental vases, table pieces, drinking cups made of conch shells; chisels and gouges made from shells, bone or stone; axes of enormous size, one thirteen inches in length of blade. There was also abundance of personal ornaments, such as breastplates made of sheet copper or of mica, pendants of slate or soapstone, and beads. There are stone hatchets, arrow-heads and spear-points, and many smoking-pipes.

The human bones are in great confusion,

whole skeletons being seldom found; which may indicate that the people followed the customs attributed to some Indians, of disintering the bones periodically for ceremonial funerals, or of digging up the remains and carrying them with them when they migrated.

The author does not believe in the theory of a special creation of man for America, corresponding to the Old World creation described in Genesis. Nor does he believe in a migration from Asia before the Noachian Deluge. He thinks the migrations may have taken place more recently by any of three routes: Behring Strait, the Aleutian Isles, and the Japan current. The fact that there is no gold found in these mounds, though this metal was so common in Mexico and Peru, and no bronze as with the Aztecs, leads him to conclude that these people were distinct from the Aztecs and the Toltecs, and also that they were older. They seem to have antedated the times when there was an extensive commerce by which these metals could be obtained.

As to the Noachian Deluge, that is now pretty generally understood to be apart from chronological questions. The story is largely symbolical, being a universal mythos; so far



Lomaland Photo. and Engraving Dept.

GRECO-ROMAN RUINS, NEAR AMASIA, ASIA MINOR

as it is historical it refers to several different cataclysms which have been confused together. There are Flood stories in abundance in America, each with its sacred mountain, its Noah, and so on. They refer to periodic changes occurring in the land and water, in the history of races, and in the drama of the human Soul.

But the subject of mounds has to be treated as a whole; for *tumuli*, barrows, pyramids, etc., are found in all countries, and are all of great antiquity. They have been used as places of interment, as fortifications, as dwellings, and for other purposes; but these were not the purposes for which they were originally built. The building of pyramids was a work undertaken by one of the great races from which the present races have sprung, and had a direct connexion with the ancient Mysteries. Other races made more or less rude imitations of these pyramids, for the purpose of their more or less rude imitations of the ancient ceremonial uses. Hence too the universal prevalence of such structures. The idea that all antiquity adopted this as a mode of sepulture is too far-fetched. The history of mankind cannot be traced out in this piecemeal fashion and archaeologists should collaborate more.      STUDENT

## Ancient Egyptian Craftsmanship

**R**ECENT discoveries of a large number of beautiful works of art in the Egyptian tombs are described in the *Bulletin* of the Metropolitan Museum of Art. The expedition explored the cemetery near the pyramid of Amenemhat I, and about one hundred tombs were uncovered, but most of them had been plundered in ancient times. One tomb, however, was discovered which had almost entirely escaped interference; that of a woman named Senbtes. The outer chamber of the tomb contained pottery, of which 108 pieces have been collected, mostly small vases and saucers. The coffin was threefold. The outer case was crumbling, but the inner was of hardwood, and was found to be filled, almost to the top with fringed shawls, folded and laid over the innermost coffin. This last was of human form, of wood covered with gold-leaf. The face-mask, of plaster, was carefully modeled, with inlaid eyes of alabaster and obsidian set in silver frames, and other ornamentations in carnelian and colored glaze. The body was encased in pitch in which were found many ornaments, and other things in precious materials and delicate fabrics.      H.



# ✻ The Trend of Twentieth Century Science ✻

## Hypnotism and Crime

A PROFESSOR, writing as a man of science, though in part very unscientifically, contributes to a contemporary article which might be used as a complete indictment of hypnotism. But it will hardly be read in that light, for its chief text is that the hypnotized subject can only be made to commit crime with great difficulty. He will kill with paper daggers, poison with white flour, and shoot with empty revolvers; but underneath the illusion that his weapons are real is a deeper knowledge that they are not. He will not — so runs the contention — commit an actual crime that is repugnant to his moral nature.

But the contention contains its own answers. Some men have but a feeble germ of crime in their deeper nature; in others the seed is so close to flower that it needs but a touch to complete the ripening. The Professor's contention may be passable enough for the first group; to the second it does not apply.

But is it really valid for the first? The mind, reduced to the hypnotic state, has been thoroughly stamped with the picture of a crime — so thoroughly that the crime is actually enacted, though with false weapons. Is anyone so poor in knowledge of human nature as to suppose that after waking *nothing* remains of the stamp? Are we invited to believe that a mind which has been so vividly introduced to an idea and its performance, can ever be exactly as before?

Then follow a series of admissions which should surely suffice to place hypnotism, done for whatever purpose, among the felonies. The principle of them is that the subject may be readily made to perform, after awakening, any acts which do not violate his conscience. He may go to a lawyer and will away all his property to the operator. He may give any kind of false evidence suggested to him during the séance. Anything may be wiped from his memory, including the fact of the séance itself. His mind may be clouded or deluded in almost any direction. Not a criminal, he has become the tool or victim of criminality. As a final precaution, if it be feared that he might possibly remember too much, or if, after he has willed away his property, his immediate death should be convenient, suicide may be suggested to him and will be carried out.

The medical profession seem inclined to try to stay the (too slowly) rising tide of feeling against hypnotism by insisting upon its remedial value in their hands. Its effects are predominantly evil, by overwhelming majority, in any case. But those who read the professional contentions forget that every induction of the hypnotic state, and every suggestion, make the next easier. Whoever has submitted to a few sittings with a view to the cure of some disease, has had his lines of resistance broken down. His consent is often easily obtained to a reproduction of the state at the hands of some plausible outsider, and he may then be made the instrument of a crime whose real doer can remain safely hidden.

At its opening the article contains a statement which in a few years the Professor would be sorry to see quoted:

All the stories of a secret influence by which one man's will gets hold of another man's mind are remains of the mesmeric theories of the past. Today we know that everything depends upon the attention and imagination of the hypnotized, and that no mysterious fluid can flow over from the mind of the hypnotist to the mind of the subject.

"We know" — surely a man of science should be more careful of those words. "We know," it seems, not only that no "mysterious fluid" *does* flow over from one to the other, but that none *can*! It was also an old "mesmeric theory" that everything in nature was surrounded by an emanation, a light. Then for a while "we knew" that that was a superstition; there was no light. But now, a few years later, we do really know that there *is*, that everything in nature, man included, is radio-active. Science has, however, learned no lesson of modesty from this and a thousand like cases; nor has the public learned caution in reading the confident denials of her exponents.

STUDENT

## Man the Magician

AS science has been gradually, if unwillingly, vindicating the alchemists, so she seems about to be driven to a vindication of — the magicians!

A French physicist, at any rate, has not hesitated. Mixing philosophy and science, he suggests that man, in some of his thinking, sports with ultimate cosmic force.

An electron, we have lately learned, is only a point of stress in the ether. Perhaps it, instead of the atom, is the etheric vortex ring of Maxwell. Our physicist calls it a point of cosmic ideation, a focussing point of cosmic will. The hidden ideation and will constitute the subjective side of it, its real life. Groups of such, constituting atoms, are further grouped into molecules; these are further grouped into crystals, colloid particles, etc.; still further grouping gives us the living cells. All these are increasingly complex ideations.

But their activities, potential or actual, are the forces of science; and our contact with them appears in our consciousness as sensation. In other words, cosmic thought first becomes known to us as sensation. We think, in part, by the re-presentation to ourselves of sensation, by comparing and combining sensations and abstracting from them.

This kind of thought, grouping sensations in increasingly complex masses and then making an abstract concept from them, is parallel with the cosmic process of grouping ideations — on their objective side, "electrons," — into higher and higher groups, — objectively atoms, molecules, etc., each group as much a compound *unit* as is an abstract concept of our own.

But our mental activities are not perceptive only; we are not merely passive to the world; in several ways we are positively active.

We do not wait, for example, for past sensation to float up to the top of memory. We

actively call it up at will. In every kind of active thought, and especially in all the work of creative imagination, this work, which is the employment of force, certainly plays upon and alters the brain cells and molecules. And as it is attended by electric and magnetic phenomena, in which we know that the electrons are concerned, it follows that our will goes deep enough to disturb them. Is it not possible that some of our active mental work may make and unmake points of etheric stress, electrons, in fact, perhaps even still finer units? Theosophy calls the brain "an exhaustless generator of force" (H. P. Blavatsky), a generator as unlocking the force stored in the material units it disintegrates whilst the mind is a more real generator because in causing the stresses it passes the necessary force from its subjective to the objective side of nature. If those two processes do not answer to the definition of a magical operation, what would? And we may suppose that evolution will perfect these powers as it will all others.

The writer does not quote H. P. Blavatsky, but we may take leave to do so:

Magic, *Magia*, means, in its spiritual, secret sense, the "Great Life," or divine life in *spirit*. The root is *magh*, as seen in the Sanskrit *mahat*, Zend *maz*, Greek *megas*, and Latin *magnus*, all signifying "great."

Every man, in the depth of his being, touches the "Great Life," and must therefore to some extent have its power active and to much greater latent in him. To the extent of its activity he must therefore be "magician."

STUDENT

## The Sun's Contribution to Us

IT is not generally recognized that we receive a considerable annual contribution of matter from the sun, forming part of our annual accretion of about 20,000 tons, the rest coming from meteors. This contribution left the sun between forty and fifty hours previously and is now regarded as the cause of aurorae. On striking the earth's atmosphere the stream is attracted towards the two magnetic poles, and the negative electricity it carries is discharged. The auroral glow is therefore comparable to that which is visible in the dark about the poles of frictional electric machines. During the sun-spot period, which has a cycle of eleven years, the solar discharges are greatly augmented. Their velocity is then so great that they are much less affected by the earth's polar attraction. The glow due to their impact on our atmosphere may then extend and be visible a good deal further from the poles.

There are other cycles in the brilliancy of the aurorae and in the solar radiation, of which one at least — that of the tropical month, 27.3 days — is not very easy to understand. There is an annual one, a daily one, and one of 26 days. This last is the cycle of the sun's rotation, or rather of that belt of latitude from whence come most of the radiations — for the rotation period varies with the latitude and is quickest at his equator.

STUDENT

## Nature

## Studies

## Development of Horse Type

IN America the history of the development of the horse type is very complete, the fossil records presenting an unbroken chain of horse-like animals extending from the Lower Eocene to the present day. In this succession there are eight stages, and about 35 or 40 species. *Eohippus* comes from the Lower Eocene of Wyoming and New Mexico; it had three toes on the hind foot, and four perfect toes on the fore foot, and also on the fore foot a rudimentary fifth toe. The two bones of the leg and of the fore arm were separate from each other. It is about as large as a fox.

*Orohippus* is similar, but without the rudimentary fifth toe. In the Oligocene is found *Mesohippus*, in which the fourth toe is rudimentary. In the Miocene comes *Miohippus*, in which the fourth toe is almost gone and the middle one has become larger; also the two leg-bones are united. This animal was as large as a sheep. And so it goes on until we reach the modern horse, with but one useful toe and the second bone of the leg more rudimentary.

Attention is called to the fact that the old-time horse had five toes, and that it had two leg bones, as this has an important bearing on certain teachings of *The Secret Doctrine* as to the origin of animals in this Round. STUDENT

## The Newspaper and the Forest

MERELY to divert thoughtless men and women for a brief Sunday morning hour with impossible and extravagant pictures printed in loud colors, thousands of stately spruce and hemlock trees upon the northern hills, which have raised their graceful branches to the sunshine and rain of many changing seasons, have lived, — in vain.

With these words ends an article on "The Newspaper and the Forest" in the *American Review of Reviews*. The Forestry Bureau has estimated that the total annual cut of timber for all purposes in the United States at the present time is approximately 100 billion feet, while the annual growth is from 30 to 40 billion. Thus the consumption is about three times the growth. Paper from wood fiber began to be a commercial product in 1867, but did not assume great importance until 1890. Since then wood-pulp paper has grown until it overshadows all other papers. So far soft woods only have been used, spruce furnishing three-fifths, hemlock one-fifth, and the rest being chiefly poplar and balsam.

The demand for paper has grown enor-

mously in very recent years owing to the increased circulation and increased size of the periodicals, especially the newspapers. The increased size is due chiefly to cheapened composition through type-setting machines, and also to increased advertising space. In 1905 there were 456 daily newspapers issuing Sunday editions, the aggregate circulation of which was 11,539,021. If each of these Sunday newspapers averaged thirty-two pages, the paper required for each issue would have been sufficient to form a library of 5,907,978 volumes of 500 octavo pages each. Of these, reading matter would make about 39 per cent, advertising matter 38 per cent, and "art" 23 per

of business does not necessarily indicate the amount of useful achievement, because much of it may represent mere friction and efforts that neutralize each other. Nobody needs a paper of 64 pages, but it has to be padded out to that extent because there are other papers competing with it. It is the same as what happens when people vie with each other as to who can give the most expensive dinner or wear the most expensive clothes.

It must not be thought, however, that we are advocating any political or social doctrine intended to regulate by legislation and force the evils which can only be cured by individual effort. These things are the outcome of selfishness in the individual, and will always reappear in some form or other, so long as the cause remains, no matter what the form of government.

When one considers the enormous amount of energy, enterprise, talent, expended on producing a Sunday edition, it must appear that the result is altogether unworthy of the means. And all this strenuous activity of brains and muscles is what we call science and art and work and business. What might not happen if all this terrific energy were directed wisely and profitably? We are endowed with enormous energies, but they are turned against each other in mutual destruction. This expenditure of brains and

muscles, courage and patience, all this prodigal waste of Nature's bounty, goes largely to producing things which are not merely useless but even deleterious to the welfare and progress of the race. How vain will be our boastings over our marvelous energy and enterprise, if these qualities should serve only to bring ruinous disaster to our civilization! Yet forces uncontrolled, whether fire and electricity, or brains and muscles, can become perverted from upbuilding to destructive agencies. Much in our civilization is like the abnormal pulse and temperature of fever. T.

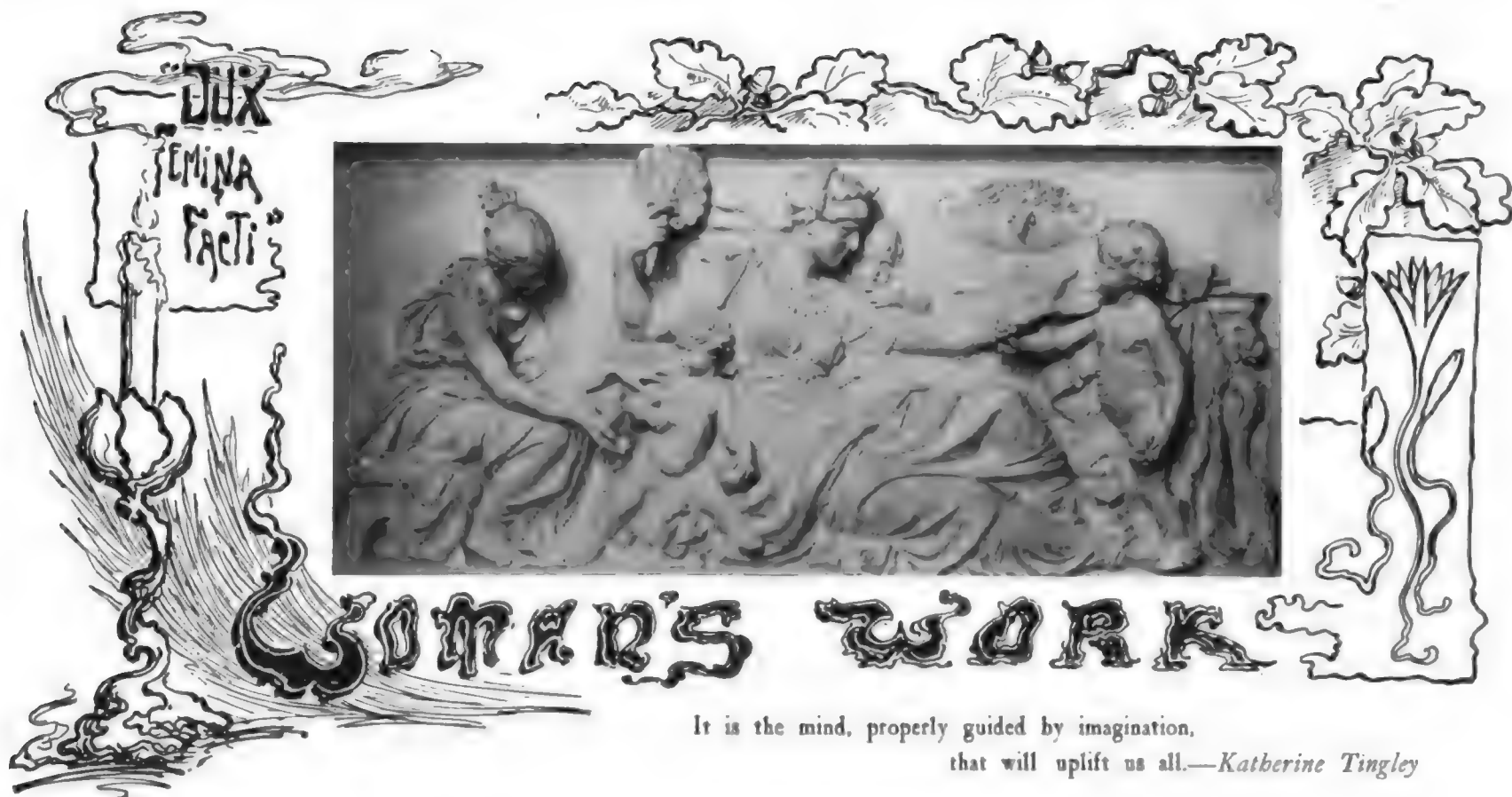


Lomaland Photo. and Engraving Dept.

TWO VIEWS OF THE PARK, MANCHESTER, NEW HAMPSHIRE

cent. Thus there are about a million and a third volumes of comic supplement pictures, made out of forest trees.

As a result the price of paper is going up and remedies are suggested. That of altering the import tariff and drawing upon other countries is not likely to be practicable, as other countries may wish to conserve their forests. Great efforts are being made to find out how to make good white paper profitably from corn-stalks and other such refuse, but so far without success. The last remedy suggested is — to lessen the size of the papers! This,



It is the mind, properly guided by imagination,  
that will uplift us all.—Katherine Tingley

#### The Passing Woman Question

**T**IME, waxing old, doth all things purify — and out of that unlovely and undesirable type that in past years was caricatured as the “strong-minded woman,” “the woman’s rights woman,” etc. — is growing a type much nearer the heart’s ideal.

This woman who wished and worked for more rights and freedom had been for centuries the plaything and the slave of man. We do not forget the shining examples, the heroic figures, that here and there have helped and inspired humanity — but, somewhere back in the night of time, woman must have bartered her birthright. Only through patient toil and effort may she hope to win it back. The woman who is strong, beautiful and *also* wise, could not be evolved in an instant. So some fought for the ballot, some aggressively pushed and jostled their brothers in public places, some donned a semi-masculine attire, making of “progress” a scarecrow, and some screamed with harsh voices for “privileges” and “rights.”

But behind all and at the root of things, the woman-soul, the “eternal feminine,” undaunted, was calling out its message and sending its urge through the wilderness of limitation. The new day for humanity was dawning and the heart was coming to its own again. The way has been prepared. The “woman question” is fading into the background where it belongs, for “all parts away for the progress of souls.” Woman is now abreast of the times. No longer are the doors to higher education and freedom of thought closed to her. Each day, women, especially American women, find new doors open, new gateways ajar. They are demonstrating practical ability in many departments of human affairs. Their artistic and imaginative talents are finding broad fields and in this freedom they are evolving new powers. The mother is not less the mother than of yore — other things being equal — but more so. She is using her intelligence and education

the better to rear her children. She is sounding greater depths and scaling greater heights of experience and thought and feeling. In ceasing to be a slave the modern wife is becoming a helpmate and inspiration to her husband — *is becoming*, for the true ideal is yet to be attained. The protective arms that encircle the children are stronger and the voice that urges them on in the battle of life is clearer, for the mother’s courage grows as her insight deepens.

And beside these mothers, in the advancing lists, is an army of noble souls, childless wo-

**I**t is a startling fact, but a fact, nevertheless, that the majority of human kind is living under a psychological influence of inertia and of slow moral and spiritual decay. This could not be so if the divine nature of man were active and the intuition were the directing power in human life. Intuition discerns evil, anticipates its influence and wards it off. Intuition is the lost chord, yes, the lost word in human life. It is the ear, the eye, and the voice of the Christos in man.—Katherine Tingley in a recent address.

men, working steadfastly to make the earth a better place for the children who are coming into it. For this is a crucial time in the world’s history, as we are reminded by daily events. The forces of life are running high. It is a time of doubts and indecisions, and the woman who is not centered on the true is in danger of losing her way. The message of Theosophy must touch every just and tender heart at the present time with a strange forcefulness, so different is it from the divers errant “philosophies” which lead so many unwise women away from the path of duty. The modern woman too often, like Naaman of old, turns away from the very Light she seeks, saying “It is too simple, too near at hand.” And she passes on in darkness, knowing it not. **STUDENT**

#### The Sculptress, Elizabet Ney

**T**HIS remarkable woman, one of the most interesting even though by no means among the greatest of modern sculptors, died at a ripe old age in the summer of last year at her home in Austin, Texas, her adopted land.

A native of Westphalia, her father having been a nephew of Napoleon’s great Marshal of that name, Elizabet Ney studied in the art schools of Munich and Berlin, facing the ridicule and opposition that were inevitable in those days for a young girl who would attempt to follow seriously the training necessary for a sculptor.

Everywhere, however, her professors were quick to recognize her genius and protected and encouraged her — in particular, Professor Christian Rauch, who took her under his especial supervision until his death. After that event Elizabet, though little more than twenty years of age, came to fill his place as one of the most successful portrait sculptors of the day. She made portrait statues of Schopenhauer, Garibaldi, Bismarck, George V of Hanover, Ludwig II of Bavaria, and others.

Hers was no trick of clever imitation, cultivated along one line, for she showed herself equally at home with all subjects, children or warriors, delicate ladies or dignified monarchs. She had no mannerisms nor affectations, for her work, even though limited, was in many ways masterly and direct.

Her statues were forceful conceptions, and she had the power to discern character and reveal the simple truth.

Many wondered not a little why Elizabet Ney at the height of her popularity should leave the fascinating society of the artists and celebrities of Europe to come to the wild and almost desert land of Texas. It was her faithfulness to a high ideal. She had longed for the day when aspiring youth could enter upon the study of art along the highest and purest lines without



such hindrance as had almost discouraged her; and finding her sympathies linked with a little band of enthusiasts who were about to found a colony in Georgia, she left England with them. Here, in the New World, she thought that students, freed from the harassing cares of poverty and the temptations of worldly society, might develop to the full extent of their powers, for the ultimate good of humanity. Like many another who has landed on America's friendly shore, she sought an asylum in the new land of liberty at the sacrifice of much that pleased her own aesthetic taste.

True to her principles, when the experiment in Georgia came to an end, which anyone who knew human nature might have foreseen, instead of returning to Europe, as did many of her companions, Elizabet Ney pushed further west to Texas.

Here she lived quietly for some time, making a study of the people in her new surroundings, and here she produced the famous portrait of Stephen Austin, at once a splendid realization of the man and also a type of the American pioneer. She endeavored to interest the people of Texas in the idea of founding an Academy of Fine Arts. They, and indeed America generally, felt that Europe's loss was their gain when she came amongst them. Though she never allied herself closely with any one country, yet in her later years she wrote of her great joy in the feeling of expansion she had in the New World. Americans may be proud to number such broad and aspiring souls among their people, ever faithful to the vision of the untrammelled development of character. Although she had not found the light of a true philosophy of life, yet she sought for it honestly and unselfishly and is one of those who have contributed some of the finest elements in the building of the new race.

While a galaxy of young women sculptors has shone out since her time, doing better work than she because opportunities for serious study are today numerous and easily grasped, yet not one, so far as the writer knows, has been more heroic in pursuing her determined line of work, not one has done more, circumstances considered; and all owe her the gratitude that followers in the rear guard must ever owe to the brave true-hearted pioneer. She may have failed to realize her dream of a community of artists dedicated to a high ideal. Such dreams have passed unrealized before. But who shall say that stamped indelibly as it is upon the eternal screen of time, just the vision itself has not hastened the day of its fulfilling?

STUDENT

### Jönköping and Environs, Sweden

THE highlands of Lake Vättern extend for some miles south of the lake before they meet, leaving a low sandy stretch of land between them on which the city of Jönköping is situated. The whole forms a beautiful fertile valley. The city is one of the oldest in Sweden, and here the kings of the Northern countries many times met in council to settle their differences in peace, and to this place the Swedish kings often called their councillors from the neighboring provinces. It still continues to be a place of meetings of all kinds; every summer hundreds of people gather together in peaceful conference, always de-

most exquisite way. Vättern is seen lying there like a long gleam of condensed blue light fading away in the distance and Visingsö seems to float in this heavenly blue between the sky and the earth. It is a grand vision of purity, and one seldom witnessed below the region of the everlasting snow.

The east side of the mainland is glimmering with numberless smiling lakes, bordered by beautiful forests and cultivated tracts with their red-painted farmhouses. The land is broken and the scenery full of variety. The high land on the west side of the lake is renowned for its fertile soil and has from olden times borne the name of "The Golden Tract,"



Lomaland Photo. and Engraving Dept.

BIRD'S-EYE VIEW OF JÖNKÖPING, SWEDEN

voting a day, however, to a trip on the lake and to visiting the fairy island floating on the horizon.

Jönköping is the natural gateway to the island, and the new activities just inaugurated at Visingsö, which through the revival of the ancient Rāja Yoga system of education will make this spot the real heart-center of Sweden, will give a new impetus to the city and arouse among the people a deeper interest in its future.

The unique charm of the scenery around the southern part of Vättern is perhaps best understood when standing on the top of Taberg, the solitary mountain-peak a few miles south of the city. The other sections of the province are also beautiful, though wild and with only few parts under cultivation, mountain ranges, small lakes and vast mosslands extending as far as the eye can reach. Then, turning to the north, what a sudden change! Here nature seems to show each of her moods in the

bestowed on account of the abundant harvests.

The poet Viktor Rydberg, who was born at Jönköping and whose poems and writings are so full of Theosophy, seems ever to have kept this scenery before his inner eye. It stands as an idyllic background in many of his poems and it was the scene of the events in his latest book, containing pictures from the time of Gustaf Vasa. A SWEDISH STUDENT

PROMINENT among European women who have achieved success in sculpture is Fräulein Helene Lindner, a young German woman not more than twenty-five years of age. She was a pupil of the eminent sculptor Fritz Heinemann, and also of Jean Dampt in Paris. Both in Germany and France her work has received the highest commendation. Not long ago, when over a hundred sculptors were competing for the honor of making a portrait statue of a well-known German divine, this young artist received the commission. II.

# OUR YOUNG FOLK

## Mer de Glace

ON the road to Chamonix, knowing that very soon now I should at last see the wonderful scenes I had pictured to myself for so many years, and actually cross the Mer de Glace, the sea of ice which the picture shows!

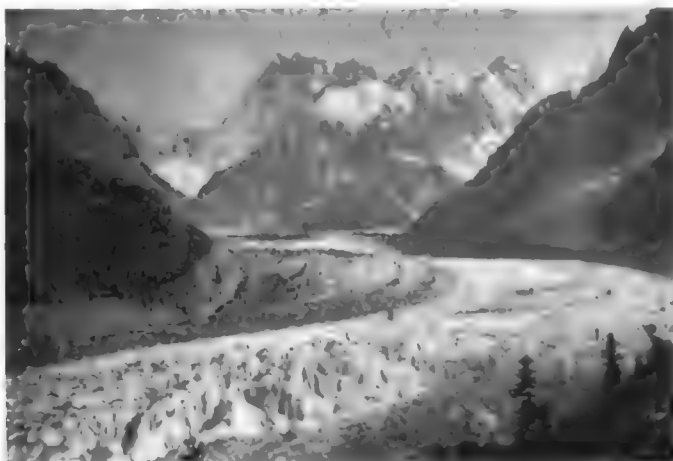
Crowded into the diligence we rode along over the well-built roads winding upward towards the mountains, crossing the gracefully arched bridges which span the noisy little rivers tumbling down over the rocks in many a foaming cataract. Here and there we got a glimpse up or down the deep valleys and the narrow gorges. The recent rains had drenched the ferns and feathery mosses that covered the rocks on the shady sides of the mountains until they were that fresh moist green which belongs to naught but mosses and ferns.

All afternoon we drove along until about sunset when the valley of Chamonix opened out to our view, and there in all its majesty, Mont Blanc, with the glow of the setting sun just leaving its snowy peak. We watched the color fade away and the mountain grow white and then faintly rosy again with the afterglow, and then the cold blue shadows of evening crept up from the snowy crevasses, growing darker and darker as we neared the village, and night was upon us before we arrived.

The next day we were up bright and early. The crisp fresh air of an October morning made us feel ready for a good day's tramp; so about nine o'clock we hired our guide and mules for a trip across the Mer de Glace. We provided ourselves with Alpenstocks, poles with spikes in the end of them, and woollen socks to pull over our shoes to keep us from slipping while we were walking upon the glacier.

The Mer de Glace is one of the three monstrous glaciers which descend into the valley of Chamonix, but in order to cross it, it is necessary to follow the trail up the mountain side to a place called Montanvert, a climb of about three hours. At Montanvert we left our mules and after rest and refreshments started along the footpath which led to the glacier. Before we reached the ice we were obliged to scramble over the moraine, a mass of rock and gravel which is slowly being scraped off the mountain side by the ice as the glacier moves slowly downward. This mass of debris extended from the mountain side into the glacier itself for the length of two street blocks.

The first thing we encountered after reaching the ice was a crevasse which had to be crossed. It was about 150 feet deep and just a little too wide for us to leap across; so we had to step down on to a little ridge of slippery ice, and then with the help of the guide, leap over on to an equally slippery slant-



Lomaland Photo. and Engraving Dept.

MER DE GLACE

ONE day at a time! That's all it can be;  
No faster than that is the hardest fate;  
And days have their limits, however we  
Begin them too early and stretch them too late.  
One day at a time! It's a wholesome rhyme---  
A good one to live by; a day at a time.

---Helen Hunt Jackson

ing edge on the opposite side and trust to the guide to help us to get our balance and keep from sliding back into the abyss. Perhaps it was as well that we did not realize the danger of slipping until we had crossed safely.

The rest of the journey across this "sea of ice" took about an hour to accomplish and was not particularly dangerous though there were many large holes and cracks filled with melting ice into which it would have been fatal to step. The socks over our shoes kept us from slipping much, and as we gradually overcame our fear of the crevasses we began to enjoy the great masses of snow and ice about us. There were grand palaces and cathedrals in those ice heaps and one could easily imagine the stained glass windows of all the colors of the rainbow where the sun shone through the clear ice making prisms of it. One could picture many a fairy scene, or even glimpses of the North Pole, but for the balmy air and warm sunshine all about us.

After crossing the opposite moraine, we had



BRIDGE BETWEEN ST. MARTIN AND SALLANCHES

a stiff climb along the rocks downward: many times having to fit our feet into the rough steps cut in the almost perpendicular rock, and hold tightly to the iron rods riveted into the rock for that purpose. This "Mauvais Pas," as the rocky trail is named, was the last spice of danger in our day's trip. The rest of the way was along a well beaten mountain trail, shaded with pine trees and very beautiful. Although we enjoyed this our interest was centered in the marvelous frozen river which followed us down the mountain side and, melting slowly, sent its waters dashing down to meet the green foaming waters below and tear madly along in its course.

The lower cut shows the bridge between St. Martin and Sallanches. It is just here that the great Mont Blanc breaks upon the view of travelers who drive to Chamonix. A great American writer, Thomas Bailey Aldrich, once wrote that "if there is in all the world as lovely a day's ride as that from Geneva to Chamonix, it must be the ride from Chamonix to Geneva"; and those who have stored their memory with the beautiful pictures of this region will heartily endorse this statement.

EUGENIA

## Silkworms

IN certain parts of China where the mulberry trees grow luxuriantly, the silkworm is easiest raised and the finest and most silk is made. In many sections of the southern United States mulberries grow well, and silk culture has been started in North Carolina and in Southern California at San Diego. Already American manufactured silk has been sold in Europe. The governments of southern Europe are stimulating silk culture among their people and it is carried on in France, Italy, Spain, Austria, Turkey, the Balkan States, Greece, Syria and the Mediterranean countries, the Caucasus and Trans-Caucasus region, Persia and Turkestan. China and Japan raise the most, however, exporting 26,800,000 lbs. in 1904 besides the large quantity consumed at home. All the rest of the world combined produced 17,800,000 lbs. Silk worms have to be handled very carefully, and they dislike strangers and loud talking. They live only forty-five days; five spent in spinning, ten a chrysalis in the cocoon and the remainder as a caterpillar. They are tiny little black things when hatched and have to be kept in a dry warm place and fed on leaves picked in the morning when the dew has been evaporated by the sun, and watched carefully to see if they are healthy. Covered with leaves on a tray they eat for some days and then take the first sleep. Then they eat again for four or five days and sleep again, all the time growing and consuming more. After the fourth or final sleep the worms are placed upon straws for spinning. B.

# THE CHILDREN'S HOUR

## Urashima

NATURE has many wonderful secrets that have never been unfolded to us; and Fairyland is full of magic that we have yet to learn the use of; and all about us, all the time, lie the secrets and the magic; but it is only once in a while that some loving deed or some conquest over the evil somebody in us, opens up a glimpse of these secrets and the magic that we might know about and might be able to use to help with, if only we could — keep faith.

What does it mean to keep faith? It means to keep a promise, and to obey — even for a thousand years — if the promise has been rightly given and if we owe obedience to one great and wise. In so many stories we read of the misfortune and disappointment that came because people could not keep their promises or could not obey wise commands given by the great. Sometimes people actually see into Fairyland, actually go there because of some jewel that is in their hearts, and then cannot stay there long enough to learn the magic, and cannot find out how to go again, because they have not been able to keep faith.

Urashima, a Japanese boy, was one of these. He was out fishing one day, and, strange to say, instead of a fish he drew up a large tortoise. It looked very old; but Urashima, who knew that tortoises live a thousand years, thought it would be a pity to kill it, in case it might be a young one, with all the years of a long life before it. So he let it go. He thought, you see, that if anything could live such a long time, he would not be the one to prevent it from doing what so many people would like to do, if only they could.

Then he stretched himself out in the boat and went to sleep. He seemed to dream that a beautiful maiden leaped from the sea into the boat, and told him that she was the daughter of the Dragon-King who lived far away. She told him that the Dragon-King had sent her up in the form of the old tortoise to see what kind of a youth he was, and when Urashima let the tortoise go they knew he had a kind heart. They decided that he deserved to know something of the Dragon's kingdom beneath the waves. The Princess then told Urashima that the Dragon-King wished just such a youth to marry her; and Urashima was very glad to go with the Princess away over the sea where the Dragon-King lived, and where he and the Princess could live for a thousand years, like the tortoises.

Urashima was not disappointed when he reached the Dragon's Palace. It was the most beautiful place, and he and the Princess were as happy as could be for some years. Then, suddenly, Urashima remembered his old home and he began to be restless and to wish to know what had happened there. He said to the Princess, "I must go back there to see my



Lomaland Photo. and Engraving Dept.

THE TRAIN THAT BROUGHT PRESIDENT MCKINLEY TO CALIFORNIA

father and mother and my brothers and sisters. I will not stay long, but I must go."

The Princess saw that he had made up his mind to go, so she did not try to dissuade him. She gave him a box to take with him, telling him that he must take great care of it, and on no account *ever* open it, because if he did, he never would be able to return to the Dragon Palace.

Urashima was glad to promise that he would never open the box, and then off he went in a boat.

He found his way easily to his native village — or at least to the place where it had been when he went away. But it was so changed that he could hardly recognize it, and, worst of all, he could recognize no one and no one seemed to know who he was.

He asked the people where his father was, and they could not answer until he said that it was the father of Urashima whom he meant. Then they shook their heads and told him they had heard the story of Urashima the fisher lad who went out in a boat and never returned; but that all that had happened four hundred years before.

Poor Urashima was stunned at first; but suddenly it flashed upon him that here was magic! Of course, he had been to Fairyland, and the short time he had passed with the Dragon-Princess had really been centuries and centuries. Suddenly he felt very sad and friendless and was filled with the idea of getting back to his wife at once.

Easier said than done! How was he to get back? Of course one would think that Urashima would have known enough to start out in his boat. If he had, do you not believe that the Princess would have leaped from the waves to welcome her dear husband and guide him home? But foolish Urashima, forgetting how he had first gotten to Fairyland, forgetting that he had promised *never* to open the box his wife had given him, actually thought of nothing wiser to do than to look into the box for a letter to tell him how to return to Fairyland. The charm was broken! He had

not kept his word! Naught but a fleecy cloud came from the box, and as it floated away poor Urashima remembered, too late, the promise he had given and the consequences that now would follow upon the breaking of it.

In a twinkling he was changed from the husband of the Dragon-Princess into a feeble old man, so feeble that in a few minutes he fell dead to the ground. He had been to Fairyland. He might have lived a thousand years, but he did not keep faith, and no magic could help him. I believe the gods sometimes send fairies like the Dragon-Princess to see if human beings have yet learned to keep faith. When they have learned it there will be more magic than there is now and everyone will

know how to use it.

PHILLIPA

## President McKinley in California

IT was in May 1901 that President McKinley and his party, including Mrs. McKinley and several members of the Cabinet with their wives, steamed into California on the train you see in the picture. Boys and girls all over the world will learn, as they come to study our history, to honor the memory of the third Martyr-President of the United States. They will learn that while President McKinley was at the head of the American nation, the nation really reached its manhood, and proved this by being able to extend a helping hand to nations needing brotherly aid. Never forget that it was at this time that the United States acted as an elder brother to Cuba in her troubles, and that China also received the help that kept her kingdom from being divided up among other nations.

President McKinley's firmness and courage, and his gentle kindly spirit, and his deep love of justice can be traced in all the events of his administration.

AMERICAN

A MAN in Des Moines sold his collie dog recently, and the new owner took the dog home with him to a town five hundred miles away. Five weeks later the dog's old master heard a scratching at the front door and when he opened it, saw the collie, very thin and very dirty — but he had found his way home! And he was welcomed. His old master says he will not part with the collie again for twice the money paid before.

NOBODY can be a real princess until she is a princess over herself; that is, until when she finds herself unwilling to do the thing that is right, she makes herself do it. So long as any mood she is in makes her do the thing she will be sorry for when that mood is over, she is a slave and no princess. A princess is able to do what is right even should she unhappily be in a mood that would make another unable to do it.—George Macdonald



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Prof. H. T. Edge Continues his Address on  
Theosophy and the Bible

THE continuation of the address by Mr. H. T. Edge at Isis Theater, San Diego, last Sunday evening fulfilled its promise of interest and careful research given the preceding Sunday. The remarks were followed with sustained attention by the usual large audience, who were promised a third address on the same subject for the Sunday following.

The following gives an idea of the lecture:

Last Sunday I made some general introductory remarks about the Bible as viewed in the light of Theosophy, and concluded with the promise to go this Sunday into more detail. That promise I now propose to fulfil. And first I would ask your attention to the following quotations, which give the key to what follows. The first is from another ancient Hebrew book, the *Zohar*, and runs as follows:

"The narratives of the Doctrine are its cloak. The simple look only at the garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers."

The next quotation is from an early writer on the Christian Church:

"The Mysteries of the Faith are not to be divulged to all. . . . It is requisite to hide in a mystery the wisdom spoken."

The Old Testament as previously stated, is derived from the Wisdom-Religion; and the teachings of the Wisdom-Religion are always given in allegorical language, partly because of the necessity for a language that should be universal and be able to express more than ordinary words and partly to give it a form which would at once reveal it to the fit and conceal it from the unfit; for there are always people who would abuse the sacred knowledge if they had it.

The Old Testament is a very imperfect form of the ancient teachings, derived from the Chaldaean; and the Chaldaeans themselves got it from India. It is also connected with Egypt, Scandinavia, and even prehistoric America. A few brief quotations will illustrate its universality and show that the Bible has no monopoly of creation stories.

"In the Egyptian mythology, Kneph, the Eternal Unrevealed God, is represented by a snake, emblem of eternity, encircling a water urn, with its head hovering over the waters, which it incubates with its breath. . . . In the Scandinavian Eddas, the honey dew, the fruit of the Gods and of the creative busy bees, falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of Creation, it typifies the creation of the universe out of water. . . . In the Chaldaean legend of Berosus, Oannes or Dagon, the man-fish, instructing the people shows the infant world made out of water, and all beings originating from this prima materia. . . . In the Mexican *Popol Vuh*, man is created out of clay or mud, taken from under the water. Brahmā creates the . . . first man, seated on his lotus, only after having called into being spirits . . . and he creates him out of water air and earth.

"In the primordial state of creation, the rudimental universe, submerged in water, reposed in the bosom of Vishnu. Sprung from this chaos and darkness, Brahmā, the architect of the world, poised on a lotus leaf, moved upon the waters, unable to

discern anything but water and darkness. Then Brahmā diffuses the light and the divine spirit and disperses the darkness, calling forth productivity.

" . . . In the Egyptian Cosmogony Athtor or Mother Night, is the primeval element which covered the infinite abyss, animated by water and the universal spirit of the Eternal, dwelling alone in Chaos."—(*The Secret Doctrine* Vol. I, p. 345)

"Before the creation, said the Muscokis, a great body of water was alone visible. Two pigeons flew to and from over its waves, and at last spied a blade of grass rising above the surface. Dry land gradually followed, and the islands and continents took their present shapes." (Brinton)

Myth of the Quiches: "This is the first word and the first speech. There were neither men nor brutes; neither birds, fish, nor crabs, stick nor stone, valley nor mountain, stubble nor forest, nothing but the sky. There was naught but the salient sea and the sky. . . . Nothing was but stillness and rest and darkness and the night; nothing but the Maker and Moulder, the Hurler, the Bird-Serpent. In the waters, in a limpid twilight, covered with green feathers, slept the mothers and the fathers. Over this passed Hurakan, the mighty wind, and called out Earth! and straightway the solid land was there." (*Ibid.*)

Zuñi Creation Myth: "Before the beginning of the new-making, Awoniwilona (the Maker and Container of All, the All-father Father) solely had being. There was nothing else whatsoever throughout the great space of the ages save everywhere black darkness in it, and everywhere void desolation. In the beginning of the new-made, Awoniwilona conceived within himself and thought outward in space, whereby mists of increase, steams potent of growth, were evolved and uplifted. Thus by means of his innate knowledge the All-container made himself in person and form of the Sun whom we hold to be our father and who thus came to exist and appear. With his appearance came the brightening of the spaces with light, and with the brightening of the spaces, the great mist-clouds were thickened and fell, whereby was evolved water in water; yea and the world-holding sea. With his substance of flesh outdrawn from the surface of his person, the Sun-father formed the seed-stuff of twain worlds, impregnating therewith the great waters, and lo! in the heat of his light these waters of the sea grew green and scums rose upon them, waxing wide and weighty, until, behold! they became the fourfold containing Mother-Earth and the All-covering Father-sky." (Cushing)

The picture writing of the Mixtecs: "In the year and in the day of clouds, before ever were either years or days, the world lay in darkness; all things were orderless, and a water covered the slime, and the ooze that the earth then was." (Brinton)

Nobody now believes that the world was created in the year 4004. That date was affixed to the Bible margin by some unknown person who copied the conjectures of Ussher an Irish Archbishop of the 17th century. Geological investigations record the deposition of miles thick of sedimentary rocks, for which the most cautious authorities demand from twenty to one hundred million years; and astronomy deals not merely in a globe, but in globes, which have cooled throughout long ages from fire-mists. It is absurd to make our religious chronology so insignificant in face of these facts. Nor were the "days" of Creation ordinary days; on our own earth we have days of twelve months long at the poles, and in the ancient Brāhman chronology a "Day of Brahmā" is over four billion years long. The ancient Hindū system of chronology was more in

conformity with scientific requirements. A "Great Age" was 4,320,000 years; 1000 of these made a "Day of Brahmā"; 360 days and nights of Brahmā made his year.

Evolution is another subject which we shall have to consider, as it is concerned with the story of man's origin. The Bible says (chiefly through mis-translation) that man was *created*; evolution tells us he *evolved*. Theosophy recognizes the fact of evolution, for it is one of the eternal laws of the universe; but it by no means endorses all the wild and erroneous theories that have been put forward under the name of evolution. Man is the product of several different lines of evolution, but the Darwinists have studied the physical alone.

The teaching is that the Divine Spark (Ātmā-Buddhi) is present in every atom of the universe, endeavoring to express its potentialities in physical forms. Thus it is the cause of evolution. This evolution of forms proceeds through the various stages of the lower kingdoms, evolving successively minerals, plants, and animals. In the case of man, however, there is an important point to be noticed. The evolution is unable to proceed beyond a certain stage without the addition of another principle, the *Manas*, without which the Divine Spark cannot attain to full self-consciousness. Therefore, when the natural forms had been developed up to the point of producing a perfect animal mechanism ready for the future man, it was necessary that this *Manas* should be given from another source. It was so given by Beings called the *Mānasaputras*, or "Sons of Mind," who were men who had become perfected during a previous *Manvantara*. They communicated to the animal man the principle of *Manas*, or the reflecting mind; and, thus endowed, man became able to manifest the full potentialities of the Divine Spark, and acquired that self-induced and unlimited power of progression which makes man what he is and renders him a prospective God.

The Flood story is found all over the world, and nowhere can we go without finding it, even among the most isolated and savage races. To some extent it is the tradition of one or more of those periodic cataclysms of land and sea which geology shows us have taken place. But, while one can understand a universal tradition of such a natural event, it is not so easy to account for the fact that in all the accounts there are the same episodes of the Ark, the destruction of wicked races, the saving of a few men (generally a man with seven children), the sending forth of birds, and so on. This shows that the story, besides having a ground-work of historical fact as the material for the story, is also an allegory, conveying a teaching to those who understand the symbolism.

The deluge myth is common all over America. A sacred mountain is generally indicated as the place where the few survivors were preserved.

The Cerro Naztarny on the Rio Grande, the peak of old Zuñi in New Mexico, that of Colhuacan on the Pacific Coast, Mount Apoala in Upper Mixteca and Mount Neba in the province of Guaymi, are among the number. One of the Mexican traditions related by Torquemada mentions Mount Tlaloc which was in the terrestrial paradise, and one of the seven demigods who escaped commenced the pyramid of Cholula, intending that its summit should reach to the clouds, but the gods, angry at his presumption, drove away the builders with lightning.

The next lecture will deal principally with the Christ, a subject that is interesting the Christian world very much just now.

OBSERVER

# Art Music Literature and the Drama

## *The Last Supper*—by Leonardo da Vinci

LEONARDO'S *Last Supper*, one of the world's most famous masterpieces, has become little more than a memory and is now best known to us by the cartoons Leonardo made for it. The finest of the drawings, which are done in black chalk and slightly colored, is the head of the Christ—the very embodiment of dignity, tenderness, calmness and beauty. It is in the Brera Gallery in Milan.

There are also drawings of the other figures and one of the whole scheme preserved in

more and more become for the world, paler and paler as it recedes into the distance.

The masonry of the wall on which the picture was painted was defective; it was done in oils instead of fresco, which proved to be unfortunate; and altogether it has passed through many vicissitudes, suffering inundation, and having a door cut through its center, taking away part of the figure of Jesus. It was further spoiled by the room being used as a stable by the French under Napoleon, and subsequent retouching and varnishing have not helped it. Even what is left of it, though it

will soon entirely fade away, lingers in the memory of those who have seen it as Leonardo himself lingers in the world's memory.

About all we have left to us that is indisputably the work of this genius, besides some writings and drawings, is the *Mona Lisa* (*La Gioconda*) of the Louvre, whose authenticity has never been questioned by art critics. The few other pictures which have formerly been accredited to Leonardo are now generally consigned to his pupils and imitators; still we can see the mind and the influence of the master through them all. The cartoon made for



Lomaland Photo. and Engraving Dept.

IL CENACOLO: CELEBRATED REPRESENTATION OF THE "LAST SUPPER," BY LEONARDO DA VINCI (RESTORED)

other collections in European cities. We have many reproductions of the picture made from these cartoons but it is almost like trying to imagine the Venus of Knidos or the Olympian Zeus from the images of them which are preserved to us on coins.

The visitor to Milan is always most eager to see the dim and faded picture around which so many stories of the life of Leonardo, that most interesting and unique of Renaissance characters, cling, and about which a whole literature has sprung up.

On reaching the old Dominican monastery of Saint Mary of the Graces, we are conducted into the refectory, where, on the wall between this room and the kitchen, is the ghost of Leonardo's great work—almost obliterated and ruined, a shadow only of its former loveliness. Walter Pater has said of the Christ:

This central head does but consummate the sentiment of the whole company—ghosts through which you see the wall, faint as the shadows of the leaves upon the wall on autumn afternoons: this figure is but the faintest, most spectral of them all. It is the image of what the history it symbolizes has

### THE TORCH

THE God of the Great Endeavor gave me a torch to bear.  
I lifted it high above me in the dark and murky air  
And straightway, with loud hosannas, the crowd acclaimed  
its light  
And followed me as I carried my torch through the star-  
less night;  
Till mad with the people's praises and drunken with vanity  
I forgot 'twas the torch that drew them and fancied they  
followed me.

But slowly my arm grew weary upholding the shining load  
And my tired feet went stumbling over the hilly road  
And I fell with the torch beneath me. In a moment the  
torch was out!

Then, lo! from the throng a stripling sprang forth with a  
mighty shout,

Caught up the torch as it smoldered and lifted it high again  
Till, fanned by the winds of heaven, it fired the souls  
of men!

And as I lay in darkness, the feet of the trampling crowd  
Passed over and far beyond me, its pæans proclaimed  
aloud,

While I learned, in the deepening shadows, this glorious  
verity:

'Tis the torch that the people follow whoever the  
bearer be!

—Elizabeth R. Finley in the *New England Magazine*

his *Battle of the Standard* has perished and all we know of it is from descriptions and a group of horsemen copied from it by Rubens. The model for his famous equestrian statue of Francesco Sforza was said to have been used as a target for the arrows of the French bowmen and so was destroyed before it could be cast in bronze. Though little of his work remains, yet the name of Leonardo will ever remain nobly pre-eminent in the history of Renaissance Art. STUDENT TRAVELER

### Jottings and Doings

ADMIRERS of Chopin have placed a medallion on the house in Carlsbad in which the master lived in 1834.

THE Mikado of Japan has recommended the foundation of a national theater at a cost of \$50,000.

A MONUMENT to Joachim is to be erected in Berlin. The Royal School for Music will put up a bronze bust of the master, and the municipality of Charlottenburg will place a commemorative tablet on the house which he occupied.—*The Musician*

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

*The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West*

## Attitude of Theosophy Towards Science

**C**RITICISM should be constructive as well as destructive. Theosophists should not only point out where possible the fallacies of modern science, but also replace them by truths; not only show science where it is wrong, but show it what is right; not only show up its failures and limitations, but give actual facts to supply the place of what science has failed to discover. There have been many criticisms of the fallacies of scientific theorists, due to their habit of looking at everything from the matter-and-space point of view and to their "reification of concepts" (as Stallo, an American thinker quoted by H. P. Blavatsky, calls it); but where is the corresponding constructive work that will put science on the right track? Thus scientific critics of Theosophy might argue. And they might allege that perhaps Theosophists do not know enough to be able to do this, but can only be destructive critics.

In the present state of human society there is no way of preventing the abuse of scientific discoveries; for, even if the majority of people can be trusted to make good use of them, there is always a minority which cannot be controlled and which does great harm by the abuse of them. Therefore Theosophists, assuming that they are able to give out new facts in science, would do so with the greatest prudence, believing that progress might be set back thereby and grave dangers to humanity and to the cause of Theosophy be incurred by careless tearing away of veils. This is reason enough, but some will be inclined to represent it as an excuse for holding back what Theosophists do not really possess. The question therefore arises, Do any Theosophists possess any fuller knowledge of nature's secrets, which they could give out if they considered it advisable to do so?

The answer is that many Theosophical writers could say a great deal more than they deem it prudent to say. This is scarcely to be wondered at, since they have studied Theosophy for many years, and perhaps been pupils of all three Leaders of the Theosophical Movement. But — it must be remembered that such glimpses of knowledge as they may have been fortunate enough to obtain were conceded to them by their Teachers on condition that they

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

would serve the cause of Theosophy as their prime object, and use all their faculties in the endeavor to perfect themselves as workers in the cause of true progress. It has been the aim of the Theosophical Leaders to give out knowledge in such a way that it would lend itself to these high purposes rather than to the satisfaction of personal desire. Hence Theosophical students have always found themselves diverted from possible paths of purely private research by the urgent call of a higher line of duty, and have willingly postponed the acquisition of knowledge concerning nature's secrets until such time as they might succeed in winning it as the meed of service and until they should be fitted to use it solely in the service of humanity.

Another important point about natural science is that beyond a certain point its study becomes intimately involved in the study of the human organism and faculties; so that the student finds himself brought to a halt by the discovery that he has many imperfections, physical and otherwise, which must first be removed. For, though the merely physical forces of nature may be used by all alike with comparative immunity, this is not the case with nature's finer forces. As so frequently stated in Theosophical literature, these finer forces are capable of overmastering the will unless the will is sustained by purity and wisdom; so that the pursuit of these branches of science, unless undertaken from pure and unselfish motives, will lead into paths dangerous to the individual and to society — that is, into the deleterious forms of "psychism" of which we hear so much.

Therefore Theosophists may be generally described as standing before a veil which they refrain from trying to raise, and if to any extent they may be in a position to satisfy curiosity, they will scarcely presume to arrogate to themselves the right of deciding whether or not it is wise to do so. As the interests of all men are their care, they will naturally wish

to shield people from dangers against which they themselves have been shielded. "Give as thou hast received," is a motto which constrains the pupil to endeavor to reflect the wisdom of his Teachers.

In so far as science may become the handmaid of true progress, Theosophists take a great interest in it. Their attitude to-

wards it is the same as their attitude towards all human institutions and pursuits — that of a wish to rescue it from the abuses with which it may be associated and render it more worthy of its great name — *Scientia*, Wisdom. It is the conviction of all Theosophists that Knowledge and Rectitude of Life are one and inseparable, and that Wisdom — that is, Science — includes the knowledge of right living and duty. In olden times Science, Art, Religion, all forms of culture, were branches of the Mysteries; and, as such, their pursuit was governed and conditioned by pledges and guarantees insuring that they would be pursued in the general interest. Knowledge was not scattered broadcast for the use of the criminal and unworthy, but reserved for those who could prove their trustworthiness. It is anticipated by Theosophists that Science will again become a part of the Mysteries, and that its devotees will consider themselves as members of a great cause and repositories of a sacred trust.

Those who pursue science from worthy motives should surely be the first to desire distinction from those who drag the pursuit in the mire; hence it is their interest to guard the sanctity of the shrine they honor. In the present confusion it is impossible always to distinguish, in one's criticisms of science, the worthy from the unworthy. It is the part of the genuine votaries of science to guard their own honor and that of their calling.

No true scientist has any sympathy with attempts to set up a tyranny of thought upon the basis of a knowledge admittedly very insecure; and therefore true scientists will join hands with Theosophists in recognizing that their calling demands a reverent, open-minded, liberal attitude towards life, a willingness to admit limitations and to welcome new ideas. Also the true scientist will feel that his superiority in knowledge entails upon him the duty of being a little better in his mode of life; for a knowledge that does not help a man to live worthily does not deserve the name. STUDENT



Students'



Path

**T**HE worlds, Arjuna!—even Brahmā's world—  
Roll back again from Death to Life's unrest;  
But they, O Kuntī's Son! that reach to Me,  
Taste birth no more. If ye know Brahmā's Day  
Which is a thousand Yugas; if ye know  
The thousand Yugas making Brahmā's Night,  
Then know ye Day and Night as He doth know!  
When that vast dawn doth break, th' Invisible  
Is brought anew into the Visible;  
When that deep Night doth darken, all which is  
Fades back again to Him Who sent it forth;  
Yea! this vast company of living things—  
Again and again produced—expires  
At Brahmā's Nightfall; and, at Brahmā's Dawn,  
Riseth, without its will, to life new-born.  
But—higher, deeper, innermost—abides  
Another Life, not like the life of sense,  
Escaping sight, unchanging. This endures  
When all created things have passed away:  
This is that Life named the Unmanifest,  
The Infinite! the All! the Uttermost.

—*Bhagavad Gītā (The Song Celestial)*, Book VIII  
Set to verse by Sir Edwin Arnold

### Character

**C**HARACTER is that combination of qualities by which the Ego, the real man, seeks to express its own nature, and those also which it may have acquired in its contact with the world. It may be said to be the vesture by which the Ego has clothed itself. It is that expression of the inner man which is seen by the world only in its general trend, and by outward acts and expressed sentiments.

Dr. Oliver Wendell Holmes noted a truth which, upon consideration, will be obvious to all of us, namely; that man presents himself under three different aspects in accordance with three different points of view. First: he is the man as viewed by his Creator; second: as he is viewed by his fellow men; and third: as he views himself.

In other words, the real man is the one appraised by Karma, the unerring compassionate agent of divine law, from whom nothing can be concealed. As the man stands thus naked, stripped of all false pretension, in the searchlight of law, he is just what he has made himself by his own thoughts and deeds. He is a focus of the forces he himself has started into action and for the result of which he alone is responsible to Karmic law, which is always working to adjust the disturbances caused by our transgressions.

It is abundantly clear that the real man as a whole can never be seen by his fellow men. They may be able to catch glimpses here and there of his character, but knowing little of the motives of his present efforts, and nothing whatever of the energies he has in the past started into action, how would it be possible to value him at his true worth? The opinion of his fellow men as formed by his outward appearance constitutes his reputation, which may be in part or wholly at variance with his

inner character. Of course with one who is striving to live up to his highest possibilities and not consciously practising concealment, his real character will in greater measure be revealed, for "by their fruits ye shall know them"; still, even in such a case, owing to the biased judgment of his fellow men, he will be likely to be over- or under-rated. But as such limited knowledge of our fellow men is largely all we have to go by, we must in our social relations proceed in accordance with it; always remembering, however, that our condemnation, if it seems called for, should be aimed at acts and not at the offender himself.

If it is difficult for man to view his brother-man rightly, equally difficult is it for us to value ourselves with perfect justice. We are so blinded by our own proclivities that our distorted vision leads us astray. Vanity, egotism, conceit, pride, ambition, and selfishness lead us to over-rate ourselves; while, on the other hand, a false humility, lack of courage, slothfulness and fear, incline us to lose sight of our possibilities and under-rate ourselves. We are great in proportion to our efforts towards overcoming our weaknesses and faults, and until these are overcome and we reach the status of perfected beings, knowing all our past, we shall never be able to judge ourselves aright.

We, the average among us, have no present memory of our past lives, but we may rest assured that if we have no aspirations above self-indulgence we have not started such a force into activity in our past, and the sooner we begin to do so the sooner we shall be upon the upward path which we all must eventually traverse in order to reach our destined goal of perfection. To bend our energies in such direction is to create that true character which is our only valuable asset for time and for eternity.

It has been said by one who knows, that the human brain is an exhaustless generator of force, but how little we understand the use of this function! We generate force but turn it in many wrong directions. The greatest volume of steam in an engine, if wrongly applied, works harm instead of good, and the greater the force the more harm it works.

That we come into this life not only with a physical heredity and certain moral and mental prenatal imprints upon us from our parents—these, to the extent to which we receive the impress, being, as Theosophy teaches, also a part of our heritage—but also bring with us our own individual character made by our own efforts or non-efforts in our past, is a fact that is plainly discernible in any family of children. The great differences in the characters of children of the same parentage and environment are noted with wonder by those who have no philosophy to explain them.

A knowledge of the Theosophical philosophy, which explains these differences, is of no benefit to us if we do not apply it practically under all the circumstances of our present career. It is for us to note the weaknesses and faults of our character in order to correct them, and in all respects in which we seem to have started in the right direction it is for us to add to the force already generated. We do not need to remember from life to life nor even from year to year in this life just the means in detail that we have employed to bring us to our present status. We, none of

us, remember half of the events of this life, but the fruits of our course are now in our possession. For instance: we may far back in childhood have found ourselves sorely tempted again and again to untruthfulness. Our lower nature may have risen up with all its sophistries and told us what an advantage it would be to us in certain cases to deceive or lie outright, but our conscience was awake and by great effort we have resisted. For the most part we have forgotten the events, but all the same, each temptation resisted added to the strength of our character in that direction. It helped us to form a habit of truthfulness; and so it is with all efforts in the right direction, for they are building up good character.

Unfortunately we sometimes make great efforts in the wrong direction and thereby fail to advance ourselves in evolution, or perhaps even undo some good work of the past when a new line of temptation confronts us.

It is not always easy to distinguish our faults from virtues, as when we indulge in contempt or dislike towards a fellow-being who is yielding to a vice to which just now we are not tempted. Such a spirit might, perhaps, indicate that our temptation in that direction was yet to come to us in the future.

A man who for the most part seemed good and upright, once said: "I hate a drunkard. He is not fit to live. The sooner he dies the better." And because of this lack of charity and the spirit of helpfulness, may it not be that in some future life, if not in this one, he himself will be tempted and may, perhaps, yield to that same vice? With a knowledge of Karmic law does it not seem that he would need either a similar or other bitter experience of an overpowering weakness in order to implant in him that compassion for his fellowmen—even though they fail—which we should all feel?

Again, women sometimes draw themselves aloof with what they consider justifiable and virtuous disdain from an erring sister who is leading a life to which by reason of temperament and circumstances they themselves are not now tempted. But should they not rather take heed lest they fall perhaps even lower than the subject of their scorn? We may rest assured that the lessons we need will at some time come to us, for the loving, just, and merciful law, always thus aids us in our spiritual development. But suffering is not the only means of advance. We may by means of sympathy so enter into the experiences of others that they become our own experiences, and when our minds are fully awakened to truth, we shall perhaps not need our lessons through physical experiences and suffering.

We should study our character and try to see just what it lacks. We feel perhaps that our trial is the one we most dislike and find most difficult to endure. Quite likely it is, for the very something in our character which makes the trial difficult also renders it necessary for us, and we will continue to have it until we find it easy to overcome. Perhaps we cannot bear to have anyone think ill of us, or accuse us unjustly, and we flatter ourselves that it is because we are so refined and sensitive. We marvel at our more vigorous neighbor who does not trouble herself about what people say or think so long as her own conscience does not accuse her. We marvel still

more at the fact that she seems to meet the approval of all right-minded people, and to have little of our trial to endure. Precisely. She has so conquered that weakness (for it is a weakness and not a virtue) that she does not need the lessons given to us.

If we would learn to analyse our character and call our peculiar traits by their right names, we should be more likely to overcome our faults; but so long as we cling to them as virtues they will remain. M. J. B.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What explanation do you as Theosophists give to the teaching of Christ, "Resist not evil," etc.?

**Answer** I. The question of non-resistance has produced much difference of opinion. Here, as elsewhere, the avoidance of the "falsehood of extremes" should be kept in mind. There can be no question that Jesus taught his disciples to exercise charity, to show in practical life a forgiving spirit. No one can be in doubt as to the general tenor of his teaching; the difficulty arises when we seek to give his words a particular force or application. This tendency to follow the letter rather than the spirit existed among the early disciples; for when one asked Jesus *how often* he was to forgive his brother, Jesus replied, "until seventy times seven," words which are meant to convey enduring patience and compassion, and not any mere number.

To grasp the spirit of Christ's teaching in this place — "Resist not evil," etc. — we must try to enter into the conditions of life then. Jesus spoke with reference to at least two phases of Jewish life at that time. One of these was the general spirit of retaliation for personal injuries which permeated the old Jewish life. Another was the politico-religious spirit which was very common then in Palestine. The hope of a Deliverer, and the strong passion for freedom from foreign rule, from the time of the Maccabean princes until the destruction of Jerusalem by Titus, animated the whole people and produced frequent insurrections, some of which even Rome had some difficulty in quelling; and in one instance had to send her best general to Palestine. We see this spirit coming to the surface in the question put to Jesus, was it lawful to pay tribute to Caesar. Now Jesus met both conditions, the old Mosaic spirit of an eye for an eye, and the present politico-religious spirit, by his teaching in the Sermon on the Mount. Do not retaliate; and underneath this lay the principle of universal brotherhood, of universal unity. The old law, "love thy neighbor," had, without any warrant, been supplemented by the Rabbinical gloss, "and hate thine enemy." Jesus came to fill full with a spiritual and divine meaning and scope the ancient law, often misunderstood, and not infrequently perverted. The whole spirit of Jesus here is that as children of the Father in heaven, who sends rain and sunshine on the evil and on the good, we should aim at love or charity to all.

As for the politico-religious spirit, it was useless to rise in insurrection against Rome. Events proved the wisdom of this. On every

ground it was the duty and the wisdom of the early disciples to live in peace, both with each other and with Caesar. As a great brotherhood — one is your master, even Christ, and all ye are brethren — it behooved them to bear with one another as much as possible. We find the same teaching in the Epistles — it is better to endure wrong from a brother Christian than to exhibit before the world a spirit of retaliation by going before a Roman magistrate.

This is the broad general spirit of the New Testament. Are we, in addition to this to transfer our twentieth century, Western modes of thought into the Oriental imagery used by Jesus? Are we to give up our money or our clothing to any tramp that comes along? Are we literally to turn the left cheek as well as the right to the smiter? The best answer to this unsympathetic interpretation of Oriental poetic language is the way Jesus himself acted before the High Priest, when one of the officers smote him with the palm of his hand. He did not turn the other cheek, but reproved the officer: "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" (John xviii. 23) Furthermore, we must remember the express teaching, "Resist the devil, and he will flee from you"; and again, "Whom resist steadfast in the faith."

As to the broad general subject of retaliation, we might mention many instances in the history of the Theosophical Movement of compassionate help given by each of our three Teachers, H. P. Blavatsky, William Q. Judge and Katherine Tingley, even to those whom they knew would be ungrateful and would afterwards turn and rend them. In *Light on the Path* it is stated that at a certain stage of discipleship,

All weapons of defense and offense are given up; all weapons of mind and heart and brain and spirit. Never again can another man be regarded as a person who can be criticised or condemned; never again can the neophyte raise his voice in self defense or excuse. From that ceremony he returns into the world as helpless, as unprotected as a new-born child.

And these other words of Jesus will be remembered: "Except ye become as little children ye cannot enter the kingdom of Heaven." Yet a courageous defense of those unjustly attacked as well as of truth and principle at all times has been ever taught as a foremost duty in Theosophy, as it should be among all lovers of the human race. (Rev.) S. J. NEILL

**Answer** II. There are several considerations that come up in regard to this statement alleged to have been made by Jesus. First, did he make it? Is it in harmony with his other teachings and his life? Second, if he made it, did he make it for the general public or for certain of his disciples? And third, if made by him, what meaning did he intend it to convey?

As regards the first view, as to whether it is in harmony with his other teachings and his life, this has been touched upon in the above answer. One or two points may, however, be added. We may refer to Christ's action in the Temple when he made a whip and drove out the money changers. We may also call to mind the description of him said to have been made by an eye witness, in which he is des-

cribed as "terrible in reproof," and which is borne out by his denunciation of the scribes and Pharisees: "Woe unto you, Scribes and Pharisees, hypocrites. . . . Ye fools and blind . . . for ye are like unto whited sepulchers. . . . Ye serpents, ye generation of vipers." This surely is not like the "gentle Jesus, meek and mild," the milk-and-water Christ, as he is so often portrayed to children and in hymnology, instead of the noble manly and heroic character that he must have been; and so from one standpoint it might be doubted whether he did make the statement.

(2) But granting that he did, did he make it for the general public or for certain of his disciples who had reached a certain stage of development? Of what value to say to the wild beasts of the forest, Thou shalt not kill? Or to the birds who feed upon insects, Thou shalt not kill? And of what value to say to men in whom the animal nature is predominant, Resist not evil? Yet as may be seen from the quotation from *Light on the Path* in the above answer to this question, there may come a time in the life of a disciple when "all weapons of defense and offense are given up; all weapons of mind and heart, and brain and spirit," when "he returns into the world as helpless, as unprotected, as a new born child," and it must be clear from a common sense standpoint that if the statement were made, it was made for those who had reached a certain plane of development as disciples, and not for the mass of the people who are not yet ready to take upon themselves the duties of discipleship.

(3) What meaning is to be placed upon these words? What meaning should be placed upon them in the light of Theosophy? Is it not possible that a word may have been missed out and that Jesus may have said, "Resist not evil with evil"? As was said by Paul, "Be not overcome of evil, but overcome evil with good."

The question of retaliation need not be touched upon here, having been dealt with in the above answer; but there is this further point: what should be our attitude in regard to others as to the sacred things of life and to principles? Who will say that it is not right to defend these; that it is not right to resist the inroad of evil into the home and into the nation, and to protect all that is sacred in life? Did not Jesus himself say that "whoso shall offend one of these little ones, it were better that a millstone were hung about his neck and he were cast into the sea."

But as regards defense of the personality through pride or through self-love, it might well be understood that such an injunction as "Resist not evil" should be given, for the personality is too prone to revenge and to resistance for the mere sake of overcoming another, and for self-vindication, i. e., of the lower self.

It would be a great mistake to take any isolated statement of Jesus or indeed of any teacher and expect to get at its meaning apart from the whole of the teachings and the life of the teacher. In other words, "it is the letter that killeth and the spirit that giveth life." And this as with all other statements attributed to Christ can only be truly interpreted in the light of the Christ-life. STUDENT

birds who feed upon insects...  
kill? And of what value to a  
from the animal nature is given  
it not evil? Yet as may be seen  
tion from *Light on the Path* and  
wer to this question, there may be  
the life of a disciple when "all  
defense and offense are given up  
of mind and heart, and brain  
then "he returns into the world  
is unprotected, as a new born child  
ast be clear from a common sense  
t that if the statement were made  
de for those who had reached a  
of development as disciples, and  
mass of the people who are not  
take upon themselves the duties  
p.  
What meaning is to be placed on  
is? What meaning should be placed  
in the light of Theosophy? Is  
le that a word may have been mis-  
at Jesus may have said, "Resist  
evil"? As was said by Paul "to  
come of evil, but overcome evil with  
good."  
question of retaliation need not  
pon here, having been dealt with  
answer; but there is this  
should be our attitude in response





### The Making of the American

IT is evident that we can make but a faint and colorless picture of the American of 2008. The elements that will go to make up that unique synthesis are still arriving, arriving in greater volume than ever before. Commissioner Sargent, referring to the immigrants of 1907, says:

An army of 1,285,349 souls, they have come, drawn hither by the free institutions and the marvelous prosperity of our country—the chance here afforded every honest toiler to gain a livelihood by the sweat of his brow or the exercise of his intelligence—surpassing in numbers the record of all preceding years.

They come from everywhere, nearly every variety of the human race being represented; and each contingent, except China's, is a larger one than its representative of the preceding year. The Chinese are mainly excluded; Secretary Strauss, by the way, suggesting that we should do it a little more delicately. At present the Exclusion Act is worded so as to bar the whole nation, and then makes certain exceptions. Without practical difference in results, it could be worded so as to admit the whole nation—excepting certain classes.

Austria-Hungary furnishes the largest column of the army, 340,000. Italy is next, 285,000; and Russia (with Finland) next, 260,000. Then there is an immense gap, after which is England with 56,000. Germany follows with 37,000, and then Greece with 36,000. Considering the population of Greece the numbers who come here mean a pretty heavy loss for her. The same remark applies to Italy—and to Ireland, who sends (or is drained of) 34,000. Hardly fewer come from Japan, 30,000—thirty times as many as from China. The Turkish desire to come this way is growing very much, to the tune of 20,000 for 1907 as against less than half that for 1906.

Some of the countries that furnish large contingents of this army are beginning to note their depletion with some anxiety. The significance comes out clearly in dividing the home population by the numbers that leave it. Thus Italy gave us in one year nearly one of every hundred. Russia one out of every four hundred. But emigration is not easy from there and the people are very poor. Japan's 30,000 means hardly more than one out of fourteen hundred. But everybody who is interested must work it out for himself and draw his own conclusions as to the state of the contributing country. We usually, however, read all such facts and figures with our eyes, not our minds; and believing ourselves to be acquiring information, learn nothing. But it is worth thinking of that if tomorrow we met 1000 people in the street, 13 of them arrived at our shores last year. At the end of next year we shall have to write 14—27 for a mere two years. Let the prophets work it out for a century and then prefigure the resulting American. We and he are hardly entitled to the same name, so great must be the differences.

STUDENT

### Is Earth Inhabited?

LEARNED professors on the planet Mars, after careful scrutiny of Earth, have just decided that the Earth cannot contain intelligent creatures. Earth and Mars have been close neighbors recently, being only some 35,000,000 miles apart. The

professors made a report of their conclusions as follows:

"A creature on Earth would weigh two and one-half times as much as on Mars. This would make him of short stature and cause him to move on four feet, or at least on two, and probably make him crawl. We do not believe this to be conducive to high intelligence.

"Dense atmosphere on Earth would crush him. It would cause violent tempests, which would make fixed abode impossible. It would certainly uproot vegetation.

"Spectrum of Earth does not show presence of fluid in one canal. Instead there is water, which with us exists in solid state and is fit only for medicinal uses.

"On Earth many water channels flow towards poles. Our canals all flow toward the equator. Until this queer phenomenon is explained we must deny the existence of vegetation on Earth.

"On Earth are vast waste expanses of what seems melted ice, at least two-thirds of the surface being covered. We cannot conceive sentient life being possible under such conditions. It means a very high degree of temperature to keep the ice melted, and high temperatures would destroy life.

"Besides, the melted ice seems to inundate the land at frequent intervals, caused by atmospheric storms and by tides of a tremendous moon. The moon's diameter is 100 times that of our larger moon, Phobos.

"The black lines across the land areas of Earth and the trails of black and white vapor following those lines, we can explain only as optical illusions. Also the black specks that move over the water areas. The specks cannot contain intelligent creatures, since they occasionally sink below the surface and never come up again.

"Consequently, we are forced to conclude that if life exists on the Earth it is of a very low order. All speculations about the habitability of Earth are premature, to say the least. We revert to our original opinion that we on Mars are alone in the universe as intelligent beings."—From the *Oregonian*, Portland, Oregon.

### Luxurious Inventions Undermine Health

A MEDICAL magazine states that there has been a great increase of tuberculosis among sailors whereas in the old sailing-ships it was practically unknown in spite of the bad ventilation, bad food, and other hardships. The increase is attributed to the heating of the ships throughout, by which means the hardihood and vigorous health arising from breathing cold air is prevented. The same thing, says the magazine, has been observed in farmer families who have become prosperous and built modern steam-heated houses.

It is indeed a novelty that a sea voyage should be actually a cause of consumption; we shall have to think twice before going on a voyage for a cure in these days of traveling hotels. A good rough-and-tumble on a sailing ship, without any steam-heat or booklover's library, etc., would be more to the purpose. The worship of comfort is the pursuit of an ever-receding ideal, if worshiped on such lines; for it results in worse discomfort.

And we look down upon older nations because they do not value these modern "conveniences"! They prefer to have that bodily and constitutional hardihood and adaptability which render the hardest seat comfortable; and we pamper ourselves until no seat, however well padded, will give us ease. And we look down upon them! What is the use of

carrying about in ships and railway cars such a mass of rubbish, when it causes discomfort to everyone concerned? when it not only causes expense and trouble to the railroad people, but creates disease and discomfort among the passengers? What is the use of fitting up our houses with heat that slowly kills and light that blinds and cushions that debilitate?

It will not do to rush to an extreme and decry all invention; but most certainly there is a limit and a balance to be observed. We must not saddle the wrong horse, as we are so fond of doing, and blame invention. It is luxury that must be blamed; luxury that has ruined empires and is the universal solvent for human virility. That so much genius should be bestowed on inventing forms of this dangerous foe—that is the fact to be regretted. If what we call hardship and bad luck did not mercifully step in and shake us up, we should soon kill ourselves off; a draught or a piece of ordinary food would be enough to do it, we should be so delicate.

E.

### The Jonah Story in Court

A PRESS cutting states that the courts have been called on to decide whether the story of Jonah and the whale is true. The case is one in which a Christian college brings suit against a clergyman for fulfilment of a promise to pay a certain sum, which promise was made, says the defendant, on the understanding that the college was strictly orthodox. But the college does not accept the story of the whale swallowing Jonah. Obviously anyone attempting to enforce a claim conditioned on "strict orthodoxy" might be put into a very awkward corner and forced either to abandon his claim or subscribe to some very curious dogmas.

The story of Jonah is a symbolical myth, probably a good deal altered. In the ordinary version of the Old Testament there is no whale; it is a "big fish" that swallows Jonah. The fish is a well known symbol in mystic writings, being also one of the chapters in the Zodiac, the one in which the Sun is "reborn" and which is connected with Messiahs. Most Biblical scholars regard the story as to be taken allegorically. One of them says that it is not nearly so wonderful that Jonah should have that adventure, as that he, a single foreigner, should convert a whole Assyrian city like Nineveh.

STUDENT

### Ignorance of Missionaries

IN a letter which was read at a meeting to celebrate the centenary of Protestant missions in China, Sir Ernest Satow said:

The Chinese are an ancient people, holding firmly certain beliefs and doctrines of their own, handed down to them along twenty centuries and more. We try to make them acquainted with what we believe to be a better rule of life. We ought, as it seems to me, to endeavor to make ourselves acquainted with the teachings of their sages and doctors before we undertake to replace these by what we have to offer. What is this but saying that among our missionaries there should be some at least who are scholars in the language, history, and philosophy of China, as well as others who are Christian theologians, able to give to every man that asketh a reason for the hope that is them.

It might happen that in the mountain fastnesses of China some could be found qualified to help missionaries to understand the true meaning of Christianity.

T.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
January the 26th, 1908

Total number of hours sunshine recorded during DECEMBER, 213.  
Possible sunshine, 311. Percentage, 68. Average number of hours per day, 6.88 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JAN.	BARO-METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL		DIR	VEL
20	29.830	58	52	54	52	0.00		E	4
21	29.862	61	47	50	48	0.01		E	4
22	29.724	58	48	50	50	0.01		E	5
23	29.514	62	50	52	51	0.22		SE	4
24	29.708	64	56	57	57	0.59		S	11
25	29.641	62	56	57	57	0.54		S	15
26	29.685	59	49	52	50	0.34		S	4



## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.

It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

ENGLAND AND IRELAND — Theosophical Book Co., 18 Bartlett's Bldg., Holborn  
Circus, London, E. C., England

GERMANY — J. Th. Heller, ob. Turnstrasse, 3, NÜRNBERG

SWEDEN — Universella Bröderskaps Förlag, Barnhusgatan, 10, STOCKHOLM

HOLLAND — Louis F. Schudel, Hollandia-Drukkerij, BAARN.

AUSTRALIA — Willans & Williams, 16 Carrington St., WYNNYARD, N. S. W.

CUBA — H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

MEXICO — Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

Address by KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15

AN APPEAL TO PUBLIC CONSCIENCE: An Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical  
Propaganda League, Point Loma .05

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BHAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East. .1.00

American edition; pocket size; morocco, gilt edges .15

CONCENTRATION, CULTURE OF (W. Q. Judge) .05

DEVACHAN; or the Heavenworld (H. Coryn) .05

ECHOS FROM THE ORIENT. (W. Q. Judge) New Point Loma Edition. Sm. 8vo, cloth. .50

Paper. .25

21 valued articles, giving a broad outline of Theosophical doctrines, written for  
the newspaper reading public

EPITOME OF THEOSOPHICAL TEACHINGS, AN. (W. Q. Judge); 40 pages. .15

FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century .15

and Related Position of. (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend: A Visit to KATHERINE TINGLEY (by John .15

Hubert Gruesel): A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the  
San Francisco Chronicle, Jan. 6, 1907. The above three comprised in a pamphlet  
of 50 pages, published by the Woman's Theosophical Propaganda League. .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335) .15

Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from  
NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

ISIS UNWRITTEN, by H. P. Blavatsky. 2 vols, royal 8vo, about 1500 pages; cloth; with .7.00

portraits of the author. New Point Loma Edition, with a preface. Postpaid, .2.25

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary .15

and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo, .25

cloth, 400 pages. Postpaid. .75

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the  
Los Angeles Saturday Post, December, 1902) .05

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author- .2.00

itative rules for treading the path of a higher life. New Point Loma Edition, .1.25

pocket size edition of this classic, embossed paper. .25

Bound in black leather .75

MYSTERIES OF ANTIQUITY (G. de Purucker) .05

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her .2.00

pupils. Square 8vo, cloth, .1.25

Paper. .25

A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Machell. A collection .60

of the weirdest tales ever written down by any mortal. Cloth .35

Paper

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by .10.00

H. P. Blavatsky. New Point Loma Edition; with Index. Two vols, royal 8vo, .75

about 1500 pages; cloth. Postage prepaid. .25

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky. .1.50

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .25

GREEK SYMPOSIA, as performed by Students of the Isis League of Music and .1.50

Drama, under the direction of Katherine Tingley. Already published (fully pro- .1.50

TECTED BY COPYRIGHT): .1.50

1 THE WISDOM OF HYPATIA .1.50

2 A PROMISE .1.50

NEW CENTURY SERIES. THE PITH AND MARROW OF SOME SACRED WRITINGS. .1.50

Ten Pamphlets, issued serially; Scripts, each .1.50

Subscription .1.50

Already published:

Script 1 — Contents: The Relation of Universal Brotherhood to Christianity — .1.50

No Man Can Serve Two Masters — In this Place is a Greater Thing .1.50

Script 2 — Contents: A Vision of Judgment — The "Woes" of the Prophets — .1.50

The Great Victory — Fragment; from Bhagavad Gita — Co-Heirs with Christ — .1.50

Jesus the Man (the only known personal description) .1.50

Script 3 — Contents: The Lesson of Israel's History — The Man Born Blind — .1.50

Man's Divinity and Perfectibility — The Everlasting Covenant — The Mysteries .1.50

of the Kingdom of Heaven — The Burden of the Lord .1.50

Script 4 — Contents: Reincarnation in the Bible — The Mysteries of the King- .1.50

dom of Heaven — The Temple of God — The Heart Doctrine — The Money- .1.50

Changers in the Temple .1.50

Script 5 — Contents: Egypt and Prehistoric America — Theoretical and Practical .1.50

Theosophy — Death, One of the Crowning Victories of Human Life — Reliance .1.50

on the Law — Led by the Spirit of God .1.50

Script 6 — Contents: Education through Illusion to Truth — Astronomy in the .1.50

Light of Ancient Wisdom — Occultism and Magic — Resurrection .1.50

Script 7 — Contents: Theosophy and Islam, a word concerning Sufism — .1.50

Archaeology in the Light of Theosophy — Man, a Spiritual Builder .1.50

OCCULTISM, STUDIES IN (H. P. Blavatsky). Pocket size, 6 vols, cl., per set .1.50

VOL. 1—Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

VOL. 2—Hypnotism. Black Magic in Science. Signs of the Times .35

VOL. 3—Psychic and Noetic Action .35

VOL. 4—Cosmic Mind. Dual Aspect of Wisdom .35

VOL. 5—Esoteric Character of the Gospels .35

VOL. 6—Astral Bodies; Constitution of the Inner Man .35

THEOSOPHICAL MANUALS. Elementary Handbooks for Students. .35

Bound in cloth, 16mo, price, each .35

Now Ready.

No. 1. ELEMENTARY THEOSOPHY.

No. 2. THE SEVEN PRINCIPLES OF MAN.

No. 3. KARMA.

No. 4. REINCARNATION.

No. 5. MAN AFTER DEATH.

No. 6. KAMALOKA AND DEVACHAN.

No. 7. THE DOCTRINE OF CYCLES.

No. 8. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.

No. 9. THE ASTRAL LIGHT.

No. 10. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSFERENCE.

No. 11. THE ANGEL AND THE DEMON (2 vols., 35c. each)

No. 12. THE FLAME AND THE CLAY.

No. 13. ON GOD AND PRAYER.

No. 14. THEOSOPHY: THE MOTHER OF RELIGIONS.

In Preparation.

No. 7. TEACHERS AND THEIR DISCIPLES.

No. 16. FROM CRYPT TO PRONOS; an Essay on the Rise and Fall of Dogma.

No. 17. EARTH: Its parentage; its Rounds and its Races.

No. 18. SONS OF THE FIREMIST; a Study of Man.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1—THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2—THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*

No. 3—MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4—THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

Two for 5c; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL, *The Path—Paraisal*

— *The Prodigal—The Bard—The Light of the Coming Day—Twisted Priest*

and *Prophets—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c; mounted .75

PATH MAGAZINE, THE—Vol. ix ('94-'5), Vol. x ('95-'6), each .2.00

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth .50

PATH MAGAZINE, THE—Back numbers; each .20

SEARCHLIGHT, No. 6—Full report of the Great Debate on Theosophy and Christ- .15

ianity held at Fisher Opera House, San Diego, Cal., September and October, .15

1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE Back numbers, each .20

UNIVERSAL BROTHERHOOD PATH .20

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each .2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangl (R. N.) .50

2 THE COMING OF THE KING (Machell); cloth, gilt edges .25

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50

EPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

Luz en el Sendero (M. C.), con Comentarios, paper .35

RESEÑA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective

Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

THEOSOPHIE UND DIE OKKULTE LEHRE

DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge)

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

## IN DUTCH

DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OCEAAN DER THEOSOPHIE (door W. Q. Judge)

DE RIDDER VAN KEIZER ARTHUR — Een Verhaal voor Kinderen, door Ceinnyd Morus.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

PIT EN MERG uit sommige Heilige Geschriften, 1<sup>o</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerders dan de Tempel. Een Gezicht des Oordeels. De Mensch Jesus.

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE ERW, en de daarmede in betrekking

staande positie van Vrijmetselarij en Jesuitisme, door Rameses

KATHERINE TINGLEY, DE AUTOCRAAT (De Geheimen van de Leer van het Hart)

LICHT ON HET PAD (door M. C.) Bound in morocco or paper

HET LEVEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

DE MYSTERIE DER OUDHEID, door G. de Purucker

(Vertaling uit *The New Century Path*, overdruk van de *Nieuwe Eeuw*, No. 12)

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (Leerling). pp. 42

## IN SWEDISH

BHAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL TEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI af H. P. Blavatsky } Prices according to size

" " William Q. Judge

" " Katherine Tingley

HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley)

LJUS på VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

NEW CENTURY PATH (selected articles) 52 nr

NEW CENTURY PATH—Raja Yoga N.r., med 122 ill.

STJÄRNAN SÄGO- OCH POESAMLI.

ÖPNING I KONCENTRATION (William Q. Judge)

SAMTAL I OKKULTISM (William Q. Judge)

STUDIEN ÖVER BHAGAVAD GITA (126 sidor) (William Q. Judge)

TEOSOFI FÖR UNGDOM

TYSTNADENS RÖST (H. P. Blavatsky)

MYSTERIES OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (Jefnadsteckning)

TEOSOFI OCH KRISTENDOM, Gemäla till Prof. Pfannenstilt (Dr. G. Zander och F. Kallberg)

ASJENS LJUS (Sir Edwin Arnold). Bound and Unbound.

DEVAKAN } (William Q. Judge)

MÄNNISKOLIVETS TRENNING PLAN, med flera }

OM OKKULTA KRAFTER OCH DERAS FÖRVÄRFVANDER }

NÄGRA TANKAR OM KARMA, med flera. (William Q. Judge)

KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN }

DÖDSSTRAFFET I TEOSOFISK BELYSNING, med flera (William Q. Judge)

Etc. Etc. Etc.

## PERIODICALS

INTERNATIONAL THEOSOPHICAL CHRONICLE. Illustrated. Yearly

subscription, postpaid .1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The

Theosophical Publishing Co., Point Loma, California.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

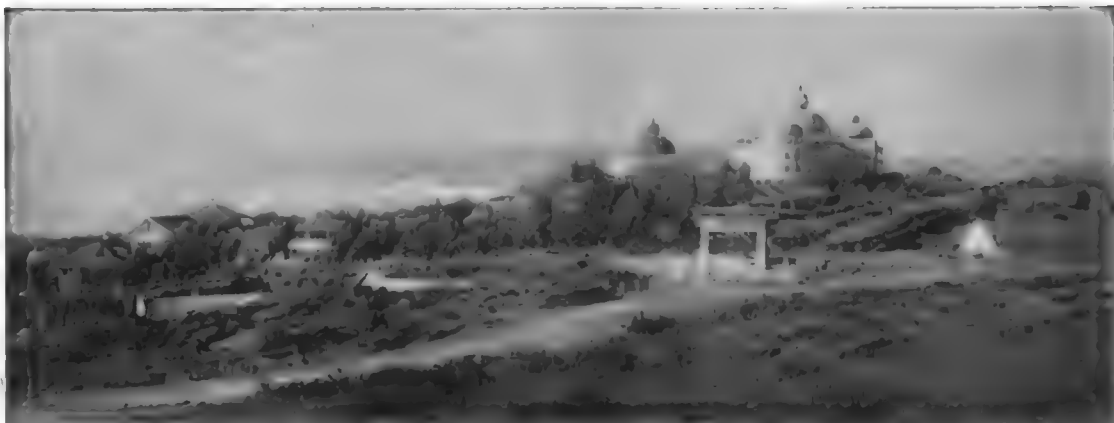
between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS  
THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS  
RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA  
THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA  
CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE  
THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"  
POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET  
**The THEOSOPHICAL PUBLISHING CO., Point Loma, California**

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 12

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 104

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

FEBRUARY 9, 1908

No. 14



**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."  
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.  
The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 14

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>	What is Christianity? Still Another Definition
	The Ancient South Coast of Europe
	The Advance of Meteorology
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>	Spiritual and Psychic
	"A New Religious Order"
	Definitions
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>	Buddhist Remains in Assam and Benares
	The Impenetrable Screen of Antiquity
	How "Primitive Man" Invented Pottery
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>	Other Electricities
	Educating the Bacilli
	The Origin of Bacteria
<b>Page 7 — NATURE STUDIES</b>	Floods and Their Prevention
	Africa: Past Homes of Man
	Night (verse)
	Sunset: Tokaichi, Japan (illustration)
	Dates in the Colorado Desert
<b>Pages 8, 9 — WOMAN'S WORK</b>	The Virtue of Freedom
	The Earth's Lament (From the Irish)
	A Corner of the Salon of Ancient Sculpture, St. Petersburg Palace of Fine Arts (ill.)
	Jottings and Doings
<b>Page 10 — OUR YOUNG FOLK</b>	Right or Wrong
	When the Woods Turn Brown (verse)
	Two Pictures
	Raja Yoga Pupils in an Art Class, Point Loma (illustration)
<b>Page 11 — CHILDREN'S HOUR</b>	A Fairy Tale of Science
	Laughterland (verse)
<b>Page 12 — THEOSOPHICAL FORUM, ISIS THEATER</b>	Lomaland Students at Isis Theater
<b>Page 13 — ART, MUSIC, LITERATURE &amp; DRAMA</b>	The Lyric in Music and Poesy
	The Journeyings of Simple Song
	The Winnowing of the Corn (verse)
	Color Photography the Handmaid of the Arts
<b>Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>	Symbolism of the "Archer"
	Hypnotism and Crime
<b>Pages 15, 16 — STUDENTS' PATH, ETC.</b>	The Spirit Taketh No Stain (verse)
	The Old Lighthouse
	Friends in Counsel
	Work
	Theosophical Forum
<b>Page 17 — GENERAL</b>	How Shall We Deal with Degenerates?
	Lord Kelvin
	A Real Pocket Library
	Ancient Surgery
<b>Pages 18, 19, 20 —</b>	Meteorological Table; Advertisements; Book List

### What is Christianity? Still Another Definition

ONE of the chief advantages of this Review is that it is a focus where the many and various rays of modern thought converge, often to their mutual inconvenience; and that it therefore enables the reader to consider in juxtaposition theories which if taken separately might lead him astray. The old saying, "How happy could I be with either," has its corollary in the saying, "How could I possibly get along with both?" and that this applies to theories of Christianity, sundry articles in the CENTURY PATH have from time to time aimed to show.

Among the various attitudes adopted by those who desire to uphold the ancient authority of their religion under the destructive light of modern criticism is this,—that while Christianity has affinities with all other religions, it is far and away the best of them all; and that we may therefore securely accept all the revelations of modern scholarship and feel certain that Christianity will prove its pre-eminence by its merits. This view is indeed hard to maintain; yet, even if maintained, it will meet with some opposition from those who base their religion upon authority, or upon the Gospels.

Another point to be noticed is the agility of some advocates of Christianity. They first fight the Biblical critic inch by inch in order to maintain their exclusive ground; and then, forced to yield it, try to identify themselves with the victorious party and claim his conquest as their own.

Professor Bousset's new book, *What is Religion?*, is reviewed in a London contemporary from which the following is quoted or condensed. It is described as "a brilliant historical essay about religion, informed and inspired by a single idea." That idea is:

Not only in Christianity is the highest point reached, but in it all former lines of religious thought appear to converge.

Until lately, we are told, almost all official advocates of Christianity argued its truth from its isolation. In Judaism alone was Christianity allowed to find affinity. Analogous traits in other religions were laboriously explained away. The workings of the Holy Spirit were to be sought for by Christians only in the Hebrew Scriptures until the year of our Lord, and after that only within the precincts of Christendom. But such an evidence to Christianity was bound to be destroyed. Yet out of its ashes has

arisen a far stronger proof, so we are told.

The learned men have wrested one sword at least from the hand of the sceptic, and have put it into the armoury of the Church. From every age and from every country, out of every civilization and every stronghold of thought, Professor Bousset marshals his witnesses to Christ, the safety of whose kingdom can never, he believes, depend upon its circumscription, but is broad based within the heart of man upon a consensus of aspiration, a common hunger, and a common satisfaction.

This is certainly a graceful yielding of the position, but rather ungrateful to those staunch predecessors. The critics will never catch the Church if it continues to perform such evolutions; but so long as it is satisfied merely to "save its face," they may be willing to concede it that harmless privilege. It is action that will count in the future, not mere posing and asseveration.

An evolution of religion is traced, conformable with the ideas of history conceived by the primitive Western scientific imagination—ideas now waning before the light of a brighter dawn of knowledge. At the beginning comes the religion of the savage; and as the savages are supposed to combine their tribes into nations, the several tribal gods unite into a pantheon. The Professor is good enough to say that led by the Old Testament writers, the world has undervalued the spirituality to be found in polytheistic religions, and that there are portions of the *Book of the Dead* not unworthy of a place beside the psalms of Israel. He discerns a great religious wave between the eighth and sixth centuries B. C., and after this great efflorescence he divides his subject into two divisions which he calls the religions of law and the religion of redemption, the one seeking to uphold the faltering steps of man by the galling support of the minutest discipline, and the other to deliver his soul from the unending sorrows of the actual. In this connexion he contrasts Gautama Buddha and Plato.

Finally we come to Christianity, in which the two religions, that of law and that of redemption, combine and meet. And what is Christianity?

Christianity is to be found in the teaching and in the personality of Christ.

Very good; but, as has been shown in the CENTURY PATH, there are earnest advocates of Christianity engaged in asserting that Christianity does *not* rest on the personality of Christ. Each teacher cuts away everything but

his own standing ground, and between them all there is no standing ground left at all.

Then we get the emasculating religion of intercession and vicariousness set forth explicitly; and also the idea of the personal God. To quote from the review:

**The "Personal Universal Being" again**

Christ redeemed men from the terror of the world by assuring them that when man aspires to God the old passes away and a new life is begun, and by bringing them into relation with "a personal Being" whom he calls "Father," for "the Gospel expresses in unsurpassed fashion the idea that the nature of God is not that of a universal impersonal existence." He transformed the idea of judgment which strikes terror into the human consciousness by changing the center of moral gravity from action to motive, thus allowing a place for repentance. "He knew that as soon as the Divine 'Thou shalt' began to stream through the consciousness of man, earth-born man would oppose this voice, and then a mortal combat would arise. *He knew that in this combat we should never reach the goal appointed for us.* And because he knew this Jesus revealed to his people a God of forgiveness, a God who does not look to the performances but is content with the disposition that begets goodwill, and daily forgives sins. Here the Gospel of Jesus reaches its supreme height."

Let it be observed first that this very doctrine of forgiveness is being abandoned by many prominent advocates of Christianity,

**An Unmanly Enfeebling Doctrine**

from some of whom we have quoted, in favor of the idea that man can save himself by virtue of the Christ in him.

Here, however, we have an eloquent preacher, clinging to the old doctrine. And is it not an enfeebling doctrine! Actions are to be excused because man's earth-born nature will oppose his attempts to follow the Divine "Thou shalt." Good intentions only are to be deemed sufficient. Jesus came to assure us that God would not expect us to maintain this conflict with the earth-born self, but would let us off and excuse us, daily forgiving our faults and failures. And this doctrine is praised, both by the author and his reviewer, as the most comforting, joyous doctrine ever revealed. It may be comforting to some souls. But there are others who will absolutely refuse to believe that they cannot overcome the earth-born self, and must forever lose in the conflict, and need the daily excusing of their errors. There are those who will feel humiliated beyond endurance by the idea that salvation is to be bestowed on them

**"Predestined Failure"!**

like a charity by an insulting deity who trusts not the man he has endowed with his own Divine Breath. It is impossible to find terms too strong to

condemn the doctrine expressed in the words, "Christ knew that in this combat (with the earth-born man) we should never reach the goal appointed for us." It strikes at the very root and source of all human hope and strength. For the one thing that makes man what he is, raising him above all the beasts of the field, is his Divine prerogative, the *Divine Spark* breathed into the clay. Man can never be vanquished — *unless this can be taken away from him.* The best way to set about depriving him of it is to begin by destroying his belief in it, his confidence in it. Is not this the very thing that the preacher and his reviewer have

done in the words quoted above? What is to be thought of Christian ministers who preach to the people that they are not Souls but mere earth-born men; that they will never win in the fight with their lower nature? One may be pardoned for wondering if they are not in a conspiracy with the scientists who teach us that we are only a higher kind of ape.

**Another Doctrine of Ignobleness**

It is needless to say that Theosophy is unconditionally opposed to any attempt, under whatever guise, to deny the inner divinity of man, and cannot but recognize in such attempts the working of a power (with which people either consciously or unconsciously identify themselves) that is destructive to the human race. Theosophy proclaims the eternal Truth of man's Divinity — that man *is* a Soul — and that by the power of his own Divinity, he can rise superior to the man of clay and subdue his earth-born nature. And Theosophy maintains that this is the true doctrine of the Christ, in which claim Theosophy finds itself supported by many Christian ministers. Any man in whom the Divine Self has fully mastered the personal self is a Christ, and there have been many such, some known to the world, others unknown. It is the destroyers of Religion who have converted the man Jesus into a unique being and denied to man the very divinity which Jesus in the Gospels is represented as affirming. And so well did these destroyers of Religion succeed, that today people not only accept their falsification but actually glorify it as the original Christianity.

**An Undermined and Divided House**

Another monstrous idea is that the progress of humanity since the Christian era has been due to the influence of these doctrines. Against this Theosophy says positively, with ample support from history, that these doctrines have acted as a continual clog on human progress, and that the human Soul has only won its way by fighting them down.

As to the personal God, it has been shown that the word "personal" implies limitations which cannot be attributed to Deity without denying the power and supreme goodness of Deity; for the word "personality," unless interpreted in such a wide sense that the word ceases to mean what it does and means something entirely different, involves limitations such as pertain to the mortal mind of man. But this circumstance is evidently no obstacle to our preacher; for is not his Deity a capricious, inequitable God, that bestows not according to merit but by favor? The whole thing goes to show how the idea of personality in Deity is bound up with the idea of partiality and caprice.

**Caprice and Personality in the Place of Law**

But there is little need, nowadays, for Theosophists to combat the idea of vicarious salvation, or the idea that intention counts above merit. The modern world no longer stands for such doctrines, which are left to the revivalists and bigots. Advanced Christianity is teaching a manlier doctrine and has no more use for the supposed effeminate Jesus of by-gone days. The different schools of Christian thought may be left to settle their various interpretations with one another. STUDENT

## The Ancient South Coast of Europe

THE northern part of Africa was once an integral part of the continent of Europe, what is now the straits of Gibraltar being dry land; while to the south of this northern part of Africa rolled the ocean. There is a very distinct line of demarcation between the northern part of Africa and the desert south of it; while there has always been an affinity between the northern coast and the south of Europe. It was a part of European civilization. This region is a table-land flanked by mountains north and south, and there are rocky ridges running parallel with these mountain ranges between them. South of this comes an arid but habitable region, and south of that the desert. In the east the transition from fertility to desert is most abrupt, the scarp of the Atlas running right down upon the desert. This scarp is pierced in its most precipitous part by a gorge, through which runs the Wady Biskra, and the passage was used by the Romans as a road and the French built first a road and then a railroad along it. A writer in the *Bristol Observer* describes the sudden change of scene in traveling this way. First there are fields of cotton, temperate trees, and rugged ridges cropping up from the cultivated soil; and but for the camels the traveler might think he was in western America. He comes to an inn of French architecture, surrounded by a cool quiet garden and with the river running by it. He walks on a few hundred yards through the gorge and suddenly, at a corner, comes upon the unrelieved desert in all its glaring barrenness. T.

## The Advance of Meteorology

THE young science of meteorology has at last emerged from the chrysalis stage and taken to itself wings! Instruments are no longer located merely on the surface of the earth, but ascend daily at Mount Weather, Virginia, to altitudes of sometimes more than four miles above the sea. This is accomplished by means of eight kites carried in tandem. Vertical gradients of temperature, etc., are thus recorded; and it seems clear that when this improved system of observation becomes more extended we shall have a better acquaintance with the behavior of the upper air-layers than hitherto. A few mountains have been utilized for years, but such points are usually very far apart; and the local conditions produced by mountain-chains, though fairly known, require to be supplemented by a knowledge of those prevailing above extensive land plateaux. Many unsolved problems of the upper air probably have a considerable influence, if not a controlling one, on the conditions in the lower strata.

As such aerial observations extend, the temperature charts for various altitudes will become more and more instructive; and when connoted with variations of humidity, electric potential, wind directions and velocities for depths of four or five miles, we shall be armed with a mass of facts perhaps enough to revolutionize present methods of forecasting.

There seems little doubt that the prescience possessed by certain plants and animals is related more to the "electrical" — to use this word for various subtle forces — state of the air than to its temperature or relative humidity. More aerial research is needed. STUDENT

## Some Views on XXth Century Problems

### Spiritual and Psychic

THERE is a considerable number of men of science today who are in their own persons very remarkable examples of the power of repeated denial, of auto-suggestion. Over a large area of their minds broods the thick hypnotic fog, quite sun-proof. They are not forces in the world of thought, but the remains of a reaction. For centuries the Inquisition had been saying: Under penalty of fire thou shalt believe the whole of this to its last detail, and not a detail more; thou shalt think exactly along this line and to this point thereon, no other and no farther.

Naturally there was a reaction. On the crest of the Reformation wave men decided *not* to believe the whole of this; on the crests of subsidiary waves some decided not to believe *any* of it nor anything like it and to think along a line running the opposite way. The great wave was a reaction from what was false and from improper restriction; some of the following waves carried some men from what was true and even from the restrictions of fact. If the Church recognized the existence of, permitted and even enjoined belief in the phenomena now called "psychic" and "Borderland," these, because other teachings were going overboard, must go too.

And so it remained until about the last quarter of the Nineteenth century. But facts will not be forever denied, and at last the facts in question (along with a fringe of pseudo facts) compelled their own general re-acceptance. But some of the men of science, seated on the lesser waves and too preoccupied with material investigation, had closed their minds too tight. And to their pupils they taught the fashion of closing *their* minds also. The method was auto-suggestion, denials; and the success might be envied by a modern faith-healer in his denials of the existence of the disease he is trying to cure by them. "There are no psychic phenomena; there are no psychic phenomena," — that is all that it is necessary to say, to write and to print. A certain Professor has just been using print in this way. He says:

The problem's of man's destiny, of a possible future life, of extraordinary powers of foreseeing events, of seeing things at a distance with the spiritual eye, etc., are certainly far more worthy of investigation than any problems now undertaken. But — these problems *have* been undertaken; . . . whole series of volumes have been published. And — the result has been entirely negative, not one single fact bearing upon any of the problems has been established. [!!!] . . . If telepathy or thought-transference had even the most microscopic foundation in fact . . . etc.

But progress and disentanglement may in their turn produce another reaction. When science is fully convinced of the reality of such phenomena as telepathy, clairvoyance and post-mortem persistence, the first exclamation may be that the human soul has been discovered and demonstrated. Then it will be discovered that the finer senses, if not material in our present use of that word, are yet not spiritual and *are* material if we give the word

a wider range; and that so too is that temporarily surviving entity which, of the total man, is or will be accessible to some amount of scientific investigation.

Whereupon, all this being shown as in some sense material and obeying material laws, the soul itself, as a spiritual being, will be again denied. And the more so since it will be perceived that to demonstrate immortality by demonstrating phenomena in time, is impossible.

The soul will not be demonstrated objectively. It is its own witness and proof in each man's deepest consciousness, if he will search. And when he has found he will not require any demonstration of immortality; he will know the real meaning and import of life; he will know his own place in nature as one of her fashioners according to the grand plan; and he will begin to know what are powers and wisdoms really spiritual as distinct from those which are merely psychic.

Those who would intelligently watch the progress of science must begin by trying to understand this distinction. Otherwise they will but land in a new materialism. STUDENT

### "A New Religious Order"

THE Rev. Dr. Newman Smyth, of the First Congregational Church, New Haven, thinks he sees signs of the passing away of the old Protestantism and the old Catholicism. In their separated forms they are to give place to a higher unity, a "New Catholicism." Neither, standing alone, and in its old form, is now acceptable to the spirit of the age.

The Protestant faith is losing mastery over the controlling forces of modern life. . . . For one thing Protestantism has lost the old authority of the church. It has lost it in its own families. . . . Protestantism has lost the voice of authority also in the state; our churches, as churches, are not accounted to be political powers. More than this, Protestantism, as organized, or, rather, as it is disorganized in our churches, has lost control over large areas of religious thought. . . . Protestantism has lost power to give to the people a good religious education. etc., etc.

It is to the Modernist Catholics, those who, whilst maintaining their right to the old name, maintain also their right to think for themselves, that he looks for the nucleus of the new fusion. By them he finds his own "religious thoughts and tendency truly represented." Indeed his words suggest that in his view the fusion may consist in a mergence of actively progressive and thoughtful Protestants into the Modernist Catholic body. This, thus reinforced, will be the church of the future. His conception is thus much narrower than that of the last Bampton lecturer, whom he quotes:

I see the signs of a new religious order, the greatest that the world has known, drawn from all the nations and all classes, and, what seems stranger yet, from all churches.

That is better — "*from all the nations.*" But in that case the new "order" will certainly not be Modernist Catholic, nor even Christian — though its membership will in-

clude Christians who will not or need not have swerved from their Christianity. It will get its inspiration from the source which has inspired the foundation of *every* great religion and inspired the heart of every sincere and humanity-loving adherent of any of them. The religions are partial presentations to suit particular times and peoples, and if all peoples are to be gathered under one religious standard the name thereon must connote no individual country, epoch, teacher, or church. As time goes on, and the mind of humanity ripens and its heart opens, it will be possible for each successive teacher to give more and more of the one Divine Wisdom, Theosophy; but *that* name is neither of time nor place. It was revived by H. P. Blavatsky and preserved and accentuated by her successors W. Q. Judge and Katherine Tingley, precisely to call attention to the unity of all great religions underneath their diverse forms, to their fractional expression of Divine Truth, and to a directer path to that Truth than through any of them.

STUDENT

### Definitions

A WRITER in the London *Quarterly Review*, dealing with "conversion," curiously exemplifies the logical result that comes of personalizing the Divine.

Conversion he defines as the attainment of freedom by the will. Then, immediately, he proceeds to define it further and otherwise as the *surrender* of the personal will to be guided by the Greater Will, "who is God." The word "who" indicates the personalization. Conversion is therefore the upward transfer of the will from one servitude — that of the selfish and sensual nature — to another — God. Directly that God is thus entitiated, "he" is limited, circumscribed, and other-ed from the individual; "his" will acts from a placed center, and man must subject *his* will to that other. Where is the freedom? Or have we only freedom enough to choose our servitude?

For the Theosophist at any rate, no such paradox is in the way of clear thought. God is not furnished with a will nor a Will; a will implies obstacles, delay, even possible complete balking. God is not defined further than as the unthinkable source of all the ideals that arise in man's highest consciousness, and of the impulse to realize them in act. It is the ground-essence of the being of the diviner man within the physical man. More than that can be *known*, but such knowledge is beyond *thought* and therefore words. The real knowledge comes of self-realization, but must perforce be silent. The very nature and movement of thought is to deal with the finite, the separated. It cannot deal with the ground of being of that soul of which it is itself but one of the functions. Only in his moments of silence, the true worship, can man get beyond thought into that true feeling which ripens at last into knowledge. Of that highest knowledge he will not try to teach others; he will try to show them the way to get it for themselves. They too can get it, for the ground of their being also is divine, God. STUDENT



# Archaeology

# Palaeontology

# Ethnology

## Buddhist Remains in Assam and Benares

THE *Mahâ-Bodhi and United Buddhist World*, organ of the Mahâ-Bodhi Society, Colombo, Ceylon, gives some accounts of relics of ancient Buddhist power, showing how magnificent was the architecture during Buddhist times and what rich prospects await the labors of the archaeologist in India.

Not far from Tezpur, says the *Times of Assam*, there is a hillock on the bank of the Brahmaputra, known as Bamoni Hill, with architectural ruins of colored granite. They are part of a great Buddhistic monastery which was converted, after the overthrow of Buddhism, into a Hindû shrine. The word Bamoni is said to be a corruption of Bormuni, "great muni," i. e., Buddha. The image of the Bormuni was replaced by Singha-Bahini, the relics of which are still visible in the neighborhood.

At Singri Parbat, on the north bank of the Brahmaputra, about 25 miles west of Tezpur, there are ruins which inspire every visitor with regret for the mighty days of Buddhism. There was formerly in the temple an image of Gopeswor (Gopa Îswara, "Lord of Gopa"); and, though it is no longer there, the spot is visited by Buddhists from Bhutan and Tibet, who come from beyond the snowy peaks of Himâlâya to give their offerings every winter. The Gopeswar is worshiped by the Hindûs as their S'iva, and has long been in their possession.

The Superintendent of the Archaeological Survey in the Frontier Circle records in his report some interesting finds of ancient Buddhist sculpture at Sahribahlal. He was led by a villager to a site where a large number of "buts" had been found; and, on excavating it, he found the ruins of an ancient religious establishment with a monastic quadrangle to the east and religious precincts to the west. Numbers of large Buddha and Bodhisatva figures were discovered, showing great delicacy of execution and still in perfect condition. The establishment was apparently destroyed by fire.

The Director General of Archaeology in India sends to the *Mahâ Bodhi* a note on explorations at (Sarnath) Isipatana, Benares, which shows what is yet in store for archaeology in India. In 1794, it appears, some workmen of the Diwan of Raja Chet Singh of Benares were digging for bricks on the site of Sarnath when they struck on the treasure chamber of a large brick stûpa with a heavy stone box inside, which they rifled of its contents. Most of the treasures were disposed of by the finders, but a green marble casket with a few charred bones, and some pearls, rubies, and gold leaves were preserved. The spot thus became a favorite hunting ground for treasure seekers, and cart-loads of images and terra-cottas are said to have been carried away.

In 1835 were unearthed a monastery and a shrine of a late period, and a large collection of bas-reliefs. Twelve years later another explorer exposed the foundations of numerous stûpas and shrines, and others continued the

work with further discoveries at intervals. The material found was, however, almost all either used for building or allowed to crumble to ruin. But in 1905 the Archaeological Department decided to clear up the site and collect the remains into a local museum. The vestiges of ancient ruins that have been excavated consist of a "Main Shrine," 95 feet by 90, and 18 feet high; around which is a thick concrete pavement extending some 40 feet in every direction, having on it a number of smaller chapels and stûpas ranging from the Kushana epoch till the 11th century.

West of the main shrine was the top of the broken shaft of a sandstone column, which must have been about 50 feet high. Its capital, 7 feet high, is of the Persepolitan bell-shaped type, surmounted by four magnificent lions sitting back to back with a wheel between them. This is a symbol of the "Lion of the Law" and of the law of cycles; the lion is a symbol of the Heart-Doctrine. These lions and the reliefs below them are masterpieces of the plastic art treated with a reserve and simplicity not to be surpassed in India. That the column was set up by the Emperor Asoka is evident, not only from its character, but from the presence of an edict of that Emperor still *in situ* on a portion of it. STUDENT

## The Impenetrable Screen of Antiquity

THE following quotation from the *Christian Register* illustrates the gradually changing ideas of current opinion about antiquity,—changes along the lines which H. P. Blavatsky forecasted in 1888 when she said that though her statements would be rejected in the nineteenth century, in the twentieth, scholars would begin to recognize the truth of her teachings about antiquity. Still earlier (1877 in *Isis Unveiled*) she demanded "for a spoliated past that credit for its achievements which has been too long withheld; and a restitution of borrowed robes and the vindication of calumniated but glorious reputations." It is interesting, however, to observe how old superstitions still live on in close intimacy with the new ideas.

How little we know about the history of the world which lies behind what Lord Bacon described as the impenetrable screen of antiquity is shown now and then when the curtain is lifted and we get glimpses of a high civilization existing in Asia and Egypt more than four thousand years B. C. We have now pottery, statues, and castings in bronze which match the work of artists who wrought in Greece three or four thousand years later. It is difficult to trace a thread of continuity between the civilization of these ancient times through vast periods before the appearance of Greece and Rome and the modern world. We have hardly begun to write the history of the beginnings of civilization or to learn what has happened to man on his upward course.

The writer evidently still thinks that the "beginnings of civilization" are to be sought at some comparatively recent epoch, though he is forced to place that epoch somewhat further back than before. Also he implies the necessity of tracing a thread of continuity between the Asiatic artists whom he mentions and the

Greeks. The whole scheme of human races, as imagined by scholars, is much too modest and insignificant. Theosophists, following the clues given by H. P. Blavatsky, place the beginnings of civilization very much further back, thus conceding sufficient time for the widest divergencies and the most intricate complexity; so that some races now on earth may be closely related to one another, while others may be derived from branches which have diverged from a far remoter root.

Again we find the superstition that the history of man has consisted of a single upward movement. This is contrary to the general plan of the universe as manifested in all movements; for these movements are seen to be cyclic and to consist of alternate ebbs and flows. From the small cycle of a human heartbeat, through the larger cycle of day and night, through the seasons of the year, up to the largest cycles of time, there is this ebb and flow, and throughout it all the one continuous stream of progress. Moreover there are many different races on earth at the same time, all in different stages of their life-history.

As a consequence of these two facts—the multiplicity of cycles and the multiplicity of races—we must expect to find the past history of mankind a record of continual rises and falls, successive waves of civilization overspreading now one region, now another. If we can trace any civilized race back to a stage of ignorance, this does not mean that that was the origin of civilization; for behind that stage of ignorance we shall find the traces of other civilizations that were before. The world is very old; and until we allow to humanity a past history of many millions of years, as we allow them to the other orders of creation, we shall never get a reasonable view of that history. STUDENT

## How "Primitive Man" Invented Pottery

AN illustrated paper describes, with a page of photographs and many approving remarks, the theory of an archaeologist that primitive man got the idea of making pottery by copying the cup-shaped flint nodules found naturally. Seeing these, and at first using them as cups, he afterwards got to copying them in limestone. The archaeologist discovered a number of what he calls "flint factories" in Egypt, where these cup-shaped flints are found; and with some of them were hollow limestone vessels.

One would suppose at first sight that the limestone cups are the natural molds from which the flints came; we are not told what reasons the archaeologist has for thinking them to have been manufactured. However this may be, the idea that pottery was invented in that way will strike most people as both unnecessary and absurd.

Science often complains of the lightness and flippancy with which the public is apt to regard some of its pursuits and pronouncements, but it has only itself to blame for it when it indulges in such trivialities. This comes of being hypnotized by dogmas that seem to disorganize the reasoning faculties. STUDENT

# ❖ The Trend of Twentieth Century Science ❖

## Other Electricities

THE day is not far off when all chemical phenomena will be explained in terms of electricity or magnetism and when our conceptions of the latter will be correspondingly elaborated. Similar magnetisms, or similar charges on spheres, repel each other; but positive and negative in magnetism, or in the charges on spheres, attract. But suppose we had a negative sphere which, placed among a number of positively charged ones, did *not* attract them all, but only those of say a certain shape; nor attracted all even of them, but some small definite number. Suppose we found that other negative spheres of different shapes also exhibited precise preferences as to the number and shape of the positive ones with which they were thrown into relationship.

Something like that is the case with atoms. An atom of say nitrogen will not combine with one or more of *any* other element, but only *some* other elements; and in the case of elements with which it will combine, it has definite ideas as to the number of atoms of them with which it will unite. So with the other elements; each has unchangeable preferences as to its associates and their number. These preferences constitute the leading chemical qualities of the atoms. Their analogy with the much simpler electric and magnetic preference of positive for negative, is obvious. The modern notion is that the two are identical; but that the chemical affinities indicate the existence of very complex forms—or behaviors, the same thing—of electricity and magnetism. It may be that there are seven main forms of this force, corresponding with the seven great families of atoms.

Chemistry is now in search of the reason for these diverse preferences of atoms. It is inclined to look for their cause to the number and grouping of the electrons that compose the atoms. But having found that, it would still have to find the cause of this number and grouping. If it resolved the electrons into still smaller units and found there, in a still subtler grouping, a deeper cause, it would still have to face the cause of that.

But for a century or two it may shirk the final issue. It may propound hypotheses which seem for a while to work. But at last it must come to the wall, the wall it can only pass by admitting that the deepest and first grouping, the cause of all the successive ones, is the work and manifestation of cosmic ideation. There is an idea embodied in the atom, at work in accord with the cosmic purpose. And this purpose is to bring the atom to ever clearer and clearer consciousness, and at last self-consciousness. It works itself out through the interaction of that atom with others; and they have such and the other interactions precisely laid down in their constitutions because the whole of nature is a definite and organized army of workers with precise paths and tasks. The conscious intelligence of living beings is not a set of accidental fermentations in the countless test-tubes, but was the objective from the first of the series of integrations. STUDENT

## Educating the Bacilli

PROFESSOR BOTTOMLEY, of King's College, London, has been making some interesting experiments with the nitrogen-fixing bacteria which grow around and in the roots of the leguminosae plants. He was puzzled to account for the fact that it is only this particular group of the vegetable kingdom that is thus served and is thus enabled to grow in soil containing no nitrogen. The bacilli collect about the roots, penetrate the root cells, stimulate and distend them into masses, feed on the carbon they contain, and in return feed them with the nitrogen which they have taken from the air and worked up into assimilable form. They feed the roots by ultimately dying; and, rich as they are in nitrogen, are then dissolved and eaten by the plant. Some, however, remain alive in the soil, multiply, and are ready for the next crop of beans or other legumes.

The tomato, like most plants, is not served in this way, requiring to have nitrogen ready for it in the soil derived from the decay of vegetable matter. Professor Bottomley took some legume-bacilli, kept them from their proper food and habitat, and gave them only tomato juice for ten generations. They got accustomed to the new diet, adapted themselves thoroughly to it, forgot all about the legumes; and, when planted with tomatoes in the soil, attached themselves to *their* roots as their ancestors had to the legume roots, and served their new hosts in exactly the same friendly way. The tomato crop resulting was correspondingly increased and enriched. The promise to agriculture of this experiment cannot be measured or even imagined. It probably means the superannuation, so to speak, of the costly chemical fertilizers.

But why did not nature do this herself? Why did she leave it to Professor Bottomley? Her answer would probably be that she did very well without it. The death of old vegetation was enough for the new. And in earlier ages she may have employed it very liberally, or the plants may once have had a power of fixing their own nitrogen which, once that vegetation was well started, was no longer needed and has atrophied. She cannot object, however, to man with his ever growing needs, reviving her old trick.

Nevertheless between the nitrogen of decaying vegetation and the roots of plants there is a layer of bacteria. Plants need that this decaying matter shall be reduced to a certain point of decay before they can take it up, and the agents for this are bacteria of many species. And so one naturally suspects that some of these bacteria are descendants of others which in times far past were able to fix the atmospheric nitrogen; but which, since decaying matter is nearly everywhere present, and since that work is easier, lost their old power. Even the legume-bacilli, if supplied with plenty of dead vegetation, often cease to take the trouble to go to the atmosphere and in a few generations lose the power to do so. Bacterial species are probably very fluid. STUDENT

## The Origin of Bacteria

PROFESSOR DUNBAR, Director of the Hygienic Institute of Hamburg, has published some remarkable researches on the origin of bacteria. As they have extended over several years, were conducted with extraordinary precautions, were very numerous, and have been recorded and now published down to the last detail, it would seem that they may be taken as conclusive.

The upshot of them is that bacteria are, and were primarily, degradation products in and of higher organisms.

Bacteria are plants, but destitute of chlorophyll, the green coloring matter in whose presence plants are able to fix the carbon of the aerial carbonic acid and weave it into their structure. They are therefore in the lowest layer of plant life. The next higher layer of plant life, containing the algae, *has* chlorophyll. Algae are found wherever there is water, and they vary in size from minute unicellular organisms up to the largest sea-weeds.

The essence of Professor Dunbar's experiments is that certain algae, subjected to slightly unfavorable conditions—the addition of various chemicals to the water in which they were living—underwent a set of changes culminating in their transformation into bacteria. Says Dr. Lauenstein in the *Scientific American*:

These phenomena included the vanishing of the green color, the appearance and multiplication within the cells of light-colored spherical bodies of high index of refraction, the rupture of the cell walls, the discharge of their contents, and the transformation of the latter into bacteria of various forms including globular cocci, rod-like bacilli, spiral and sarcine or quadruplex forms, and into yeasts and moulds with their characteristic textures and spores.

Presumably the bacteria thus originating, maintain their form henceforth and reproduce their like.

The experiments confirm the teaching of Theosophy—that those almost infinitely minute life-monads which during normal life subserve the processes of the cell in which they live, at a certain point in its history aggregate into destroying instead of serving units. As they helped to build, so, when the life of the cell is nearing the end of its cycle, in new groupings they become destroyers. Finally the groups may become large enough to be visible as spores and bacteria. These, as science suspects but has not yet proved, may with changed environment change their type and add others to the apparently fixed species at any time existing.

We know now that a molecule is an aggregate of separate units, and that an atom is also an aggregate of units. Science has not yet suspected that cells and unicellular organisms may likewise be aggregates of lesser living units. The nucleus behaves as if in some respects independent of the cell. The "chromosomes" within the nucleus, of varying number and often numerous, also have some amount of independent life. And so again do some infinitesimally minute granules within the chromosomes. Is that the end? STUDENT

## Nature

## Studies

## Floods and Their Prevention

**F**LOODS cost the United States \$100,000,000 a year, according to a Geological Survey Bulletin. Not only do the floods themselves destroy a great deal of property, but the mere menace of them prevents the development of vast areas and limits the usefulness of still vaster tracts. The greatest item of loss is, however, that of the water itself which runs to waste when it is so urgently needed in times of drought. A very conservative estimate of this loss places it at five times that of the more tangible results of flood damage; and if this water could be stored for future use it would be worth \$500,000,000 annually.

Floods are not inevitable calamities; much can be done to prevent and mitigate them. The chief measure is of course our old friend forestry; for the Forest Service is not concerned with the preservation of lumber alone but also with the preservation of watersheds. A watershed covered with vegetation acts like a sponge, its rooty soil holding the rain-water and letting it out slowly into the drainage channels. But a denuded slope allows the rain-water to rush precipitately down the runlets, causing floods and afterwards droughts. Besides keeping the soil spongy, the forest also prevents it from becoming baked.

Another measure is the construction of reservoirs. The object of these is to keep the rivers at their normal level by catching and storing the surplus water when the rivers tend to rise above that level, and letting it into the stream again when the rivers tend to fall below. This system of control by reservoirs is applied to the head waters of the rivers; it is far better than attempting to confine the flood waters by expensive levees, and its cost is nominal in comparison with its saving. T.

## Africa: Past Homes of Man

**I**F the history of mankind were studied more in connexion with that of the earth's surface as indicated by geological records, we should have a drama of a more reasonable size than the few brief episodes now presented to us as history.

Geology shows that what is now the Sahara Desert was once sea-bottom. It has been a Miocene sea, say the palaeontologists. It is also shown that the region which is now North Africa was once a peninsula of Spain, dry land being where the straits of Gibraltar now are, and a sea washing the southern coast of this Africo-European continent, where now the desert lies. The shores of the former sea of Sahara are still marked by the shells of the same *Gastropoda* as live on the shores of the Mediterranean.

There is a good deal in Herodotus and other ancient historians and geographers bearing on these facts. The Atlas and Teneriffe peaks



Lomaland Photo. and Engraving Dept.

SUNSET: TOKAICHI, JAPAN

## NIGHT

**H**OW beautiful is night!

A dewy freshness fills the silent air:  
No mist obscures, nor cloud, nor speck, nor stain  
Breaks the serene of Heaven:  
In full-orbed glory, yonder moon divine  
Rolls through the dark-blue depths.—*Southey*

**I** HEARD the trailing garments of the Night,  
Sweep through her marble halls!  
I saw her sable skirts all fringed with light  
From the celestial walls!  
I felt her presence by its spell of might,  
Stoop o'er me from above;  
The calm, majestic presence of the Night,  
As of the one I love.—*Longfellow*

are remnants of the two lost continents of Atlantis and Lemuria, whose history is concealed in the classical myths about "Atlas."

Most of Asia emerged from the ocean after the destruction of Atlantis, and Africa came later, Europe coming later still. (This does not apply to Northern Asia, which is as old as the Second Race; nor to Plato's Atlantis, which was but the last surviving island of the continent Atlantis. See *The Secret Doctrine*, vol. ii, pp. 401 and 606, note).

Subsequently there was another temporary submergence of the Saharan part of Africa, and it is to this time that the above accounts allude; then the land emerged again and was a desert as now. Thus the past history of the continent is not very simple, and it is all in-

timately connected with the races of man. In Africa we find the remote descendants of the various Atlantean races that resorted to it after the sinking of Atlantis; and there are traditions, now being confirmed by archaeology, of great and opulent civilizations in the far past.

We know that the climatic zones of the earth are subject to periodic change in accordance with changes in the relative position of the poles of the equator and those of the ecliptic. East Central Africa is now in the heart of the tropics and no longer a center of civilization. But we can discern the wonderful facilities for civilization under a better climate.

There is a vast system of lakes or freshwater seas which do not appear much on the flat surface of a map, but which could be the scene of great populations and industries. Lake Victoria has a coastline of nearly 1000 miles, and the Albert Edward and Albert Lakes have over 200 miles each. There is a long stretch of the Nile River navigable; and to the south Lake Tanganyika, 400 miles long, and south again Lake Nyasa. To the north-east lies the great Lake Rudolf. These have no practicable outlet to the sea now, but in past days, with so many geological

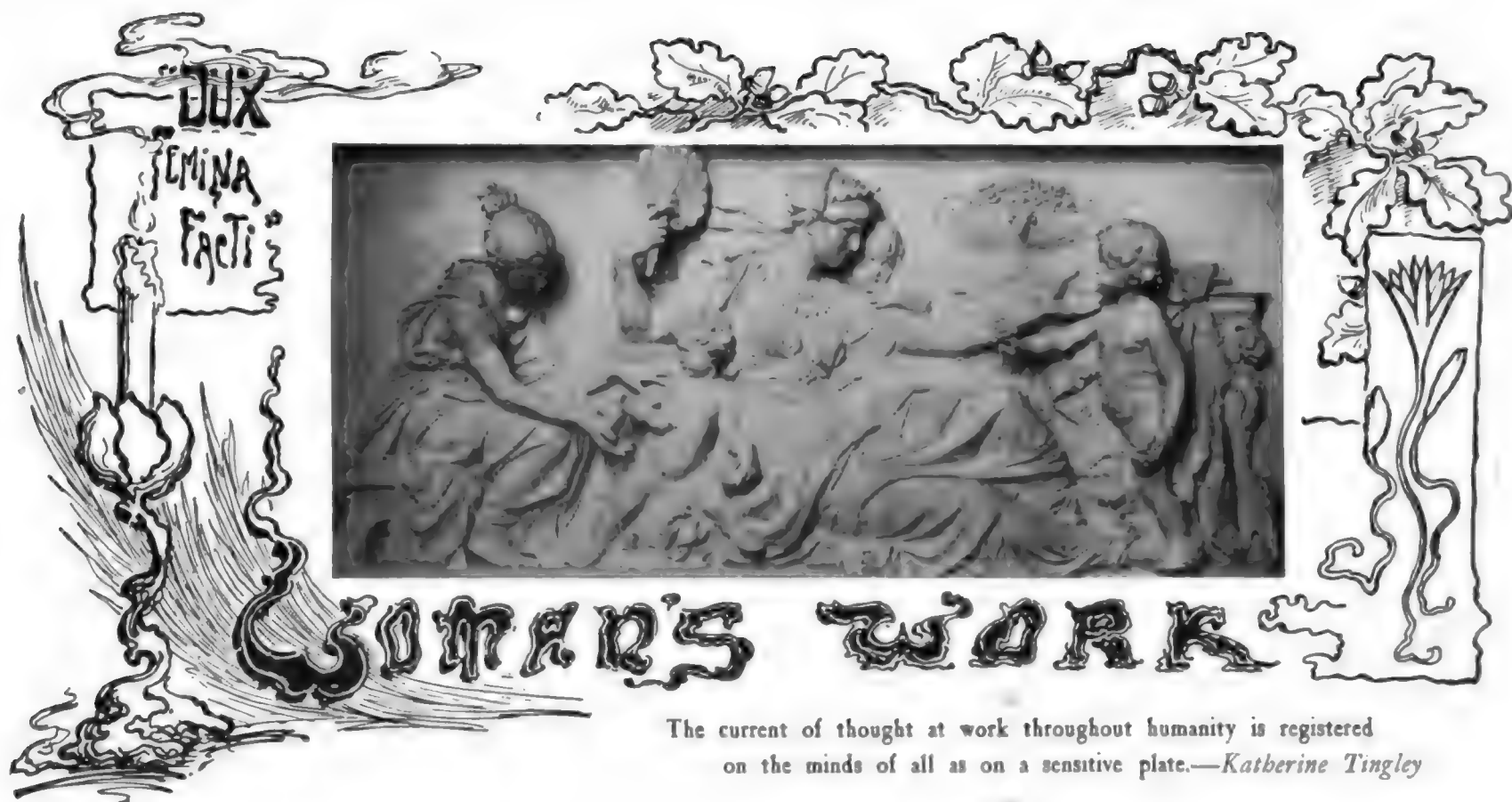
changes, who can say what might not have been the case? Lake Victoria is almost an ocean. It contains islands and island groups, as isolated from the world as if on the planet Mars. Its area, over 27,000 square miles, is about equal to that of Scotland. It is 4000 feet above sea-level; Lake Albert Edward is 800 feet lower, and Lake Albert 800 feet lower again. Lake Tanganyika is 1300 feet lower than Victoria, and Nyasa is 1100 lower than Tanganyika. Then there are the huge mountains, Kilima Njaro, Ruwenzori, etc.

But modern humanity seems at present unable to see in natural beauties and advantages anything more than fields for selfish exploitation. So probably we ought to be thankful that some spots shall be kept secluded. STUDENT

## Dates in the Colorado Desert

**B**ESIDES irrigating deserts and turning them into fertile tracts, we can adapt desert plants to them. For instance the date palm can be cultivated productively on the Colorado Desert, as has been shown at the Government farm at Mecca, California, where date palms from the Sahara have been planted. They have only been cultivated three years, and this season have borne from one to three branches, each bearing over twenty pounds of dates. As it was feared the Salton Sea would overflow this farm, a new farm of ten acres was acquired near Indio and planted with suckers from the one at Mecca; so that there are now two farms. There are ten or more varieties of dates, some of them very rare. E.





WILLIAM Q. JUDGE once said:  
"The nature of the soul is true  
being: its virtue is to be free."

This means not only liberation from active sin but freedom from the limitations which prevent expression of the soul's true greatness. The old conventional idea of virtue as a state of passive goodness is going the way of many another outgrown gospel of negation. Life is so strenuous, the impulse to activity so strong in every line, even in the pursuit of pleasure, that the do-nothing method is no longer the badge of aristocracy or religion. The fainting heroine, the dandified hero, the Puritanical bigot, are outworn standards which give way before a belief in more wisely used bodies, minds, and emotions.

With the increased life-force ever urging to activity, each according to his bent, it is no less important to know what to do than what to avoid doing. Wise educators and sociologists progressively aim to provide avenues of expression for the force which no longer permits the child to simply "sit still and be good," or the reformed sinner to lie back in beatific idleness. The ideal toward which they tend is to provide resources whereby the individual may *work* out his salvation—a redemption by faith in his own divinity, and "faith with works."

Virtue is not an irresponsible, negative ignorance of vice; it is a conscious, positive knowledge of life in all its largeness and beauty. Women, particularly, need to realize that genuine virtue is something more than a condition of cleanliness and respectability. The most actively virtuous woman in a set may easily be one who is freeing herself from limitations by using what would otherwise be an evil force, in generous, helpful large-hearted work for others. One may abstain from all the cardinal sins and yet exert over others a neutral or even a bad influence. Some complacent ladies, with a vocabulary guiltless of

## The Virtue of Freedom

even "slang," would be shocked to know that their dainty selfishness and well-bred bigotry is quite capable of stimulating a reaction of profane protest, no less cordial because smothered. Narrow-minded, fussy, indiscriminating women, even though they may possess many good points, often make their very virtues an

This kind of example is worth no more than its face value: neither respectable nor disreputable women can bring to others the sense of liberation which they have not yet made their own.

Precepts and warnings against wrong-doing are less impressive than the vital example of a life which is too rich in normal interests and activities to leave a sense of lack to be filled elsewhere.

The wife and mother whose devotion narrows her into a confused slavery to the routine details of home duties, needs to learn many lessons. That the appealing light and color, music and good cheer, are used to lend a fictitious air of life and freedom to the pains and perils of license does not affect their real value as means of expressing the genuine beauty and breadth and fellowship upon which the counterfeits are based. And how many homes lack these? How many wives and mothers miss "the greater part" in slavishly serving the lesser?

Back of the conventional and superficial hurry and pretense and even sin is the ever-present urge of the soul, homesick for the reality. The body and mind mistranslate this impetus into desire for sensations of appetite, of vanity, of greed, and of power, which belong to the personal self, and are brief and unsatisfying.

The time grows nearer when, if the woman will, she may claim her heritage of humanity. She who grows out of the narrow personal feeling into the great confident, serene sense of soul-life is magnetized with the power to give to all others with whom she may come in contact a courageous, hopeful impetus toward the larger life.

To free oneself from the limitations which make her happiness depend upon others, and thus to touch that inner source of peace and freedom which is eternal—that is the virtue of "true being." LYDIA ROSS, M. D.

### From SPRING AND WOMEN

By WALTHER VON DER VOGELWEIDE

WHEN the blossoms from the grass are springing,  
As they laughed to meet the sparkling sun,  
Early on some lovely morn of May,  
And all the small birds on the bough are singing  
Best of music, finished and again begun,  
What other equal rapture can we pray?  
It is already half of heaven.  
But should we guess what other might be given,  
So I declare, that, which in my sight,  
Still better seems, and still would seem, had I  
the same delight.

When a noble dame of purest beauty  
Well attired, with even garnished tresses,  
Unto all, in social habit, goes,  
Finely gracious, yet subdued to duty,  
Whose impartial glance her state expresses,  
As on stars the sun his radiance throws!  
Then let May his bliss renew us;  
What is there so blissful to us?  
We gaze upon the noble dame, and let the  
blossoms be.

—Translated by Bayard Taylor

offence. To refrain from physical sin and then to fall into the ways of a stagnant and constrained rectitude makes for the too-prevalent notion that right living means starvation for a large part of one's nature—and all for the sake of that future surfeit of the happiness which is to be *minus* here and now!

### The Earth's Lament (From the Irish)

**J**OSTLING against the externals of life, the meaningless clatter, the jangling of selfish tones, how it wearied me! I longed to commune for a little with the inner world, to find a reality that should lighten and inspire my drooping heart. Distant music fell on my ear and I quickly turned my steps towards it, hoping that it would break the spell under which I suffered. Wistful and sorrowful were the strains of the violin that came floating around me. Ah! I sighed, why this pathetic minor key in the music, this world is surely mournful enough without adding to it thus? Then a thousand fairy voices whispered to me from within the music, "We can tell you, it is because *we* are living in the Golden Age!" and they swung past me in marvelous forms and figures to the cadences of the music. Rapt I sat in perfect stillness to catch every word of their message. "When we sing earth takes up the melody, but she cannot give it the same pure ringing note, she has to play through the instrument you have made in your fallen world, and so you hear a sadness when the wind moans among the rushes and the ocean waves roll on the sea shore. Be grateful that you still hear the wistfulness in earth's music, remember it is the unvoiced harmonies that cannot yet reach you and it is a constant witness to that Golden Age which is buried, yes! like beautiful roses that have been dashed to the ground and covered with mould and soil. For, mortal, do you not know that nothing is perfect now on earth? Your people do not move together in order and harmony, and all things fail the archetype on which they were formed. The clever are not beautiful; the beautiful are not good; old age has its heartache, and youth, with health and strength, has desires unrestrained; the artist sighs in vain for his ideal, for it will be marked with imperfection; the knight cannot wield the sword he wears so bravely; the mothers have love, but lack wisdom to rear their children aright; men of genius cannot serve the world as they might because of ambition." "Alas, alas!" I cried, "it is true," and my heart moaned with the music more wistfully than ever.

There was a pause and then the antiphonal song came in earth's own major key: "Mortal, dig and delve, under the heap of dirt is the Golden Age." I arose and went forth a new being, with a deep, strong resolution to work to clear away the accumulations of misdirected energy. I would no longer be dazzled with earth's blighted beauty. Courage and perseverance! I would labor that others may the sooner discover the forgotten Roses!

VERSION BY A LOMALAND STUDENT

### Jottings and Doings

(GATHERED BY H. H.)

**O**N all sides we have evidence that the great and the noble are seeking to withdraw from the whirl of state ceremony and society to the simpler aims and demands of the simple life. According to a correspondent, Queen Alexandra of England, who spent some time last summer with her sister, the Empress Dowager of Russia, in a small and unpretentious villa near Copenhagen, declared that she could hardly bear to leave the little rest spot and go back to London. In years, she said, she had not been able to enjoy such perfect rest. While there, it is stated, the

It is not uncommon in foreign countries for women to earn their livelihood as professional guides, but the United States, it is said, has but one woman acting in that capacity. Historic Boston is the field of her labors and she has made such a conscientious study of all points in connexion with the places of special interest in and about the city that she is able to furnish her patrons with useful information which, in addition, can be relied upon as authentic. She is particularly successful in superintending parties of women, teachers and school children.

Two young girls, daughters of army captains, recently were winners in the plowing



Lomaland Photo. and Engraving Dept.

A CORNER OF THE SALON OF ANCIENT SCULPTURE, ST. PETERSBURG PALACE OF FINE ARTS

royal sisters lived in the simplest possible manner, doing their own gardening and indulging in long daily walks, while anything like formal entertaining was strictly *tabu*.

A NUMBER of royal authoresses are now shining out above the literary firmament. It is stated that the young Queen Victoria of Spain has completed a play which is to be performed later at Sandringham before the King and Queen of England. The youngest sister of the German Empress, Princess Fedora, has gained wide fame from her novel, *Hahn Berta*, recently published. Carmen Sylva, as the Queen of Roumania is best known, has long been famous as a writer, her books numbering something like thirty volumes. Recently the young Princess Dagmar of Denmark published a little volume on the wild flowers of Scandinavia, and it is said that a number of other royal women are certain, sooner or later, to bring their literary work, at present known only to their intimate friends, into the light of public print.

competition held near London, England. The great test is, of course, that the plowed furrow be straight, and it was admitted that, on account of skirts which dragged in the furrows and would in any case have been a handicap, and hats that would not keep on straight in the high wind, the two competitors covered themselves with glory—their furrows were as straight as a die.

MME. LAURENT KIEDLER, of Paris, has just been requested by the French government to make an exhaustive investigation and report of the social and industrial life of American women. She has been requested to cover the subject thoroughly, time and money to be considered of secondary importance. France is taking many a step towards a freer and a broader life for her people.

ACCORDING to a recent United States census report, in 1880 women formed 8.5 per cent of prisoners in the United States; in 1890, 7.8 per cent, and in 1904, 5.5 per cent. The decrease is general throughout the country.

# OUR YOUNG FOLK

## Right or Wrong

"I'M going fishing on the old lagoon." The speaker, a fine-looking lad, spoke decidedly.

"Don't be so foolish," returned his companion; "you know it's wrong to go contrary to your mother's wishes."

"Right or wrong, I'm going to do it, and there is an end of the matter."

"No, the *beginning* of it," his friend replied.

Maurice gave him a keen look, but said nothing, and they presently parted ways.

Some six weeks later Gerard returned from his vacation trip. "I haven't seen anything of Maurice yet," he remarked to a school friend.

"Haven't you heard?" the latter replied. "Maurice is down with typhoid — caught among those fisher folk on the old lagoon. They say he is very ill."

Gerard felt very sorry. Maurice's words — "Right or wrong, I will do it" — were echoing in his ears; how serious was the result of that action!

Maurice smiled brightly at his first visitor, though his face was white and wan, and but an echo of the full strong tones of his voice was in his cheery greeting. "So glad to see you again, old chap. Tell me about everybody and everything." Then Gerard chatted for a while quietly about their schoolfellows and the vacation. At last Maurice began,

"It has been an awful time. No one knows but mother and you that it was wilful disobedience, and she has never given me a reproachful word; just loving service all the time. I say, old man, these things cut a fellow deeply. She knew all the time about the fever, but being in a hurry trusted to my obedience without explanation. And I thought she was making a molly-coddle fuss. You were right; that false step was only the beginning; how will it end?" he finished despondently, for he was still weak.

"You will soon be strong again, Maurice, and then you can make what you choose of it."

"What do you mean?" said Maurice, inclined to be impatient.

"It is this way," went on Gerard; "each thought or action is a seed planted, from which a plant must grow. It is always in our hands to begin and sow good seed for the future."

Maurice gave a low whistle.

"But we cannot all be saints," he said.

"What keeps you back?"

"Just myself," Maurice replied.

"No, the lower selfish part of you does, of course, but you and I are something more than that. We are the stuff the old Greek heroes were made of, something that can control and conquer the selfish fellow, for we have the power to choose what we shall do, and *in our hearts we know it well*. We need not do wrong unless we choose."



RAJA YOGA PUPILS IN AN ART CLASS, POINT LOMA

## WHEN THE WOODS TURN BROWN

Lucy Larcom

HOW will it be when the roses fade  
Out of the garden and out of the glade?  
When the fresh pink bloom of the sweet brier wild,  
That leans from the dell like the cheek of a child,  
Is changed for dry hips on a thorny bush?  
Then scarlet and carmine the groves will flush.

How will it be when the autumn flowers  
Wither away from their leafless bowers?  
When sun-flower and star-flower and golden-rod  
Glimmer no more from the frosted sod,  
And the hillside nooks are empty and cold?  
Then the forest-tops will be gay with gold.

How will it be when the woods turn brown,  
Their gold and their crimson all dropped down,  
And crumbled to dust? Oh, then, as we lay  
Our ear to Earth's lips, we shall hear her say,  
"In the dark, I am seeking new gems for my crown:"  
We will dream of green leaves, when the woods  
turn brown.

"No," Maurice assented gravely; "we need not, that's true."

"We have only to make up our minds to do right and to do it, and — *no shirking*." E. W.

## Two Pictures

ON New Year's day, as I walked down the path at Lomaland that leads to the public road, I opened a letter from the East and read:

"It is snowing outside; the snow is now two and a half feet on the level."

The birds were singing so gaily; and raising my eyes I gazed all about me: at the mountains and the blue bay, so beautiful in the bright sunshine; the trees budding anew so green and fresh; and there peeping through the brown earth of the newly sown fields, the little green shoots of grain were making their appearance. Everything seemed so full of life and joy; even the crow of a cock in the distance seemed to have a happier ring in its tone than usual, as if it felt the joy and promise of the new year.

Then as I gazed around me at the beautiful

scene, another picture flashed across my mind's eye — the snow-covered country, with its hills and dales; its sparkling ice-laden trees; and children with sleds, coasting down the hill-sides. And as I looked I saw beneath the snow millions of shoots of wheat and rye, that had been coaxed out of the earth by the fall sunshine, there lying patiently waiting, waiting for the coming of the spring.

And gazing still, right into the earth, I saw living animals — squirrels and groundhogs and others, in the homes they had dug for themselves and stored with nuts for their winter's use — all waiting for the spring.

Then all the flakes of snow seemed to be alive and also waiting for the warm spring sunshine, so they could fulfil their mission of watering the earth and bringing life to the trees and flowers and all that grows.

Then I thought: Oh, wonderful, beautiful Nature! everything so full of joyous life! waiting, ever waiting for the greed and selfishness to die out of men's hearts so that she might fill them with the same life that so permeates her every kingdom. NATURE LOVER

WHETHER it be a good thing or bad not to be afraid depends on what the fearlessness is founded upon. Some have no fear because they have no knowledge of the danger; there is nothing fine in that. Some who are not easily frightened would yet turn their backs and run the moment they are frightened; such never had more courage than fear. But the man who will do his work in spite of his fear is a man of true courage. —George Macdonald

AMONG the Hopi Indians of North America is a poet whose name means Sun-Down-Shining. He is a joyous singer and all the people love him. He makes songs about the happy life of the youths and maidens, and the pictures Nature shows him when he is herding his sheep. He likes to sing about the growing corn; to him it seems like a beautiful maiden with shining hair. M.

A HAWK can spy a lark upon a piece of earth almost exactly the same color at twenty times the distance that it is perceptible to a dog or a man. A kite soaring out of human sight can still distinguish and pounce upon lizards and field mice on the ground, and the distance at which vultures and eagles can spy their prey is almost incredible. Recent discoveries have inclined naturalists to the belief that birds of prey have not the acute sense of smell with which they were once accredited. Their acute sight seems better to account for their actions, and they appear to be guided by sight alone, as they never sniff at anything, but dart straight at the object of their desire. —Havana Daily Telegraph



# THE CHILDREN'S HOUR

## A Fairy Tale of Science

A PIECE of black coal is really a fairy prison! Once upon a time, millions and millions of years ago, all the coal in the world was beautiful waving green vegetation, giant trees, shrubs, and creeping plants!

Now the earth although round nearly like a ball, is not just solid and cold like a hard rubber ball, but it is like a living being. Nearly all of us have felt the earth tremble. This trembling we call an "earthquake." Sometimes the earth does more than tremble. It seems to sigh, to groan, and to heave its breast, just as people do when they suffer. Sometimes there are terrible floods caused by the rain falling "forty days and forty nights," as we learn in the legends and fairy tales of every land. It is as if the very sky were weeping over the troubles of Mother Earth. If the pain is more than she can bear, she uses such tremendous strength to get rid of it that her whole face becomes changed. Where once were vast continents, may be the ocean rolls; or where once there were only boundless waters, islands and then continents begin to appear. The face of Mother Earth has changed many times, sometimes suddenly, again very slowly.

Once there was a great continent in the Atlantic ocean called Atlantis, which gave this ocean its name; and long before that there was even a greater continent in the Pacific ocean called Lemuria. But during all these very, very, very far off times the Sun King was ruling in his great golden palace on high.

All these millions and millions of years the Sun King was sending his fairy messengers the Sunbeams down to earth. The vast forests that once covered the land eagerly welcomed them into their leaves just as they do today. There the Sunbeam fairies joined hands with the Carbon fairies who, then as now, had slipped into the leaves from the air. Together, these two as they danced their magical dance, helped to build up the vegetable kingdom. For all the tiny fairy lives or beings who are continuously weaving Mother Nature's many-colored, many-formed robe, are dancing all the time, although we cannot see them, they are so very tiny and dance so very fast.

Now when continents disappear under the waves of the ocean to rise again after countless centuries, or when there is a terrific earthquake and landslide, as sometimes happens, and great forests are buried, the Sunbeam fairies and the Carbon fairies who still live in the plants, are buried with them. Nothing in Nature dies, but all things change. When the tremendous weight of earth, rocks or water bears down upon the vegetation, it is mashed flat, and the heat caused by the terrific pressure bakes it hard. Little is left of the beautiful forms of plant life, save perhaps the trunks of some giant trees. All the sap is squeezed out, but still the Sunbeam fairies and the Carbon fairies remain. The carbon is no longer of varying colors and different forms as it was in the leaves, the stems, the wood and the bark of plants and trees; it is now *black*, a

black mass, that shuts in the bright light of seven colors of the Sunbeam fairies. This black mass is *coal*, the black fortress dungeon of the happy sunbeams.

Sometimes this black coal shows upon its surface quaint and curious markings, "fairy pencillings" of some delicate feathery fern, showing that before the coal was quite hard, a little plant had drifted against its side, and stamped its own form there, which remained as the mass hardened. Pieces of coal with such tracing are called fossils, and these fossils have revealed many secrets of the ancient forests.

Coal is found in the earth in layers, with layers of sandstone between, which shows that forests have sunken and been buried more than once in the same place, and been covered over with sand, that became sandstone with time.

## LAUGHTERLAND

ALL aboard for Laughterland—  
'Tis a pleasant place,  
Where the sun of happiness  
Shines in every face,  
Where the cares of this old world  
Quickly are forgot,  
And there's never any cloud,  
Any pain or blot!

All aboard for Laughterland,  
Region of delight!  
Can be reached by any who  
Goes about it right,  
First you shake your troubles off,  
Then begin to smile,  
And you'll get to Laughterland  
In a little while.

Children dwell in Laughterland,  
'Cause they do not know  
What makes grown-up people bear  
Burdens as they go.  
Light hearts seek for Laughterland,  
Optimists go there—  
Guess it is the gladdest place  
Mentioned anywhere!—*Selected*

The presence of these layers of coal, or coal beds as they are called, tell us how very old Mother Earth is—millions and millions of years old!

In order to get the coal out of the earth, deep holes must be dug. The sides of these holes are then boarded up to keep them from caving in, and openings are left wherever there is a layer of coal. Then men are let down into these holes, or shafts, as they are called, in baskets that work with pulleys (really they are elevators), and whenever they come to a coal-layer opening, they get out and with pick axes they break off pieces of coal. These are taken to the baskets, which are then pulled up to the surface of the earth. Long galleries have been dug out through the coal beds, so that men can go in and dig out the coal. These men are called miners, and their occupation, mining. It is very dark down in the coal mines and the miners used to wear lamps hung from their caps to give them light, but now the mines are lighted by electricity. Miners do very important, useful work. They are the brave

knights who begin the task of releasing the Sunbeam fairies from their long dark imprisonment.

How do you suppose the Sunbeam fairies are finally released from their black carbon dungeons? Why, by the magic wand of the Sun King. What is this magic wand? The Sunbeam fairies know, for they help to make it. It is *fire*. Fire is the magic wand that sets the Sunbeam fairies free. These fairies are glad to get out of their dark prison-houses and they show their gratitude by giving back to us the heat, light, and strength, that they brought from the Sun so long ago.

Think of this when you sit before a great fire and watch the flames as they leap from the coal and dance up the chimney. The warmth and light that you love comes from the hearts of the Sunbeam fairies that left the golden palace of the Sun millions and millions of years ago.

Sometimes vegetation stays so long in the bosom of Mother Earth, and is buried so deep, that not only does it lose its form and become a hard black mass, but it becomes still harder and forms crystals. This crystal carbon is dull gray in color, and while it is not so useful as coal, since we do not need so much of it, still we use it every day. For the lead in our pencils is not "lead" at all, but this gray crystal carbon whose real name is graphite.

When the carbon that once danced in free air as carbonic-acid gas, then lived in the plants and trees and danced with the Sunbeam fairies, has suffered all the pain possible from awful pressure and terrific heat, then sometimes a wonderful change takes place. Just how it is done, just what happens, no one knows, for the magical transformation is one of Mother Nature's secrets. It is known only to the gnomes, her underground helpers, and to Rübezahl their king. For in some places carbon is found that is neither black like coal, nor of gray crystals like graphite, but is of purest white, dull and soft like moonbeams. Sometimes these white crystals are found fastened to rough dark stone. Then they look like tears on a sad wrinkled brown face and you cannot help thinking that these are the tears of Mother Nature. But after the white carbon crystals have been given to workmen to cut and polish, their true nature shines out. They sparkle and glow with joyous fire. The Sunbeam fairies in their hearts dance with the Sunbeam fairies that skip over their shining sides, and you can see all their seven lovely colors shining out like tiny rainbows.

Through long ages of toil, suffering and change, patient Fairy Carbon won her freedom. One by one her disguises fell from her, until at last she stood revealed, a pure white carbon crystal, with sunbeams dancing in her heart. Such a bit of pure white carbon we call a diamond. OSWALD

WRITE it in your heart that every day is the best day of the year.—*Emerson*

TO HAVE what we want is riches, but to do without is power.—*Selected*

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Prof. H. T. Edge Continues his Address on  
Theosophy and the Bible

THE remarks made by the lecturer last Sunday evening at Isis Theater, San Diego were followed with close attention by the audience which, considering the wet night, was fairly large.

Mr. Edge said in part:

According to promise last Sunday night I am to speak of the Christ, or the Christos, tonight. I have read a good deal about this subject in the papers from the more advanced of the clergy, and about the Higher Criticism. I have noticed that some of them pin their faith to the man Jesus, alleging his beautiful life and teachings, while others rely on the Christ, or the Christ principle in man. So there are two points of view. As to the first idea, we know there have been many world-saviors, said to be incarnations of deity. These have come from time to time in different lands to rescue humanity from evil and false doctrine, and to teach the eternal truths about life. I might quote almost any number of world-saviors about whom people make the same claims as the Christian makes about Jesus.

One of these was Krishna who lived 6900 years ago. He descends from a royal family, but is brought up by shepherds, and is called the Shepherd God. He is an incarnation of Vishnu, the second "person" in the Hindû Triad. He is persecuted by Kansa, tyrant of Madura, but miraculously escapes; whereupon the king slaughters many innocent children. The mother of Krishna conceives him of the god Vishnu; and he is endowed with beauty, omniscience and omnipotence from birth. He performs many miracles; descends into the infernal regions to liberate the dead, and returns to Paradise.

Then there is Gautama Buddha who lived 2500 years ago; also the son of a king, and his first disciples are shepherds and mendicants. Some say he was an incarnation of Vishnu, others that he was an incarnation of one of the Buddhas. His mother, though married, conceives him immaculately. He performs many wonders, abolishes idolatry, and divulges the mysteries of the spiritual realms and of Nirvâna. He is persecuted and driven out of the country, and ascends to Nirvâna.

Again, in Mexico, we learn from Prescott that the deities of this country suggested astounding analogies to scripture; as Quetzalcoatl, who was described as a white man wearing a long beard, and came from the East. After presiding over the Golden Age in Anahuac he disappeared as mysteriously as he came, but promised to return. Antiquaries of Mexico refer to this god the institutions of ecclesiastical communities, reminding one of the monastic societies of the Old World; also the rites of confession, penance, and the doctrines of the trinity and incarnation.

Again, in the East, there was born in Tibet in the 14th century a savior called Tsong-khapa. Abbé Huc gives the story that he was born of a shepherd's wife who conceived miraculously and brought forth a son who had a white beard and a face of extraordinary majesty. He was wise even as a child, and retired into the wilderness. After a time he returned and reformed Buddhism, driving out the Red-Caps, and introducing the Yellow-Caps and the doctrine of mercy.

Then there was Zoroaster. There were several of this name, the *Dabistan* enumerating 13. But all these were incarnations of the first one. The last Zoroaster was the founder of the Fire Temple

and wrote many works on the primeval sacred Magian religion. He reformed the ancient religion which had degenerated, and he was very holy. It was in the same way that Buddha came, as the last of a long line of Buddhas, to restore the original teaching. Thus, we see, that a "Christ" is an incarnation of divinity; a *perfected man*, but not essentially different from other men. And here is the point: we are all potential Christs. The Christ or Christos is in every man; and this subject the clergy are now taking up. Notwithstanding this, we must remember that there is this difference: when we speak of these world-saviors we speak of those who are our Elder Brothers. They belong to a prior stage of development, and in them the Christ-spirit has become self-conscious. They have reached to a stage which we shall not attain unto for a long time. They belong to an older cycle of humanity and they come from time to time to point out the way to humanity. As an illustration of this teaching that saviors come into the world from time to time we may quote from the *Bhagavad Gîtâ*, where Krishna says, "I produce myself among creatures, O son of Bhârata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

Now, about Jesus of Nazareth, we do not know just when he lived. There are no absolutely authentic references to him in the ordinary authors. Some say that such a man lived some time before the beginning of the Christian era, some make him to have lived later. But there seems little doubt that there was a World-Savior who lived about that time; and that he came to reform faith, and establish righteousness. The miraculous stories which we read about him are told of other great teachers; we have seen that they are universal. His miraculous birth is similar to the story about Krishna. In Moor's *Hindû Pantheon* is a picture of Krishna nursed by his mother the Hindû virginal Devaki. The hair is brushed back, the veil is long, and there is a golden aureole around the virgin's head as well as around the head of the Hindû Savior.

"In the south entrance to the Caves of Ellora may be seen to this day Indra's wife, Indrani, sitting with her infant Sun-God, pointing the finger to heaven with the same gesture as the Italian Madonna and Child." (*Isis Unveiled*, II, 95); and, "among the beautiful plates of Maurice, there is one representing Krishna crushing the head of the Serpent. A three-peaked miter is on the head (typifying the holy triad), and the body and tail of the conquered serpent encircle the figure of the Hindû God. (*Isis Unv.*, II, 446)

"From the Hari-Purâna, translated from the French version: King Angashuna's daughter Kalavatti, is stung by a serpent and dies. Krishna approaches. 'Master,' cried the king, 'see my poor daughter!' 'Why do you weep?' replied Krishna in gentle voice. 'Do you not see she is sleeping? . . . See her cheeks resuming their color; her eyes, whose eyelids tremble as if they were about to open. . . . She is sleeping, I tell you; and hold! See, she moves. Kalavatti! rise and walk,' and she comes to life." (*Isis Unv.*, II, 241)

Then there is the Crucifixion; this is a very old symbol in the Mysteries. The Cross is a symbol known everywhere. One form of it is the Svastika, found in Mexico, and in Tibet; and in Scandinavia where it was known as Thor's hammer. Another form in Egypt was known as the *ankh*. It represents matter or material life. The four arms were

the four elements, earth, air, fire and water. In the Egyptian Mysteries the Candidate for initiation was fastened to a cross. H. P. Blavatsky says: "Verily may the Cross be traced back into the very depths of the unfathomable Archaic Ages! Its Mystery deepens rather than clears, as we find it on the statues of Easter Island—in old Egypt, in Central Asia, engraved on rocks as Tau and Svastika, in pre-Christian Scandinavia, everywhere! . . . 'To crucify before the sun' is a phrase used of initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The initiated adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a *tau* T. . . . He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the 'gods,' descend into Hades, Amenti, or Pâtâla, according to the country, . . . In Egypt [the body] was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom." (*The Secret Doctrine*, II, 557-8)

Thus we see that the Cross and Crucifixion were connected with the mystic ceremonies for the initiation of candidates for wisdom. In early Christian times the Gnostics had this ancient Egyptian symbolism of the Cross. When it is said that Christ was fastened to the Cross, it means that he, the divine Soul, has to descend into matter. The Crucifixion and Resurrection are emblematical of every man. For the Soul, the real man, is the eternal Pilgrim. This life is one of a series, and the Christos, the real man, is fastened to the cross of matter, or physical existence, which he first suffers by, and finally overcomes. Jesus himself had an inner school, for it is said, "unto you it is given to know the mysteries of the kingdom of God, but unto them that are without all these things are done in parables." But his esoteric teachings have been lost. (OBSERVER.)

(CONCLUDED IN NEXT ISSUE)

## Famous Journalist is Visiting Point Loma

Carl Ramberg of Sweden on Tour of the World

CARL RAMBERG, one of the best known Swedish Journalists, is a guest at Point Loma. Mr. Ramberg is making a tour around the world in connexion with his paper, the *Goteborg Handelstidning*, one of the largest and most influential papers in Sweden, of which he is co-editor with Mr. Torsten Hedlund, who is president of the International Brotherhood League in Sweden, and one of the most prominent workers in the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Mr. Hedlund and his wife accompanied Mrs. Tingley and her party through Sweden, Finland and Russia.

Mr. Ramberg arrived only last week at San Francisco from Japan and has come here expressly to visit Point Loma. Saturday evening a reception to him and a concert by the Point Loma students was held in the great Rotunda of the Râja Yoga Academy, and at the meeting last evening at Isis Theater, Mr. Ramberg, as Mrs. Tingley's guest, occupied her box which had been beautifully decorated with the Swedish and American flags. Several of Mrs. Tingley's Cabinet officers and students were also present.—San Diego Union, Jan. 27, 1908.

# Art Music Literature and the Drama

## The Lyric in Music and Poesy

AS the perfect lyric touches and thrills with its own golden life the wave-crests of that Great Deep known as "Poesy," so the perfect musical setting of lyrical verse is the very refinement of musical art—the consummate touch which awakens and vivifies the purpled heights of Soul. As out of the simple song grew, by degrees, the marvelous polyphonic structure that we know today as "modern music," so back to the song, the simple song, must modern music turn when it rises to what the poet has called "the higher heights."

Nothing in the musical work of Lomaland has contained more promise of that finer musical era, only now in the dawning, than the contrapuntal setting of Shakespeare's "I know a bank whereon the wild thyme grows," by one of our younger students of composition. for many a great composer has failed when it came to the setting of a simple song—because that is the test which dips down deep into the life and evokes the magic counterpointing of musical line with line if there be richness and soul strength, while it evokes but echoes if there be emptiness. Tennyson, of blessed memory, says one writer,

had a rooted objection to the musical settings of his own songs, giving as the reason for this that the music always went up when he wanted it to go down and down when he wanted it to go up!

The same writer relates that upon one occasion, in looking through an album of songs, all of which were his own poems set to music, the poet selected as worthy precisely the ones which a modern master of music would select—and this without knowing the names of any of the composers. Yet we read in a certain biographical account that Tennyson was "one of the most unmusical of men"! The song most highly praised of all by the poet was Joachim's exquisite setting of the English bard's *Rain, Rain and Sun*. But Tennyson was called unmusical, as if one in whose soul throbbed not the rhythms of all the ages could have given us *Locksley Hall*, *Maud*, *The Princess*, and lyrics almost the rarest the world has known. Tone and word, poem and picture in sound, one and yet not one, colors of the one gleaming prism which shines with seven times seven clear fires and is called—the life!

STUDENT

## The Journeyings of Simple Songs

PROPOS the lyric in music, Wilhelm Tappert has the following to say of melody, or rather, melodies, which he terms "the most untiring tourists on earth." To quote from one of his most sympathetic chapters:

They forge surging streams, cross the Alps, pop up far across the oceans, and, nomad-like, inhabit the desert; and everywhere they meet other melodies bound in the opposite direction. Aided by that essentially human curiosity in everything that is strange, many a melodic Cinderella has achieved high honors far from its fatherland; has been made into a patriotic song perhaps, or a national hymn

whose strains have stirred whole peoples to mighty response. On the other hand some of the wanderers have returned more or less disguised, half masked or even completely changed, and were able to celebrate glorious triumphs in their old homes as "imported" melodies. There is no musical police which inquires about birth certificates and passports. However, aside from the world trips of some melodies, there is also an imposing measure of travel at home. The melodious wanderers are always on the go; from the workbench they move to the streets and roads, country travelers carry them to the inns, and from there they find their way to the tiniest towns, the remotest hamlets. At country dances, in city ball rooms, nurseries, concert halls—from all those places the melodies escape and mix with the sowers

## THE WINNOWING OF THE CORN

From the French of JOACHIM DU BELLAY, a poet of the Fourteenth Century. English by LOIS BENNETT.

To you, winds so fleet,  
Who with winged feet  
Run the world around  
And with murmur soft  
Lift the trees aloft,  
Shadowing the ground:

I offer you the violets  
The lilies and the flowerets  
And the roses here,  
The fair crimson roses  
The early morn discloses,  
And the daisies dear.

Ah, with your sweet air  
Fan this place so fair  
Linger here, I pray,  
Where, throughout the morn,  
I throw my streams of corn  
In the heat of day.

WALTER PATER says somewhere of the old French poet, DU BELLAY: "He has almost been the poet of one poem. It is the song which the winnowers are supposed to sing as they winnow the corn, and invoke the winds to lie lightly on the grain."

"One seems to hear the measured falling of the fans, with a child's pleasure at coming across the incident for the first time in one of those great barns of Du Bellay's own Country, *La Beauce*, the granary of France. A sudden light transfigures a trivial thing, a weather-vane, a wind-mill, a winnowing flail, the dust in the barn door; a moment—and the thing has vanished because it was pure effect; but it leaves a relish behind it, a longing that the accident may happen again."—*The Literary Digest*

and reapers in the field, accompany the huntsman on his forest trips, and help to shorten the hours of the sentry on duty. From the theater, through the streets, these melodies sometimes find their way into—church! And sometimes the process is the other way round! Some of them resemble the Wandering Jew, never resting, never dying. Some motives have shown such surprising vitality and hardihood that their existence is almost as old as the history of the world. Many of them first blossomed in the poetical age of the Minnesingers, took part in the ceremonies and carousals of the Meistersingers, and now seem to be destined to eternal rest within the walls of the Church. On the other hand, another aggregation of melodies followed the storm and stress career of the Wittenberg Reformer and fled the incense-scented darkness of the Catholic Cathedrals for the light, vasty halls of the Protestant houses of worship.

Whoever sees much of the world, and is compelled to adapt himself to other lands and peoples,

will in time undergo certain subtle changes, acquire some of the habits and speech of this place or that, and may even at the end be taken for a stranger in his own land, and a native in others. Our melodic adventurers are liable to the same fate. Never, or almost never, do they remain what they were originally. Sometimes only a very short journey suffices to make the change, and on the way to visit a neighbor they drop some little characteristics whose places are at once taken by others, and when they arrive at their destination they are already disguised beyond recognition by any but their oldest friends. This point is amply demonstrated by a study of the endless, almost daily, changes to which the folk tunes of all nations have been subjugated throughout the centuries—and which they are still undergoing. The process of reconstruction or evolution is endless. H. H.

## Color Photography the Handmaid of the Arts

A VERITABLE magician's palace of wonders is being opened for the student of today by the new process of color photography. For some time the great treasures of literature have been accessible to students all over the world through the simple photographic processes which made it possible to place in our schools and universities photographs of works the help of which has been denied heretofore to those who had not time and money to spend in travel.

Color photography is doing even greater things. One of the rarest as it is one of the most beautiful examples of work in this new art, has been placed in the library of an eastern educational institution in the shape of a series of reproductions of the famous *Breviary Grimani* and the *Hortulus Animae*, two of the oldest manuscripts of their kind in existence. The original of the *Breviary* is preserved in the Library of St. Mark's in Venice, while the other is almost sacredly treasured in the Royal Museum of Vienna.

The *Breviary*, which is considered to be one of the most superb productions of the miniaturists of the Flemish school, is believed to have taken ten years in the making. It was begun probably in the fifteenth century and the series of paintings, all done on vellum, and which make the book of over eight hundred pages one of the most remarkable works of its kind extant, begins with the signs of the zodiac, followed by agricultural and pastoral scenes, then by a long series of sacred subjects. According to the critics, Hans Memling, one of the greatest of Flemish miniaturists, was the chief contributor; another was undoubtedly Gerard of Ghent. The twenty-four miniatures which refer to the calendar, are all from the hand of Memling. The reproductions of these volumes are remarkable for the accuracy and fidelity with which they reproduce line, tone-value, and color. There is a special significance, it would seem, in all this in connexion with the present time. To make generally accessible faithful reproductions of the ancient and precious records that our archaeologists are every year—every month, almost—bringing to the light is, considering the present urge for a closer study of history, a praiseworthy service indeed. STUDENT



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Symbolism of the "Archer"

WILLIAM Q. JUDGE once wrote in the *Path* magazine an article on archery, pointing out the pregnant symbolism of the bow and the archer. We know that Apollo was an "archer-god," and that one of the twelve chapters of a certain mystic ancient book which we still have is called Sagittarius and represented by a man shooting with a bow. Virgil states that Acastes shot his arrow with such force that it took fire as it flew and went up into the air all aflame, thus opening from the place where the archer stood a pathway of light into the heavens.

Sagittarius comes next to the Scorpion or Dragon and represents aspiration or the re-ascend and redemption of Man after a fall into matter. The original spark of Divine Flame, which has gone through so many changes, as Man went from stage to stage in the sequence of his destiny, never died out, and now rekindles into a dauntless determination to achieve again the heights from which he descended. The Christos (Man in his Divine Selfhood) descends into Sheol and rises again.

Sheol or "Hell" is the lowest condition of materiality, where the Light is shut out and passions and ignorance rule. And has poor Man a still worse place in store for him after death? Nay, death is a welcome and needed rest and refreshment. The hell is in this life, and Man climbs out of it by the grace of the Divine Flame still burning in his breast.

Book-learned pedants may tell us that the ancients labored to perpetuate in symbolism the courses of the astronomical sun through its cycles and the changes of the seasons; but it was this sublime truth of the procession of human Souls through the cycles of destiny that they really symbolized. The Sun was to them Nature's best symbol of the Divine Flame, and in his cyclic motions they found exact symbols of the career of the Soul. To them the possibility of Man's re-ascend to a nobler manhood—the regaining of Paradise—was a sublime truth.

In all ages the gateway has been open for this re-ascend. It is the destiny of every man, after finding out the unreality of the passionate life, to seek the true key and learn to Live again in the true sense. This is the great Promise—not the promise of a heaven of selfish bliss in a future state, but the promise

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

## MEMBERSHIP

of Man's redemption by his own Divine Manhood. STUDENT

## Hypnotism and Crime

ONE does not care to treat the question of hypnotism as a separate question, but rather to consider it as a special case of a general question—the question of influence between people. In the ordinary circumstances of life people influence each other, but the discovery of the particular process known as hypnotism has brought the question into prominence. The thing illustrates the truth that knowledge brings with it responsibility—that things which may pass unheeded and comparatively harmless while we are ignorant become matters of concern and danger when we become enlightened. This question of hypnotism, therefore, brings up the whole question of the influence of mind upon mind.

A professor says that the criminal impulse comes to the unbalanced person like a foreign intruder, and takes hold of the personality without free choice of motives, thus causing him to interpret his unaccountable persuasions as the result of strange outside influences. What does this mean? It means that the human organism (physical, astral, psychic) is a machine, ready to be actuated. Normally the will acting under intelligent guidance should control it. Short of this control, there may be many gradations. Ordinary temper, anger, and passion, for instance, or lust and appetite, or fear and grief, may play upon this instrument, causing convulsive action, opposed to the intelligent will. The ordinary scientist regards these emotions as results of the working of the machine; but, as a fact, they are forces which play upon the machine. The machine would otherwise be quiescent; but these forces come in from somewhere and actuate it. Now to the Theosophist, who has studied human nature in aspects neglected by science and religion, these emotional forces that play upon the unguarded organism are actual entities. They

have an actual existence in the invisible planes of nature, where they exist in as much actuality as forces like heat and electricity exist on the physical plane. These forces, moreover, are not so mechanical as those of the physical plane; they are semi-intelligent. They were created by man himself, through the indulgence of his passions. They

pass from one person to another, gaining increments of strength and varying qualities. They accumulate in the invisible planes of nature, and man lives in them and breathes them like a fish in water. The origin of these impulses cannot be exactly traced. Very likely they are those we have ourselves created, and which are therefore bound to our sphere, coming to us from time to time for fresh supplies of energy. Thus the passionate man continually feeds and strengthens these elemental forces, until at last they may grow strong enough to overpower his self-control and he may become a violent lunatic or criminal. These elementals may pass from him to others, influencing them to acts, and then come back reinforced to their original owner.

Thus people who indulge evil thoughts and desires are continually playing the part of hypnotists, suggesting crimes to weak natures, who yield to them; and the real culprit may be some unsuspected person who is not even himself aware of his culpability, but is not thereby released from responsibility.

People can be influenced to do things which they are inclined to do; but it is very difficult to make them do things which they are not inclined to do. Herein lies safety for the strong and pure. If we set a watch over our own threshold, extraneous forces cannot get in, and the effect will return upon the originator of the force. The originator, on his part, should bear in mind that he is responsible for every act committed under his influence; and that the laws of nature will see that the due consequences are visited upon him.

It is perhaps unnecessary to add, what has so often been said in Theosophical literature, that the practice of hypnotism is most dangerous both to subject and operator, and that benevolent motives cannot save people from the consequences of ignorant meddling with dangerous powers. There are plenty of ways of doing good and curing people without practising this kind of moral vivisection. STUDENT

Students'



Path

**"THE SPIRIT TAKETH NO STAIN"**

O Prince!

That Ultimate, High Spirit, Uncreate,  
Unqualified, even when it entereth flesh  
Taket h no stain of acts, worketh in nought!  
Like to th' ethereal air, pervading all,  
Which, for sheer subtlety, avoideth taint,  
The subtle Soul sits everywhere, unstained:  
Like to the light of the all-piercing sun  
[ Which is not changed by aught it shines upon, ]  
The soul's light shineth pure in every place;  
And they who, by such eye of wisdom see  
How matter, and what deals with it, divide;  
And how the Spirit and the flesh hath strife,  
These wise ones go the way which leads to Life!  
—From Sir Edwin Arnold's rendering of the  
*Bhagavad Gītā*

**The Old Lighthouse**

**A**N incident of my boyhood is vividly im-  
pressed on my memory, and I have oft-  
en thought of it since, as conveying a  
lesson which has a very wide application to  
the varying experiences of daily life.

Many years ago my younger brother and  
myself aged respectively 12 and 14 were spend-  
ing our summer holidays with our parents  
near an old-fashioned fishing town at the  
mouth of a river, which broadened out into  
the deep Atlantic. We had fished for crabs  
and lobsters among the rocks, sailed up and  
down the bay, bathed in the early morning on  
the sandy beach, and generally exhausted al-  
most every form of amusement the situation  
offered. But there was one thing which we  
had never yet done, and which we had often  
talked of and longed to do.

About two miles out to sea, and opposite the  
river mouth, on a rocky islet stood an old  
wooden lighthouse. It was erected on heavy  
beams clamped together into a sort of tower,  
and there was a house standing on a kind of  
platform at the top. From the lantern on the  
roof of the house a light gleamed forth every  
night at sundown, and through a telescope we  
could see the men who lived in the house  
moving about on the platform outside, and we  
could see the steep ladder by which people  
climbed up and down the wooden staging to  
the rocks far below.

So at last we determined we must go to the  
lighthouse, and having engaged a little fishing  
boat we set off one fine morning in search of  
adventure. The tower did not look so very  
big from the bluff overlooking the bay, but  
as we approached, it seemed to grow taller  
and taller, until at last as we made fast our  
boat to the foot of the ladder, it appeared to  
reach far into the sky above us, and the almost  
perpendicular steps of iron, driven into a gi-  
gantic beam, tapered away to an awful and  
giddy height.

Our hearts failed us, and we looked at one  
another in dismay. What if we should fall!  
We had almost determined to turn back, when

the old fisherman in the boat came to the  
rescue.

"Don't you be afraid lads," he said, "take  
fast hold on the ladder, and take one step at  
a time, and whatever you do, don't look down.  
Keep your eye on the top."

Encouraged by this advice we followed it  
to the letter, and arrived safely on the upper  
platform. Then for the first time we ventured  
to look over the railing and enjoy the glorious  
view which surrounded us. Our little boat far  
below looked like a little shell upon the ocean.

When we had thoroughly explored the mys-  
teries of the great revolving lamp on the roof,  
and had talked with the keepers, we returned  
safely home.

Now herein lies an allegory, and its appli-  
cation may be discerned in questions of the  
most abstruse character. If rightly applied  
it will point out the right attitude in some ques-  
tions of the most refined subtlety.

There is a picture by the late Sir Noel Paton  
called *Faith*, which was much admired when  
exhibited at the Royal Academy. It was after-  
wards purchased by the late Queen Victoria  
of England. It represents a knight in full  
armor who is climbing a dark and rocky moun-  
tain. The path is almost obscured by clouds,  
and there is only just light enough for him to  
take one step at a time. Above him, on the  
summit, through a rift in the clouds, which  
are drawn aside like a curtain, streams a glori-  
ous light which illumines the face of the toiler.  
His gaze is directed to it. He is weary and  
the road is steep and dark, but there is a look  
of will and power about the face and figure  
which tells the tale of unyielding determination  
and ultimate success.

Many reflections are suggested by these sym-  
bols. They are typical of almost every serious  
effort of human life. And if the objects thus  
attained have sometimes proved unworthy of  
the aim, and of the greatness of the effort,  
and we have been disillusioned, shall we then  
say that we have climbed in vain? Not so,  
for if we had not climbed, we might not have  
known the truth. There are always opportuni-  
ties to make further effort upon the basis of  
the new experience.

If a man is known to be engaged in some  
reform movement for the benefit of humanity,  
and his motive is pure and simple, he has his  
eye on the top of the ladder. If his interest  
is tainted with ambition, or with a desire to  
occupy some outside shell of personal status,  
or by an impulse to be busy and have his own  
way, he is deluded by a myriad phantoms in  
the surrounding prospect. His foothold is in-  
secure and he is in the greatest danger of  
failure.

And he who climbs the heights of soul  
experience would do well to remember that it  
is not good to look back upon the past, until  
his feet are firmly planted. One step at a time,  
and a firm grasp of the path of effort is enough.

In these endeavors any effort to take stock  
of his position is apt to make the climber dizzy.  
A thousand objects strike the eye on every  
side, if you remove it from the goal. They are  
near—they are distant—they are foreshort-  
ened, they shimmer in an uncertain light of  
illusion. But if the toiler will persevere, tread  
surely and hold tight, he will suddenly either  
arrive at the summit or upon a platform where  
he can rest for awhile in safety. J. H. R.

**FRIENDS IN COUNSEL**

**"I SAID to myself."** How often we use  
these words without realizing what  
they imply. "I said to myself I must  
not do this, I should not do that." What is  
this "I" which speaks to "myself"—which  
speaks but does not argue? If it is indeed the  
conscience that speaks and that we refer to  
as "I," what is the other "I" to which it  
speaks?

In answering this question, and in follow-  
ing the ancient injunction "Man know thy-  
self," one way is by means of elimination.  
One may separate the "I" from the things  
it uses and so eliminate them. If "I" use the  
body, "I" cannot be that, any more than "I"  
can be my clothes. I use the brain and I use  
the mind. I devote it to this or that; I con-  
trol it albeit imperfectly as yet; therefore  
"I" am not that.

Then there is the conscience: can I say that  
I use that? It is evident that I am getting  
nearer to the self. What then is it that we  
call the conscience? It is one of the dangers  
of words and formulas that when we have  
once formulated a thing we are apt to think  
it is settled and cease to think of it. But how  
are we to know what the conscience is? Can  
we know it by merely thinking about or defin-  
ing it? To know what the conscience is one  
must identify oneself with it; to really know  
it one must become it. To become it we must  
first follow it and learn its will, until at last  
we can say "Not my will but thy will be  
done."

To find this self within which now mani-  
fests as conscience is the path of the Theoso-  
phist. The sacred science of Rāja Yoga shows  
us the entrance of this path and will guide us  
all along the way. STUDENT

**Work**

**K**ATHERINE TINGLEY has said: "The  
knowledge that we are divine gives the  
power to overcome all obstacles and to  
dare to do right," and what greater incentive  
to high endeavor can there be than this know-  
ledge of our divinity? Once realize this, what  
man or woman can be idle?

It is only through ceaseless unselfish work  
that we are able to express our divinity. Ac-  
tion is a law of nature and is one of the main  
channels through which evolution proceeds.  
In other words, action is a necessity to growth  
and progress.

Theosophy teaches there is no such thing  
as dead or blind matter, as there is no blind  
or "unconscious law" in the universe. We  
cannot separate ourselves from Nature. The  
law of cause and effect, the ceaseless ebb and  
flow of the tides is evidence of this active  
force at work.

It is because we have failed to work with  
Nature and to conform to her laws, that we  
and all humanity suffer today from unrest and  
discontent. It is natural for man to work, and  
may not the love of ease and idleness be one  
cause of the disease and suffering in the  
world? If we cease for even a short time to  
use any muscle or portion of our body, its  
strength and power is weakened. And this is  
also true if we fail to make use of our facul-  
ties or perform our work in life. STUDENT

## SONNET

By James Russell Lowell

WHY should we ever weary of this life?  
 Our souls should widen ever, not contract,  
 Grow stronger, and not harder, in the strife,  
 Filling each moment with a noble act;  
 If we live thus, of vigor all compact,  
 Doing our duty to our fellow men,  
 And striving rather to exalt our race  
 Than our poor selves, with earnest hand or pen,  
 We shall erect our names a dwelling place  
 Which not all ages shall cast down again;  
 Offspring of Time shall then be born each hour,  
 Which, as of old, earth lovingly shall guard,  
 To live forever in youth's perfect flower,  
 And guide her future children Heavenward.

—Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What answer would you make as a Theosophist to one who claims to be an individualist and who holds that the evolution and preservation of the individual is the great purpose of nature? Although a good-hearted man he cannot philosophically, as he says, reconcile the practice of altruism with his theory of Individualism which he holds to be true.

**Answer** The position taken by the one referred to, can, I think, arise only from a lack of knowledge of the real nature of man which a study of Theosophy, if taken up in the right spirit, would surely dispel. Let us first consider an illustration which by analogy may help us to understand man's true relation to his fellows. The body of man, we are taught in science, is made up of cells. Each of these has its own individual life; it comes into being, grows, matures, dies, giving place to others which in their turn go through the same process. But these cells are not separate or disconnected from the rest, but all share in the life of the organism, man. Each one also affects and is affected by all the others; if it is well and strong it adds to the strength of the rest; if it is weakly or sick it in like manner affects the rest. Let us imagine now, that an individual cell determines to live its own life and to disregard its fellows. It will no longer share in the health or sickness of the others, but so too it no longer can reflect and share in the synthetic consciousness of the whole organism, that is of the man himself.

This really would be the case of the extreme and consistent individualist. He might feel satisfied with what little consciousness he thinks he possesses, but as a matter of fact if it were possible for him to be an individualist and live for himself alone in actual reality and not in mere theory, he would find perhaps that the consciousness which belonged to him as separate from the rest of his fellows was so small that he would be in intelligence lower than the rudest savage. But such is not possible in fact however much the theory may be held to. To cut ourselves off from the rest of humanity in actual fact would mean death, just the same as to separate an individual cell from the organism of which it is a part would be death to that cell. There might still remain both in the man and in the cell a rudimentary physical life but there could be nothing higher, for the higher depends always

upon association with others of like nature.

Even the teachings of science show that all growth and power come through association of one individual with others of like nature, though in the modern scientific theory but a small part of the real life history is told. Yet it is shown that growth and progress depend on the building up of organisms of greater and greater complexity, and examples are given in any science text-book showing the successive stages in complexity and consequently in growth of consciousness from unicellular life through organisms of greater and greater complexity up to man.

For a moment let us consider what altruism means in terms of consciousness. In the first place altruism means the recognition of others and an extension of consciousness that enables one to cognize the needs, the thoughts and feelings of others. Now, in our present state of development all this is done to a great extent without any volition on our part, but altruism in its true sense implies volition; it implies an effort to understand others and extend our consciousness so that it can take cognizance of theirs.

According to this, altruism is therefore a power that brings us into association with other like units and therefore tends to build up a greater organism — this greater organism being in fact humanity in which individual men and women may be considered as playing the same part as do the cells in the physical body of man. One step further: as organisms of greater complexity are built up they provide instruments or vehicles through which can act a greater synthetic consciousness, for an organism is such by virtue of a synthetic power and a synthetic consciousness. It is not merely an aggregation of cells or individuals of like nature. More than one student and writer has touched the fringe of this subject, but in Theosophy alone is the full explanation given of humanity as an organism in process of becoming a still greater organism.

We may go a step further. It is generally accepted as an established law that there is no standing still in nature; where the building up of an organism is not going on there is the breaking down of one, and according to what has been said it will be seen that the building up of an organism implies a widening of consciousness; a recognition not only of other individuals of like nature with ourselves but of our welfare as bound up with theirs.

In view of the above the individualism that is hinted at in the question is suicidal; it means a gradual contraction of one's powers with less and less hold upon the powers of life. But again Theosophy will help us to understand the subject in a new light. Is there not a true individualism just as there is a true individual as taught in Theosophy? Let us look at the root of these words for they are both derived from the same root and both akin to another word which in their higher sense truly defines them, namely, *Indivisibility*, and this brings us to the consideration of one of the main teachings of Theosophy, namely, that in essence and at the root of their being men are all of the same nature, divine, and are not separate one from the other, but in very truth partake of the same individual, or *Indivisible Life*. In our outer natures alone does separateness exist, and the modern doc-

trine of individualism is nothing more than an accentuation of this separateness and is contrary *in toto* to the real basis of being.

Such a subject as this shows how poor is our language to express deep philosophical truths. The great majority of humanity do not realize the wider life of which they are a part; they do not realize that humanity as a whole is a vast organism, and yet this is one of the steps on the pathway of evolution, namely, so to expand our consciousness that we shall feel with all human beings. Turning again to the analogy of man and the cells of the human body; imagine what it would mean to a cell which has its individual (here is the paucity of our language again) life and consciousness, to be able so to expand that consciousness and reach upward and outward that it could realize all that the synthesizing soul realizes; in other words that the cell's consciousness should expand and become one with our consciousness. This by analogy shows the enormous possibilities that are before man, and not possibilities merely, but his destiny, to become one with the soul of the world, one with the Over-soul, and the power that shall take him along this glorious pathway is that which in our present state of consciousness is described and known as Altruism. Through Altruism alone can the human units come into such accord that they may provide a focus for a greater consciousness to play through them, and through Altruism alone can they become one with this greater consciousness.

STUDENT

**Question** Shall we always continue to make Karma? Is there no end to this process of sowing and reaping?

(SEE CENTURY PATH, VOL. xi, NO. 10)

**Answer** II. By leading a larger life and ceasing to live for our own selfish ends we shall cease to make Karma which affects merely the personality, but we shall share in the wider Karma of the great mass of humanity; we shall consciously become a part of the whole human race, and our Karma will become one with it to the extent that this merging of the individual interests in the interests of the whole is complete.

It should be understood, however, that the soul cannot remain inactive. Even in that which to us appears to be a period of rest the soul is active on another plane, and it is part of its nature to create; in fact it lives in what we might call the ocean of Karma. As said in the *Bhagavad Gītā*: "No one ever resteth a moment inactive." All that we can do is to direct the course of our action within the limits of our freedom, which we can expand if we will to the widest bounds of the universe. Therefore, with a little reflection we shall not ask the question: Is there any end to the process of sowing and reaping? We shall rather rejoice that we can act with the Law and that we can sow seed that shall result in a harvest of good for all. It is this that concerns us and not as to whether there may be an end. If there were, it would be a denial of our own divinity and immortality, and indeed a denial of our own existence.

STUDENT

CAUSES sown each hour bear each its harvest of effects, for rigid justice rules the world.—*Book of the Golden Precepts*







### How Shall We Deal With Degenerates?

THE treatment of crime is the subject of many learned disquisitions and debates, and we hear a good deal about the brain and pathological conditions, and whether the criminal should be treated as a responsible sinner or an irresponsible patient.

But the real question is perfectly simple all the while. What is really lacking is the power and means to apply the remedy. These elaborate theories are only attempts to get around the real issue and find some easier way. It is so in all life; we shirk plain duties and try to achieve the same result by some elaborate means.

Criminality can be simply defined as the loss of self-control; and there is no need to go into an elaborate analysis as to what is the controlling power and what are the faculties to be controlled; everybody knows this well enough for practical purposes. The trouble is that there is not sufficient unity and unanimity among the people to allow of an adequate provision for the teaching of self-control. We see this everywhere. Beginning in the home of childhood, we find that the child is not taught proper self-control because the parents themselves do not possess this quality. They give way to the child's self-will, indulge his weaknesses, and utilize his childish graces as a source of pleasure for themselves; thus developing in him self-will, infirmity, and vanity. They permit the growth of unnatural and destructive habits because they have not the courage to face them or even to allow themselves to admit the existence of such habits.

With such examples as this before us—and they are universally prevalent—can we wonder that we fail to deal effectively with the criminal? Is it likely that people who have not the strength to do their duty at the beginning, where it is comparatively easy, will have the strength to do it later on when it has grown much harder? This example of the parent and child is typical of the whole order of society; and the principle involved in it will apply to the doctor and his patient, the jailer and his prisoner, the clergyman and his disciple.

It is useless to shirk the plain fact that control of others, and the teaching of self-control to others, demand self-control on the part of the teacher. It may be handy to attempt to avoid this necessity by substituting pathological treatment or resorting to violent methods, but it is not logical or candid.

Take the case of a drunkard for instance. Where on earth can we place him away from the temptation to drink? In every town, in every village, in every country habitation; in every land, home or foreign, Eastern or Western; on an ocean voyage; everywhere alcohol. And not only the opportunity to drink but the enticement to drink, for governments often draw their revenues from the trade, and the shareholding public are banded together in a secret fellowship to promote it.

Or take the case of the offender against chastity; where can we place him where the same crime does not prevail in a hundred forms open and secret? Where can we remove him out of the influence?

Again, how can we deal effectually with the thief when misappropriation, in various forms, is so universally prevalent? In short, whether

it is the child or the criminal, we find we cannot control them because we have not self-control ourselves. The existence of these undesirables is our deserved penalty; and in our efforts to deal with them we may learn the necessity of dealing with ourselves.

Criminal lunacy is but the culmination of a continuous process of loss of self-control. The criminal lunatic was perhaps once like we are now; some day we may be like him. The propensities ever grow by indulgence and the will weakens by relaxation. If we do not succumb in our life-time, there is the next generation to think of; what of our descendants, who will begin where we left off and continue the downward process? And we ourselves live again in posterity.

Often people tell us that degenerates have no conscience and sense of responsibility, but this may only mean that people have been unable to awaken it in the degenerates. It may be there all the time awaiting a call from one who is able to evoke it. But how can we appeal to the Soul of a man when we do not ourselves realize that man is a Soul and have no faith in our own higher nature? A man having such faith in his Higher Nature and in the Higher Nature of others can appeal to natures that remain quite unapproachable to ordinary means.

It is the duty of everyone, then, to cultivate the principle of self-control in himself, thus fitting himself to become a teacher and helper in whatever sphere he may be cast; and to learn all he can about the nature of man by study and practice of Theosophical truths.

STUDENT

### Lord Kelvin

ALL the notices of the late Lord Kelvin have remarked the uncommon manner in which he combined in himself the usually opposed qualities of a great abstract thinker and those of a practical inventor. To him are due on the one hand many abstruse theories as to the constitution of matter, and allied topics, and on the other hand many useful inventions and practical methods.

This all-round man said at his Jubilee in Glasgow:

One word characterises the most strenuous of the efforts for the advancement of science that I have made perseveringly during fifty-five years. That word is failure. I know no more of electric and magnetic force, of the relation between ether, electricity, and ponderable matter, or of chemical affinity, than I knew and tried to teach to my students of natural philosophy fifty years ago in my first session as Professor. . . . [But] what splendid compensations for philosophical failures we have had in the admirable discoveries by observation and experiment on the properties of matter, and in the exquisitely beneficent applications of science to the use of mankind, with which these fifty years have so abounded!

And in 1903 he said:

Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical forces. He answered: "No, no more than I could believe that a book of botany describing them could grow by mere chemical forces." Every action of human free-will is a miracle to physical and chemical and mathematical science.

Thus we see that he clearly recognized the limits of discovery through physical methods,

and that the business of physical science is applications, its theories being not finalities but representative formulae for the purposes of practical inferences. To understand the action of human free-will, or that of the will that makes the plants grow, we must study *mind*, not physical matter; that is, it is a question of a higher science—the science of self-knowledge.

Kelvin had a dispute with geologists as to the amount of time required for cosmic processes; his theory of the earth's age, based on thermal calculations, not allowing them as much time as they demanded for geological purposes. But now the discovery of radioactivity has introduced new factors into the calculation; and who shall say what still newer factors may not be introduced at any time? However accurately Kelvin may have reasoned from the data at his command, there were other data that he did not know of. The very strictness and accuracy of a line of reasoning is often due chiefly to the narrowness of its scope; or in other words to the limitations of the premisses from which the reasoning starts; as for instance incomplete knowledge of internal and external heat-sources, of cyclic ebbs and flows, of inter-etheric life, of the noumenal side of matter; what mind is so spacious as to take into account *all* the possibilities and overlook none?

T.

### A Real Pocket Library

THE (French) Bulletin of the International Institute of Bibliography propounds what looks like an admirable idea. It is that the large pages of our books should be replaced by micro-photographed diminutives, an international standard of size being adopted. They would be read through a magnifying lens. Anyone therefore armed with the official glass would be able to read any book whatever that was thus produced. It is said that there are no technical difficulties in the way and that the present cost of printing books would be lessened to one sixth. The plates would be fireproof and almost eternal, and an edition could be slowly enlarged to suit the changing demand. The danger of our great libraries growing till they become past all possibilities of housing would be indefinitely deferred. And a traveler could carry forty or fifty of his favorite books with him in odd corners of his grip—if there are still travelers of such tastes.

H.

### Ancient Surgery

IT appears that the Bailiff of Balbroun, a worthy knight who lived about 1560—heaven rest his soul!—lost an arm in some way that history does not record. He was buried in due course under the altar of an old church in Alsace. His tomb has just been opened and it turns out that he had his fleshly arm replaced by one of steel so complicated and so well fashioned that it would do credit to any modern instrument maker. It had all the necessary joints and was provided with many springs, the thumb having one to itself. These were brought into action by means of a knob in the palm of the hand, enabling him to wield a sword and the implements of eating. That was three centuries ago and the artificer who thus cunningly served him does not appear to have transmitted the art. So it had perforce to be re-invented in our own time.

C.



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

**Vol. I treats of Cosmogogenesis**  
**Vol. II treats of Anthropogenesis**

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

**SECRET DOCTRINE OF THE AGES**  
**IS THROWN OPEN TO ALL**

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Contab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

**Vol. I treats of Ancient and Modern Science**  
**Vol. II treats of Ancient and Modern Religion**

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - -

\$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

*New Century Series*  
SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archæology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloha and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Oboostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to Inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by  
any mortal. They contain paragraphs of the  
profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
February the 2d, 1908

Total number of hours sunshine recorded during JANUARY 155.  
Possible sunshine, 319. Percentage, 49. Average num-  
ber of hours per day, 5.01 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

JAN. FEB.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
27	29.750	60	49	49	46	0.05	SW	7
28	29.770	60	50	53	52	0.54	SE	6
29	29.813	60	50	52	48	0.31	NE	4
30	29.772	60	50	53	47	0.08	W	20
31	29.776	60	50	51	49	0.00	E	2
1	29.750	60	45	49	49	0.00	E	3
2	29.691	59	49	51	49	0.00	E	4

## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE AND NO BRANCHES.

## FOREIGN AGENCIES

**ENGLAND AND IRELAND** — Theosophical Book Co., 18 Bartlett's Bldg., Holborn  
Circus, London, E. C., England

**GERMANY** — J. Th. Heller, ob. Turnstrasse, 3, Nürnberg

**SWEDEN** — Universella Bröderskaps Förlag, Barnhusgatan, 10, Stockholm

**HOLLAND** — Louis F. Schudel, Hollandia-Drukkerij, Baarn.

**AUSTRALIA** — Willams & Williams, 16 Carrington St., Wynyard Sq., Sydney, N. S. W.

**CUBA** — H. S. Turner, Apartado 127; or Heredia, Baja, 10, Santiago de Cuba

**MEXICO** — Samuel L. Herrera, Calle de la Independencia, 55 altos, Vera Cruz, V. C.

Address by KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical  
Propaganda League, Point Loma .05

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BHAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East.  
American edition; pocket size; morocco, gilt edges 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) .15

DEVACHAN; or the Heavenworld (H. P. Blavatsky) .05

ECHOS FROM THE ORIENT. (W. Q. Judge) New Point Loma Edition. Sm. 8vo, cloth. .25

21 valued articles, giving a broad outline of Theosophical doctrines, written for  
the newspaper reading public

EPITOME OF THEOSOPHICAL TEACHINGS, AN. (W. Q. Judge); 40 pages. .15

FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century  
and Related Position of, (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY. Humanity's Friend: A VISIT TO KATHERINE TINGLEY (by John  
Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the  
San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet  
of 50 pages, published by the Woman's Theosophical Propaganda League. .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335)  
Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from  
NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

ISIS UNVEILED, by H. P. Blavatsky. 2 vols., royal 8vo, about 1500 pages; cloth; with  
portrait of the author. New Point Loma Edition, with a preface. Postpaid, 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary  
and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo,  
cloth, 400 pages. Postpaid. 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the  
Los Angeles Saturday Post, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author-  
itative rules for treading the path of a higher life. New Point Loma Edition,  
pocket size edition of this classic, embossed paper. .25

Bound in black leather .75

MYSTERIES OF ANTIQUITY (G. de Purucker) .05

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her  
pupils. Square 8vo, cloth, 2.00

A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, 1.25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Macchell. A collection  
of the weirdest tales ever written down by any mortal. Cloth .60

Paper .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by  
H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo,  
about 1500 pages; cloth. Postage prepaid. 10.00

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky.  
YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75

**GREEK SYMPOSIA**, as performed by Students of the Isis League of Music and  
Drama, under the direction of Katherine Tingley. Already published (fully pro-  
tected by copyright):

1 THE WISDOM OF HYPATIA .15

2 A PROMISE .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS.  
Ten Pamphlets, issued serially; Scripts, each .25

Subscription 1.50

Already published:

SCRIPT 1 — Contents: The Relation of Universal Brotherhood to Christianity —  
No Man Can Serve Two Masters — In this Place is a Greater Thing

SCRIPT 2 — Contents: A Vision of Judgment — The "Woes" of the Prophets —  
The Great Victory — Fragment; from Bhagavad Gita — Co-Heirs with Christ —  
Jesus the Man (the only known personal description)

SCRIPT 3 — Contents: The Lesson of Israel's History — The Man Born Blind —  
Man's Divinity and Perfectibility — The Everlasting Covenant — The Mysteries  
of the Kingdom of Heaven — The Burden of the Lord

SCRIPT 4 — Contents: Reincarnation in the Bible — The Mysteries of the King-  
dom of Heaven — The Temple of God — The Heart Doctrine — The Money-  
Changers in the Temple

SCRIPT 5 — Contents: Egypt and Prehistoric America — Theoretical and Practical  
Theosophy — Death, One of the Crowning Victories of Human Life — Reliance  
on the Law — Led by the Spirit of God

SCRIPT 6 — Contents: Education through Illusion to Truth — Astronomy in the  
Light of Ancient Wisdom — Occultism and Magic — Resurrection

SCRIPT 7 — Contents: Theosophy and Islam, a word concerning Sufism —  
Archaeology in the Light of Theosophy — Man, a Spiritual Builder

**OCCULTISM, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50

Vol. 1—Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

Vol. 2—Hypnotism. Black Magic in Science. Signs of the Times .35

Vol. 3—Psychic and Noetic Action .35

Vol. 4—Cosmic Mind. Dual Aspect of Wisdom .35

Vol. 5—Esoteric Character of the Gospels .35

Vol. 6—Astral Bodies; Constitution of the Inner Man .35

**THEOSOPHICAL MANUALS.** Elementary Handbooks for Students. .35

Bound in cloth, 16mo, price, each .35

Now Ready.

No. 1. ELEMENTARY THEOSOPHY.

No. 2. THE SEVEN PRINCIPLES OF MAN.

No. 3. KARMA.

No. 4. REINCARNATION.

No. 5. MAN AFTER DEATH.

No. 6. KAMALOKA AND DEVACHAN.

No. 7. THE DOCTRINE OF CYCLES.

No. 8. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.

No. 9. THE ASTRAL LIGHT.

No. 10. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSFERENCE.

No. 11. THE ANGEL AND THE DEMON (2 vols., 35c. each)

No. 12. THE FLAME AND THE CLAY.

No. 13. ON GOD AND PRAYER.

No. 14. THEOSOPHY: THE MOTHER OF RELIGIONS.

In Preparation.

No. 7. TEACHERS AND THEIR DISCIPLES.

No. 16. FROM CRYPT TO PRONOSIS: an Essay on the Rise and Fall of Dogma.

No. 17. EARTH: Its Parentage; its Rounds and its Races.

No. 18. SONS OF THE FIREWORM; a Study of Man.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1—THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2—THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from Official Report, World's Parliament of Religions, Chicago, 1893

No. 3—MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4—THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series. \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL, The Path—Parsifal

—The Prodigal—The Bard—The Light of the Coming Day—Twist Priest

and Profligate—The Hour of Despair—The Dweller on the Threshold.

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c.; mounted .75

PATH MAGAZINE, THE—Vol. ix ('94-'5), Vol. x ('95-'6), each 2.00

PATH MAGAZINE, THE—Index to Vols. I to VIII; cloth .50

PATH MAGAZINE, THE—Back numbers; each .20

SEARCHLIGHT, No. 6—Full report of the Great Debate on Theosophy and Christ-  
ianity held at Fisher Opera House, San Diego, Cal., September and October,  
1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE Back numbers, each .20

UNIVERSAL BROTHERHOOD PATH

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangri (R. N.) .50

2 THE COMING OF THE KING (Macchell); cloth, gilt edges .25

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50

EPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

Thirty copies, \$1.00; one hundred copies, \$3.00

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

LUZ EN EL SENDERO (M. C.), con Comentarios, paper .35

RESERVA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective  
Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

AN IHREN FRUCHTEN SOLLT IHR SIE ERKENNEN.—WER IST EIN THEOSOPH?—WAS

THEOSOPHIE ÜBER MANCHE PUNKTE LEHRT UND WAS SIE WEDER LEHRT NOCH BILLIGT.

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge)

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

## IN DUTCH

DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OORZAKEN DER THEOSOPHIE (door W. Q. Judge)

DE RIDDER VAN KEIZER ARTHUR—Een Verhaal voor Kinderen, door Ceinnyd Morus.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

PIT EN MERO uit sommige Heilige Geschriften, 1<sup>e</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerdere dan de Tempel. Een Geslacht des Oordeels. De Menach Jerusa.

PIT EN MERO VAN DE EINDIGENDE EN KOMENDE ERUW, en de daarmee in betrekking

staande positie van Vrijmetselarij en Jesuitisme, door Rameses

KATHERINE TINGLEY, DE AUTOCRAAT (De Geheime van de Leer van het Hart)

LICHT OF HET PAD (door M. C.) Bound in morocco or paper

HET LEBEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

DE MYSTERIEN DER OUDHEID, door G. de Purucker

(Vertaling uit The New Century Path, overdruk van de Nieuwe Eruw, No. 12)

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (Leerling). pp. 42

## IN SWEDISH

BHAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL THEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI af H. P. Blavatsky

" " William Q. Judge

" " Katherine Tingley

HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley)

LJUS PÅ VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

NEW CENTURY PATH (selected articles) 52 n:r

NEW CENTURY PATH—Raja Yoga N.r., med 122 ill.

STJÄRNAN SAGO OCH FORMSAML.

ÖPNING I KONCENTRATION (William Q. Judge)

SANTAL I OCCULTISM (William Q. Judge)

STUDIEN ÖVER BHAGAVAD GITA (126 sidor) (William Q. Judge)

TEOSOFI FÖR UNGDOM

TVYSTNADENS RÖST (H. P. Blavatsky)

MYSTERIES OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (tefnadsteckning)

TEOSOFI OCH KRISTENDOM, Genmål till Prof. Pfannenstill (Dr. G. Zander och F. Kallberg)

ASSENS LJUS (Sir Edwin Arnold). Bound and Unbound.

DEVACHAN

MÄNNISKOLIVETS TRENN PLAN, med flera } (William Q. Judge)

OM OCCULTA KRAFTER OCH DERAS FÖRÄRFVANDE } (William Q. Judge)

NÄGRA TANKAR OM KARMA, med flera }

KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN (William Q. Judge)

DÖDSKRAFFT I TEOSOFISK BELYSNING, med flera

Etc. Etc. Etc.

## PERIODICALS

**INTERNATIONAL THEOSOPHICAL CHRONICLE.** Illustrated. Yearly

subscription, postpaid 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The

Theosophical Publishing Co., Point Loma, California.

**THEOSOPHIA.** Yearly subscription. 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskaps Förlag, Barnhusgatan 10, Stockholm 1, Sweden,

or to The Theosophical Publishing Co., Point Loma, California.

**UNIVERSALE BRÜDERSCHAFT.** Illustrated. Yearly subscription, postpaid. 1.50

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,

Germany; or to The Theosophical Publishing Co., Point Loma, California.

**LOTUS-KNOPPEN.** Illustrated. Yearly subscription, postpaid. .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma.

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration.

All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-  
itarian work. All who assist in this work are directly helping the great cause of Humanity.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

## INFORMATION BUREAU

**ISIS STORE, 1123 Fourth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

**GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

**REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT**  
with a Chronology

**WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS  
THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS**

**RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION**

**RIGHT THOUGHTS ABOUT KARMA**

**THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA  
CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE**

**THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"**

**POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION**

**Each makes a Neat Gift to those interested in Theosophy**

Order now from

**PRICE 25 CENTS PER PAMPHLET**  
**The THEOSOPHICAL PUBLISHING CO., Point Loma, California**

## Theosophical Literature in Spanish and English

FOR SALE AT THE

**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**  
**Heredia, Baja, 10, Santiago de Cuba** ADDRESS  
**H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED

# CENTURY PACE



Year 54 Point Loma, San Diego, California Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

FEBRUARY 16, 1908

No. 15

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

#### MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879. Copyright, 1908, by Katherine Tingley.

#### SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, Four DOLLARS; other countries in the Postal Union, Four DOLLARS AND FIFTY CENTS, payable in advance; single copy, Ten CENTS.

#### REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 15

### CONTENTS

#### Pages 2, 3 — EDITORIAL

Putting back the Clock  
Science and Poetry

#### Page 4 — TWENTIETH CENTURY PROBLEMS

Dynamic Helpfulness  
Innately Known Psychology

#### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

The Australian Aborigines  
Australian "Blackfellow" using the Fire-Drill  
(illustration)

#### Page 6 — TWENTIETH CENTURY SCIENCE

What is Matter?  
The Earth's Circulations  
Photographing Character

#### Page 7 — NATURE STUDIES

Cave-Dwellings in Holland  
The Eucalyptus — Nature's Laboratory  
Grotwonigen, or Rock-Dwellings, Province of Limburg, Holland (illustration)  
New Plants for the United States  
"Magnetic Wells"

#### Pages 8, 9 — WOMAN'S WORK

The Growing of a Life  
To a Mountain Daisy (verse)  
Madame Guyon, a French Mystic of the Seventeenth Century  
San Juan Battle Park, Santiago de Cuba

#### Page 10 — OUR YOUNG FOLK

Christmas Day, 1907, in Lomaland  
Santa Claus in his Palace in Lomaland receiving International Representatives  
The Man from Japan and his Elephant  
(illustrations)

#### Page 11 — CHILDREN'S HOUR

Christmas Day, 1907, in Lomaland (concluded)  
Santa Claus Commands his Aides to Dispense the Gifts  
Raja Yogas Making Friends with the Elephant  
(illustrations)  
Mules

#### Page 12 — THEOSOPHICAL FORUM, ISIS THEATER

Influence of the Brain on Criminology

#### Page 13 — ART, MUSIC, LITERATURE & DRAMA

Wanted — a New Literature  
River Scene, Göteborg, Sweden (illustration)

#### Page 14 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Theology vs. Science  
The Theosophical Interpretation of the Bible  
(concluded from last week)

#### Pages 15, 16 — STUDENTS' PATH, ETC.

From "The Sphinx" (verse)  
Ideals of Prosperity  
Brotherhood  
Karma (verse)  
Theosophical Forum

#### Page 17 — GENERAL

Chinese Ideographs  
Worshiping Childhood in the Abstract  
Correspondence

#### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

### Putting Back the Clock

WE may put back the hands of the clock, but the course of the sun and the true time of day are not affected thereby. Ecclesiasticism is at present trying to put back the clock, so that people may not know the sun is so high in the heavens. This is no new thing; it is an essential feature of ecclesiastical history since the fourth century. The late Papal decree devoted to the condemnation of progressive thought, and taking means to prevent priests and people from reading progressive literature, is an interesting document; and it should serve to make certain things stand out in clear light. It is a milestone reminding the man who is moving along the path of progress of the distance he has traveled. It is also a reminder to the world generally that the Roman Church has not moved at all, or but very little, for it *has* moved. Is it not setting about a revision of the Vulgate? This itself is a curious fact coming as it does along with the Papal decree against progressive thought. But the standard bible of the Roman Church, the Vulgate, is being revised — not by any unholy critics, but by men appointed by the Vatican itself. Still, this is something to be thankful for — the Vulgate needed revision, and is being revised.

#### Vatican Revision

One is carried back in thought to the early centuries when there was no Vulgate, but only the *Old Latin*, and texts formed from it. This *Old Latin* was an African, and not an Italian translation, as one might suppose; the fact being that Greek, and not Latin seems to have been the prevalent language of the early Christians in Rome. Then Jerome set about making a better translation. Now, while Saint Jerome was, in many respects, not the sort of man one would expect a saint to be, yet he deserves credit for making the Vulgate. But in those days, as now, people did not like to change, even for the better, and Jerome's version for a time, met with much opposition, just as the present Revised Version is opposed by some people. In the course of time, however, the fairly correct character of the Vulgate gained for it a chief place; so the version which had been condemned, became, in the eyes of the Church of Rome, as sacred as the Greek original, or more so. Now it is going to be revised — though we must not infer that it has come down through the ages without some change. The Sixtine and Clementine revisions are well known. The present revision has really been forced by the advances made by

modern scholarship, though the Papal decree attempts to decry independently progressive thought.

In this connexion one must not forget Cardinal Ximenes, a greater man than Jerome, and his life-work in producing the Complutensian Polyglot. And it is pleasing to remember his charitable spirit towards Erasmus who was with great haste forcing his New Greek Testament through the press in order to forestall the great work by Ximenes. It is but fair to call to mind some would-be Reformers within the Roman Church itself. The real lover of truth and progress hails those who strive, or who have striven for truth, no matter where they may be found.

#### The Advancing Force of Truth

There are some would-be Reformers now in the Roman Church, hence this Papal decree to put back the clock, to prevent both priests and people from having any thoughts and from reading any books not hall-marked at the Vatican.

It is part of the great purpose of the Universe that progress comes about as the result of exertion. A modern writer says: "Conflict and difficulty are essential for our training and development, even for our existence at this grade. With their aid we have become what we are; without them we should vegetate and degenerate; whereas the will of the universe is that we arise and walk." Our powers are meant for use. We have eyes that we may see, and minds that we may think. When we are young we are carried, but after that we must walk for ourselves, and think for ourselves. Nature makes her meaning quite plain here; for disuse of a limb or a faculty means loss of power, or atrophy. But thinking is not always easy, and in all ages some people have had others to think for them, the natural result being that they gradually lost the power of genuine and robust thought.

#### Padlocks on Mind and Soul

People of this class will always belong to the most conservative and backward church or cult of the time. Indeed, as the demand creates the supply, they call into existence creeds, dogmas, and the like — whatever lulls their conscience, puts their reason to sleep, and assures them easily of happiness here, and heaven hereafter. It saves one much trouble, and a great deal of worry and responsibility.

The late Papal decree will save much thinking. It will make it an easy matter for the faithful to know what to read, and what to think: what to believe, and what not to believe.

And a mental Inquisition will doubtless be put in full swing again; there will be a committee in every district. We may be quite sure that in such case certain penalties will not be lacking. Already, it is reported that a certain priest may be barred from preferment in California on account of his liberal tendencies. The Vatican still breathes the air of the Middle Ages, and appears to be trying to put back the clock to that period.

The Papal Bull is too long to quote at length; but a few of its sections will serve to show its nature:

3. The faith proposed by the Church is opposed to history and Catholic dogmas are irreconcilable with the true origins of the Christian Religion.

This the Pope condemns.

5. As only revealed truths are contained in the deposit of faith, it does not belong to the Church under any circumstances to pass judgment on natural sciences.
11. Divine inspiration does not guarantee all and every part of Holy Scripture against error.
21. The revelation which constitutes the subject-matter of the Catholic faith was not completed in the Apostolic age.
41. The sacraments have no other purpose than to recall to the minds of men the ever-beneficent presence of the creator.
56. The Roman Church became the head of all churches not by divine ordinance, but by purely political circumstances.
57. The church has shown herself to be an enemy of natural and theological science.

What  
does it  
Mean?

All these are condemned, together with about sixty other "advanced views" which the Vatican cannot tolerate.

From the number and character of the views which the Pope condemns it is manifest that there must be a large and growing element within the Roman Church tending towards modern thought. What does this portend? Does it mean a supreme and perhaps final effort on the part of ecclesiasticism to keep its hold upon the lives of men, and to hinder the progress of free thought? Such attempts have been numerous in the past, both in regard to science and theology; and the Church, in the end, has always had to move along somewhat, borne by the advancing wave of knowledge. It serves to illustrate the majestic course of truth, that while this Papal Bull is being issued to oppose independent thought, close to the Vatican itself are some eminent astronomers who now teach as a matter of every-day knowledge those facts about the solar system which the Church some time ago condemned. So the world moves by virtue of a purpose high above all human enactments.

Part of a  
Concentrated  
Plan

It has been suggested by a famous writer, formerly a member of the Roman Church and one of its authorities, that the present move is the result of a combination between the Franciscans and the Jesuits, in order to concentrate all power within the Church into one point. Such may be the object aimed at, and there is no doubt a certain worldly wisdom in it; but it leaves out of account the great fact of all: that TRUTH is mightier than all

schemes and policies; and that he who sets himself to hinder the march of TRUTH must fail.

The more principles are carried to their logical results the more apparent their character will be. We may be in doubt about the tiny seed, the small beginning, but when it has developed fully into a stalk of wheat, or into a weed, then we are no longer in any doubt or uncertainty.

What the Church of Rome has been in the past all do not know; and many who do know forget; and even those who do not forget may be tempted to "let the dead past bury its dead," and to trust in better things for the Church now,

"Semper  
Idem"

and to hope for better things in the future. The present action of that Church sadly weakens any such trust and hope. When the seat of authority in things spiritual is placed outside of the Christos within man, and is made to consist of an infallible man, or an infallible book, a seed of evil has been sown, and the result will be bitter.

For those outside of the Roman Catholic Church it may not seem to matter very much; but it does matter, for as members of the same great human family, one member cannot suffer without others being affected. The Papal Bull has probably a political bearing, and the more advanced countries in Europe will be most affected; as will also be the great American continent, both north and south. It therefore behooves all who have the welfare of humanity at heart to be very watchful, and carefully to examine all the signs of the times in order that the Cause of Truth may have as few hindrances as possible, and that the Divine Will may be done on earth as in heaven: and that Will is ever tending to the growth of light, the advancement of liberty, and the perfecting of human development.

(Rev.) S. J. NEILL

### Science and Poetry

A CHEMIST recently remarked that the reign of poetry was now over; that of science begins. The emotions, so he thought, must wilt under the hot sandstorm of facts. We cannot make-believe that there is a soul in nature when we know her rigid frame of law.

The Paris *Figaro* recently published a posthumous article from the late French astronomer Jansen, maintaining that poetry and science represent "the two grandest manifestations of the human spirit," and that instead of the time being ripe for the disappearance of poetry it is ripe for its "beautiful and fruitful alliance" with science, each as the interpreter of the other.

The poets require to see that nature is *beautiful*; and most of them require to see that she is *ensouled* and therefore spontaneous as well as ruled. Why the knowledge of more facts, which is science, should disappoint either of these requirements, is not easy to understand.

The poet finds the tree, as the common eye sees it, beautiful. He learns from science that it is radio-active—which is not a poetic-sounding word. But what does it mean? This: that the tree is radiating a clothing-sheen of most delicate trans-prismatic colors!

He finds the shades of green beautiful. Sci-

ence tells him that the veins of the leaves are closely raimented with a mosaic of tender green and transparent cells, the disposed contents of each of which, if sufficiently magnified, are as beautiful as the whole tree, and moreover very mobile.

The cells are made of molecules, which, if falsely considered as hard dull cricket-balls, are certainly depressing enough. But every molecule is a solar system of shining planets of electric light in the swiftest motion amongst each other, with dawns and sunsets and nights, and making an etheric music as audible as that of the spheres of the sky. Color, after all, is only sound seen, etheric sound. The word etheric is science; take the sister word etherical and you have poetry.

The poet knows something of law already. He knows that the tree becomes green in spring. He knows that his own life-currents run faster and higher than. But so far from being depressed by that much knowledge of iron law, he makes it the theme of some of his poetry. What should there be in further knowledge of law to depress him? He knows that his own body and even mind are governed by "iron laws." But he knows that it is through and by means of and because of those laws that he has his free life of thought and feeling and his royal moments of inspiration. He knows that it is precisely because of them that he may grow, spiritually and mentally, from his birth to his death. They safeguard his divine progress. What could he do in a world of idiot atoms and cells that ran themselves without law, order, or plan?

What hinders that he shall now look at the tree and see it as an ensouled being slowly passing year by year up the scale of nature, passing from the dimmer to the clearer in consciousness, growing humbly perhaps but divinely by means of the laws which he knows are the necessary conditions of his own progress? What hinders him from seeing some amount of consciousness and some minute growth of like kind even in the very "planets" and "stars" that flash around each other in the hidden life of the atom? They too are under law; they have not spontaneity in the sense of untrammelled idiocy. But it is perfectly open to him to assume that underneath their frame of law they have their minute yet appropriate degree of conscious spontaneity.

If the scientist chooses to paralyse his soul in the direction of poetry and imagination, he is welcome to do so. But after he has done so to the last possibility of completeness, every fact which he has grubbed out of nature can be joyfully taken by the poet and—not ensouled or adorned by him but—seen in its ensoulment and natural adoration. And when the grubbier denies the soul, denies its spontaneity, denies the divine plan working out through the laws, the poet has only to remark: My friend, you are deserting your grub heap. Beyond its limits you have no jurisdiction. I know the soul of nature because I have taken the necessary steps to do so. I can get the gold from the pile which you have so usefully accumulated for me. Many thanks. In some other lifetime you may perhaps do better for yourself. But poetry and science should never be thus separated, for each has elements that are necessary to the other, and Wisdom includes both.

STUDENT



## Some Views on XXth Century Problems

### Dynamic Helpfulness

A PROBLEM which is agitating London just now is that of how to feed the thousands of children who go to school without any breakfast, and often to bed without supper. It is a difficult problem. Many workers who contact the life of these children closely are for feeding them out of the rates; others, whose imaginations are less lively, as is often the case when one's own stomach is full, are not in such a hurry and look at the economic side of the question. If the children are fed out of the rates, the pauperized class of the community will be increased; there will be an incentive to careless parents to neglect their duty; and poor people will have to pay for the feeding of their less thrifty neighbor's children. So these latter authorities are in favor of leaving the matter to charity or special funds. The question will probably be settled for the immediate future by some compromise.

People weep when they hear of these perpetual tragedies, but their pity does not take an effective form, because they do not know what to do. The cause of these evils is of course selfishness — everyone must admit that. What then shall we do? Go seek to eradicate selfishness from our neighbor?

If we had a philosophy of life worthy the name, we should know that he who fights selfishness in his own nature lessens the total of selfishness in the world — not merely in the obvious arithmetical sense, but by the action of his spiritual aspiration along invisible lines of action. But we know nothing of these higher planes of Nature. We know about the ether and how electric action can go across the earth, but nobody has taught us how our own motives and aspirations exert a far more potent influence than electricity.

Then people cry out because they see no opportunity to help. But it does not do to wait for opportunities; opportunities are with us every moment, and we neglect them and call for greater opportunities; the prospective duty always seems easier than the duty of the moment, till it in its turn becomes the duty of the moment and is likewise neglected. If we discharged our duties as they came, and seized little opportunities, greater ones would open out.

Do you want to help? Would you not like to be in the place of power where your wishes would be mighty levers to move mountains? Then know that the place of power comes to him who faithfully discharges the duties of the moment and seizes the little opportunities; everything makes way for him; his sphere enlarges and enlarges; his hands are full; he is doing all that one man can do to help.

But most people propose to go on living their old life — careless perhaps, self-indulgent, indifferent, purposeless; and hope the voice of pity may be assuaged by some charity or effort that will not interfere with that proposal.

There are plenty of mere people in the world, and what is wanted is Men and Women in a truer sense. The Man or the Woman is

worth more than thousands of ordinary people, such is their dynamic power and their influence wherever they go. Should we not then set about cleaning up our own house and determine to enter upon that path that will make us powers for good in the world? Is not that the rational way to cope with evils?

Then we must strive to find out the roots of selfishness as manifested in our own nature, and grapple with them there, where our power of action lies; and this will lead us on to opportunities of dealing with that evil on a larger scale. Yes, it is because we are tied hand and foot by our own selfishness that we are so powerless to help. How can we move the hearts of multitudes and set the world aflame, if we allow ourselves to be daily victims to those very forces of selfishness, indolence, and lust that are causing the evil in the world?

It is open to everyone who feels the voice of pity and is sure that it is not a mere superficial sentiment but comes from the heart, to decide whether he proposes to let that voice go unheeded or whether he will listen to its urge to mold his own life on lines of beneficence, self-mastery, and duty.

Jesus in the Gospels is represented as teaching the life of holiness, but we have made it into a life of *personal* holiness for the benefit of our own soul, the safety of our future existence, and the gratification of our own self-righteousness. Did Jesus want saints? It would seem easier to imagine that he wanted workers. The object of holiness is that we may become powers for good in the world and help the people we say we pity.

But narrow theology has kept back from man the knowledge that his religion ought to give him. It has represented that the reward of right living is eternal happiness in heaven and has denied man the prospect of ever becoming anything on this earth. Hence poor man does not believe that it will do much good for him to reform his own life; he does not want to be a spiritual grandee, and is not much interested in the question of heaven. Yet Jesus taught that great actual powers should come to those who followed his doctrine.

Theosophy comes to revive the lost teaching of the world's Saviors and to show man once again that he is a potential God and that he is his own savior by virtue of the Divine Spark in his clay. It teaches the efficacy of efforts, and proclaims that self-mastery is the path to self-knowledge — not a mere ladder to the golden city. It declares that dormant within man lie faculties and powers far beyond the feeble glimmer of the present intellectual faculties and the uncertain statements of religion. These higher faculties will be opened to the one who has the pass-key — self-mastery; spiritual powers cannot be used by the selfish.

But even here the innate selfishness of human nature may crop out and make one think of powers for self-glorification or personal advantage. They will grow only in the constantly tended soil of the desire to help, even

the indwelling Divine Being sought in order to afford its light a channel outward into the world. STUDENT

### Innately Known Psychology

DR. BERNARD HOLLANDER, president of the English Ethnological Society, recently operated surgically on the heads of two boys, both of whom had been injured in some way and subsequently to the injury exhibited very marked criminal tendencies. With the relief to the results of the injury the criminality disappeared. The cases excited great interest and the operator has made them the text of an address on crime and responsibility.

But he left the matter very much where he found it. Like most alienist pronouncements, this one started from a false psychological basis and therefore reached nowhere. And yet the very words used implied the truth, indeed exactly stated it. He said, for instance: "A man might be fully conscious, have no delusion, know the nature of his act, and yet be incapable to control the mad impulse of his deranged mind." The implication is that the normal man can control the impulse and the mind from where it arises. But the controller cannot be identical with that which he controls, in this case with mind and impulse. The duality of human consciousness is in the *words* the alienists use, yet they let it drop from the *argument*. If pressed they say that they are compelled to use words with that implication by the exigencies of language. They are, however, really compelled by the exigencies of *fact*, by the immediate knowledge which every normal man has of himself. He knows that he is constantly in the presence of impulses, thoughts, and currents of feeling which he can control, accentuate and dispel, to the extent that he has practised doing so. He has been so long accustomed to regard himself as identical with these, whilst at the same time knowing his non-identity, that he has almost lost the real art of life. And when he speaks he uses phrases meant to express one thing which really express the other and the true one.

Considering the two elements, the impulses, thoughts, and feelings: and the man himself, it is clear that if the latter has never in any way or degree exercised the art of self-control, he is at the mercy of the latter as they are of the physical condition of their instrument the nervous system. At the other end of the scale is the perfect man whose thoughts and impulses are absolutely in control and are dependent not for their *direction* but now merely for their *vividness* and power upon the physical condition. Men range up and down between these extremes; and the real and highest education of the child consists in teaching him the fact about his own nature, its duality, and his consequent power and duty to dominate. There is no difficulty about this education, for it corresponds to what the child feels of and in himself. Education is in fact the awakening of true self-consciousness, and that awakening brings with it the power that belongs to it and its recognition of its divinity. STUDENT

## Archaeology

## Palaeontology

## Ethnology

## The Australian Aborigines

REGARDING the "Papuan, Melanesian, or Australian aborigines," we read that they exhibit certain peculiarities not found in the African negro, to which race they otherwise present some similarity. The forehead is higher; the under jaw less projecting; the nose, though flat and extended compared with that of the European, less depressed than in the African; the lips thick, but not protuberant; the eyes sunken, large and black. The color of the skin is lighter than that of the negro. The stature equals that of the average European; the body and limbs are well shaped, are strongly jointed and highly muscular, and the heel is straight. The natives of the Australian continent have straight or curly black hair.

They have much acuteness of perception for individual objects, but little power of generalization; as when a language has no general terms for tree, bird or fish, though every individual species has a separate name. The grammatical structure of some of the North Australian languages has considerable refinement; *the verb has a variety of conjugations, and expresses nearly all the moods and tenses of the Greek. There is, as in the Greek, a dual form as well as a plural in all declensions.* Words are declined by terminal inflections. There are words for one, two, and three; but four is expressed by two-two, five by two-three, and so on. The number and diversity of separate languages, not mere dialects, is bewildering; tribes of a few hundred people, living within a few miles of each other, have often scarcely a phrase in common.

They are considered as all belonging to one stock; and there is a theory of their having landed in canoes from the island of Timor and diffused themselves over the mainland. The natives of the northeast are far superior in mind, body and social habits to the rest, bearing most resemblance to their neighbors in New Guinea.

In a general view, two or three "extraordinary defects" exhibit themselves. *The natives never reared any kind of cattle, nor kept any domesticated animal except the dog.* They have nowhere built permanent dwellings; they have neither manufactured nor possessed any chattels, beyond such articles of clothing, weapons, ornaments and utensils as they might carry. They are tattooed. Their dwellings



Lomaland Photo. and Engraving Dept.

AUSTRALIAN "BLACKFELLOW" USING THE FIRE-DRILL

are bowers of branches or hovels of logs. They use the spear and axe, and the boomerang is of course characteristic.

Now observe how the facts, so puzzling to ethnologists, bear out the scheme outlined in *The Secret Doctrine*. In Australia, as in America, we find a wonderful variety of peoples and languages, yet all grouped together by a few common characteristics which differentiate them markedly from the races typical of other continents. How is this unity in diversity to be explained? That has been the problem for ethnologists. The answer of *The Secret Doctrine* is that they spring from a race extremely ancient in its origin and isolated for long ages. Thus has the essential type been preserved while minor divergences have grown wide.

The Australians—or, at least, many of them—are descendants of the seventh sub-race of the Third Root-Race, that Root-Race to which

H. P. Blavatsky has applied the name invented by Sclater—Lemurian. Lemuria flourished and ended her career some 700,000 years before the early Eocene Age. The reality of the continent in the Southern Ocean, of which the islands are remains, is admitted by geologists and has been discussed before in this Review.

We must not be too hasty in our desire to generalize or in speaking of the Australians inclusively, for after so many ages there may be particular cases to which general remarks do not apply. But, regarding the low types, we are told that they, in common with other such types on the earth, are descended from a part of that ancient Third Race which went astray on the path of evolution and took a downward course. Thus was originated a race of a low type, and it was ensouled by Monads who were "not ready" to receive a full measure of the Manas, but received "only a spark," so that these Monads are a stage further back than the more advanced ones now on earth and will only be able in this Manvantara to acquire enough intelligence to place them, in the next Manvantara, on a level with the present status of the higher types of humanity. We must distinguish the race from the Monads that ensoul it. The race is degenerate and dying out; but the Monads are merely as it were "baby Egos," without any accumulation of past Karma to work off, and thus, as *The Secret Doctrine* says, luckier than

some more intelligent races.

A writer named Gerland is quoted in *The Secret Doctrine* (Vol. II, p. 779) as follows:

The statement that the Australian civilization (?) indicates a *higher grade* is nowhere more clearly proved than here, where *everything resounds like the expiring voices of a previous and richer age.* The idea that the Australians have no religion or mythology is thoroughly false. But this religion is certainly *quite deteriorated.*

All the facts—the elaborate grammar, the boomerang, etc.—indicate that the race is a survival, and not (as the usual theory of humanity demands) an ascending one. Nor does it seem to have followed the prescribed stages of human development—hunting, pastoral, etc.—school books please note. But, though the race is dying out, the Monads that ensoul it will pass on to higher races in pursuance of the due course of their evolution. STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## What is Matter?

PROFESSOR Mezes' presidential address before the Texas Academy of Science was an attempt to spiritualize the universe for us, to free us from the dualism of mind and matter and substitute a monism of mind. The ultimate corpuscles whereof matter is built became in his hands specks of consciousness; but he did not see that he had only pushed the duality back a step.

He points out, not of course newly, that all that we ordinarily call the qualities of matter, colors, sounds, tastes, smells and the rest, are sensations excited *in us* by various fine and gross motions in matter.

Then we examine this matter, which seems so solid and weighty. We dissect the molecule and find atoms; we dissect them and find corpuscles. We examine them and find them to be electricity, points of electric charge. But can a point of electricity have mass, weight? It is found that an electric charge moving with the velocity of light (which corpuscles can) acquires in virtue of its motion the mass or weight, the attractability by the earth, which we know it to have.

So the whole field of matter consists of moving electric charges, moving in closed paths or in lines. When housed within the atom they are moving in closed paths like the planets in the solar system.

But something more is to be said of these electric monads than that they move.

It is also plain that inorganic, or so-called dead matter, has, in the way of evolution, developed into organic or living matter, and that matter is being constantly transformed into living, yes, into conscious, beings; and living and even conscious beings are being daily transformed back into mere matter.

(That last clause needs a qualification.)

These plain facts of themselves throw not a little light on the nature of matter. For they show that the constitution and the nature of matter must be such as to allow of the development and interchange discovered. Matter cannot be very dead, it cannot be blankly non-conscious, it would seem, if everywhere and at all times it is, in the ordinary routine of the world, nourishing and stimulating life and consciousness. . . .

A corpuscle, then, is an electric activity. It is also a point of consciousness, a rudimentary mind; and, when numbers of these are sufficiently aggregated, first into atoms, then into molecules, then into cells, and these into organisms with organs, the mind side of the aggregation becomes very obvious. Consequently when we look upon the world and get sensations, it is a case of (man)-mind looking out upon (nature)-mind. So, considering the corpuscle as a unit of activity with a subjective side, or rather, a unit of subjective activity which presents itself to us as objective, the Professor says:

Probably the contribution of evolutionary theory to our knowledge of mind that bulks larger than any other is the discovery, growing clearer with each year of study, that the human mind is also fundamentally just a group of activities, greatly compli-

cated, mysteriously unified, wonderfully resourceful, marvelously progressive, self-conscious moreover, and free, and yet at bottom a system of activities, no more.

Here is the dualism quietly introduced. "Self-conscious" — *can* "just a group of activities" be *self-conscious*? The self is the witness and unifier and employer of the group, its soul. And when the group disintegrates, this soul, with what it has gained from the incarnation, passes into another. *It* is not disintegrated "into mere matter." There is a "soul" in the center wherever there is an aggregation, from the molecule upward. But until the human stage this soul is not *self-conscious*, not conscious of its *selfness*. For *that* consciousness to awaken it must be touched by a Divine ray. Then it is man, who though nature-living, is not, as man, nature-born.

STUDENT

## The Earth's Circulations

THE manner in which the veins of ore have been deposited in the earth's crust is still a moot point in geology. It is connected with several radical questions still unsolved. How, for instance, came the oceans? It is usually considered that they condensed from the clouds of steam that surrounded the young planet. But some geologists think that they emerged from the depths of the crust by way of volcanoes. We know that active volcanoes do vomit steam in vast volumes.

The ocean question is involved in the ore-vein question. For the newer view of ores is that they are deposited from below. The older view makes the surface waters, on their way deeper, dissolve metallic particles from the rocks in the superficial crust layers.

But this theory does not explain the presence of ore-veins at depths much greater than this descending water reaches; it does not explain how so much metal remains undissolved by the passing water; and it does not explain the fact that some springs appear perfectly independent of the local amount of rain. Says the geologist Mr. J. F. Kemp:

All familiar with western and southwestern mining regions know as a matter of experience that the metaliferous veins are almost always associated with intrusive rocks [that is, rocks which were intruded in a molten state from below] and that in very many cases the period of ore formation can be shown to have followed hard upon the entrance of the eruptive.

So the newer view is that the molten rocks, forcing their way up from far below, carried with them — not water, but the elements of water, hydrogen and oxygen as yet unassociated, and the elements of acid gases. When these got near enough to the surface to be cool enough to associate, the resulting hot water (owing to the pressure, far above the temperature of boiling) dissolved the metals from the intruding column in which it lived, and when in rising it got cooler yet, deposited most of what it held in solution. The veins are therefore deposited from water coming up from *below*, mainly, and only to a much small-

er extent from water coming *down* from the surface.

May there not be a complete circulation of some kind? It is pretty well known now that every metal — and indeed every element — is not only volatile to some minute extent, but is radiating its substance into electrons. These, liberated at the surface, would be carried by the earth's magnetic currents to the poles — how far in, there, we do not know. On the other hand, the intrusive rocks, reaching the level of the underground water, are constantly being deposited on the surface by means of springs and volcanoes. And these rocks may be integrated at still deeper levels from some more elementary matter of which we yet know nothing. In fine, the circulation may be from the very interior, even ultimately from the center, to the surface, and then in again at the poles.

There is also of course a very much more superficial circulation — from the *atmosphere* to the crust and back again. For example a fiftieth part of the atmospheric carbon is annually taken into plant life and returned therefrom. And the nitrogen, by the action of electricity, passes into nitric compounds and is washed down — ultimately to return again. In addition to which we annually incorporate 20,000 tons of matter from space — from the sun and from meteorites.

STUDENT

## Photographing Character

THE graphologists are evidently going to find themselves utterly outdone. Recent invention has made it possible to plot off on smoked paper, as a curved line, the exact melody of the vowels of words spoken into a phonograph. The tremulous curve of the melody of one vowel can be spread along upon a yard of paper and its minutest inflexions examined.

In a very general way, the melody picture of the same vowel is the same for all speakers of it. But there are variations of this general line of tone according as the vowel is used in interrogation, surprise, grief, deprecation or despair. Two persons using the same vowel with the same expression, for example astonishment, will give different lines. And lastly the same person at different times, although trying to give the vowel the same expression, will give different lines. The consonants of course, except the fluids, give no melody curve; they only interrupt that of the vowel preceding.

These pictures are therefore not only pictures of prevailing mood and of momentary feeling, but of character. No one has yet tried to examine them in that light, nor to study them as health pictures. But that will not now be long. The voice will be found the most faithful and undisguisable reflex of character. Training it will not help in this connexion. Whoever wants to make his character look better on the smoked paper will have to take the trouble to better it in actuality. Science is getting so inconveniently inventive!

Applicants for posts must look out. C.



## Nature

## Studies

## Cave-Dwellings in Holland

IN the southern part of Limburg, the most southern province of Holland, are found the only rock formations in the country. They include the St. Pietersberg and those at Valkenburg and the neighborhood. In some of these rocks are cut cave-dwellings as homes for the very poor.

## The Eucalypts—Nature's Laboratory

“THE Eucalypts of Australia” is the title of a paper in the *Scientific American Supplement*, which is abstracted from the *Journal of the Society of Chemical Industry*. This paper calls attention to the fact that Eucalyptus trees are now being planted in parts of America, and in South Africa, India, Algeria, Italy, and other places, chiefly with the view of supplying hardwood for railways, and also with an eye to the development of the eucalyptus oil industry and the possible creation of an industry in bark for tanning.

There are not less than 200 well defined species of eucalypts in Australia, the greater number of which have been chemically investigated; but very few are familiar to people in other countries, and it is for this reason that *Eucalyptus globulus* has obtained so wide a reputation, many seedsmen not knowing of any other kind. But now one planter in America has 900,000 eucalyptus trees in his forest, among which is not a single specimen of *E. globulus*. In Australia gigantic eucalypts occur, one at Marysville in Victoria having a circumference of 70 feet and being 150 feet to the first branch.

The known constituents of the several oils number about thirty, but they do not all occur in the product of any one species. It has been found that the presence of the different constituents is indicated, in the most important cases at least, by the peculiar venation of the leaves—a characteristic distinction between the various species. Three of these constituents are *pinene* (chemically a member of the terpene family), *eucalyptol*, and *phellandrene*; and, the predominance of each of these being accompanied by a characteristic venation of the leaf, the genus is thus roughly divided into three main groups.

Economy could be practised by eliminating those species which are comparatively useless and by taking advantage of two facts—namely, that young trees yield an oil having the same constitution as the mature tree and often give a large yield; and that when the trees are cut down, fresh shoots readily grow. Hence, when the plantation has reached a suitable age, it should be cut and distilled.

The oil from *E. Macarthuri* contains a large amount of *geraniol* and has thus a value for perfumery; it never contains *eucalyptol* or *phellandrene*, so it can hardly be adulterated with other kinds. The young shoots contain a larger percentage of oil than the trees, and it is of the same kind; so the shoots can be



Lomaland Photo. and Engraving Dept.

GROTIWONINGEN, OR ROCK-DWELLINGS, PROVINCE OF LIMBURG, HOLLAND

cut down by machinery, and used, a fresh growth readily appearing.

*E. Staigeriana* is another kind that might be cultivated, as it yields an oil that could be used instead of lemon for flavoring. It smells of lemon, and not at all of ordinary eucalyptus oil; and contains *laevo-limonene*, whereas lemon contains *dextro-limonene*.

*E. citriodora* contains the aldehyde *citronellal*, useful for scenting soap; its oil is practically constant in composition wherever it is grown—a characteristic of the Eucalyptus genus, each species of which is remarkably faithful to its own characteristics.

The *eucalyptol* species is the most abundant, and this constituent occurs in the oils from most eucalypts. It is valued in medicine, although it is not settled yet which is really the most valuable constituent for medicinal purposes.

So many more interesting aromatic constituents are described that the Eucalyptus genus seems to be Nature's manufactory of balsams; and undoubtedly the scientific use of this tree has a great future before it. STUDENT

## New Plants for the United States

THE enterprise of the National Agricultural Department in scouring the world to collect new plants for adaptation in the United States is indeed great. Students of the natural history of past ages have so far almost ignored Man as an agent, for with them Man is only a very recent mammal. But those who believe in the antiquity and past greatness of the human race will surmise that Man must have played a considerable part in past ages, as now, in modifying the fauna and flora of the globe.

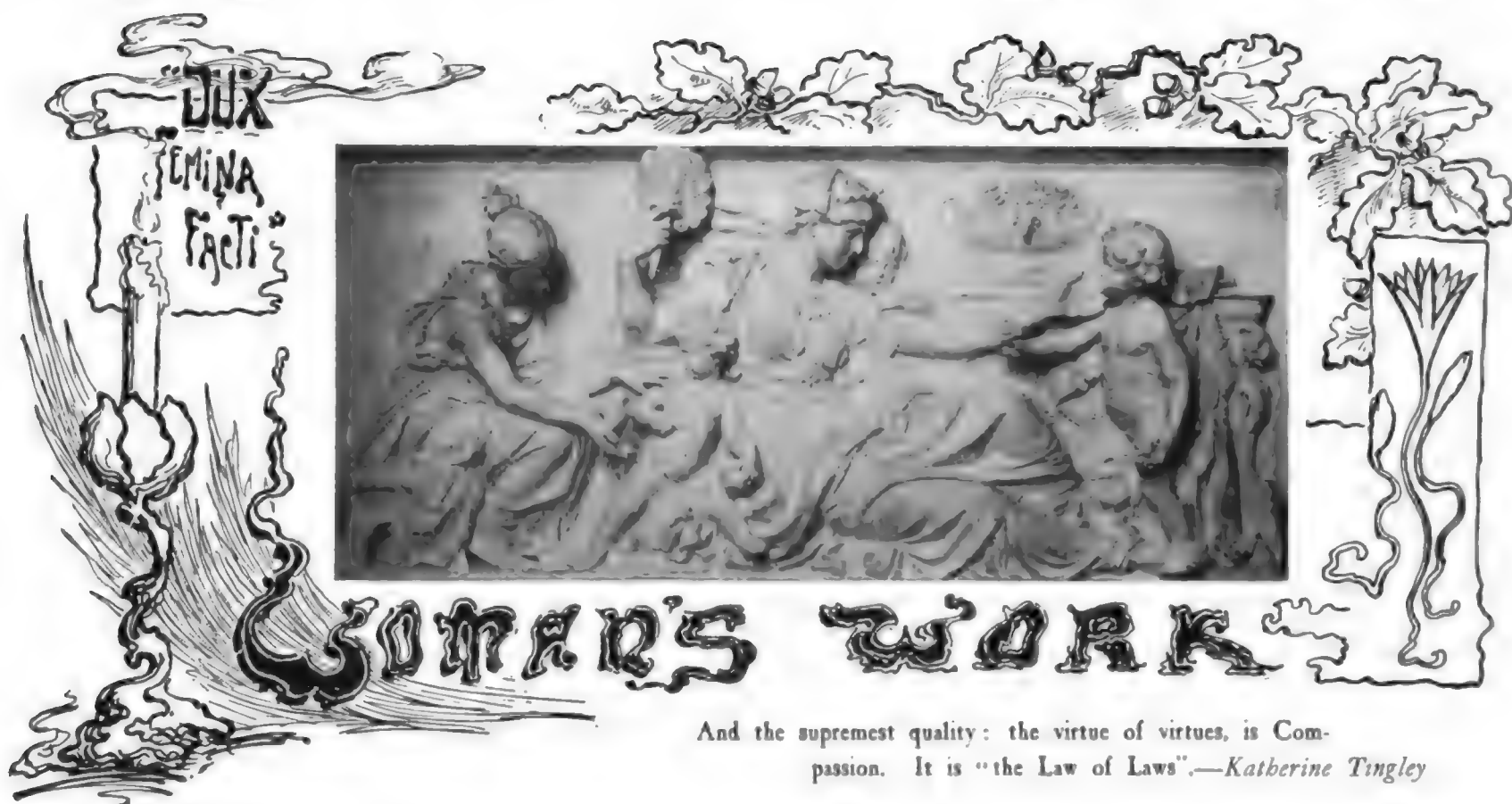
During the past year, an agent of the Department has explored the little-known regions

of southern Siberia, the border of Manchuria, the arid mountains west of Peking, and the fertile country between Peking and Hankau; and has sent to the United States over a thousand living seed and plant specimens for trial. Another agent has brought seeds of the yellow-flowered Siberian alfalfa, and they are being tried with promise of success in the northwestern States. Tooten clover from Norway, which is extremely hardy, is being tried in the Dakotas.

Rice in 46 varieties has been introduced from different parts of the world into the South, among them the 100 day rices—early sorts which in Japan give crops when ordinary rices fail. Young stock of Oriental and Egyptian matting plants, essential in the matting industry, have been secured; and a new variety of alfalfa, that will grow through the winter in some of the southwestern States, has been introduced from Peru. STUDENT

## “Magnetic Wells”

THE Geological Survey, after examining several alleged magnetic wells and springs, comes to the conclusion—whether rightly or wrongly time will show—that there is no truth in the belief that the water itself can be magnetic or can magnetize objects immersed in it. The iron casings of wells are often magnetic, usually only sufficiently so to hold up small nails, but sometimes strongly enough to hold up bolts and spikes and to interfere with the use of a steel measuring tape. In other cases there is magnetic ore about. So it is considered that the phenomena are due to magnetic induction, and in part to previous magnetization of pocket-knives, which is common; and that the phenomena would not occur if the water were tested at a distance from the well and with objects proved to have no magnetism. E.



And the supremest quality: the virtue of virtues, is Compassion. It is "the Law of Laws".—Katherine Tingley

**B**ETWEEN the lines of the sympathetic account of Mme. Guyon, as given on the opposite page, the Theosophist can read what is the difference, the real difference, between life and life. One builds out of that rare and priceless material which is of the essence of experience and vicissitude a Temple of Compassion, not made of hands, and which is life's only crown and glory. Another does not. Therein lies the difference, clear as day to one who knows and loves humanity, though of course unperceived by those who have never wished to break the bonds of personal aims and desires.

And yet, what else is life for? Where otherwise lieth its purpose? How otherwise can the daily panorama be thought of as worth while? What a mockery it is, after all, that wasting and errant procedure that so many call "living"! Unpack the brain of its load of information and facts, strip the physical of its finery, and, in the majority of cases, what have you left? The ten thousand stand divested, bundles merely of the lighter emotions and swarming desires. The one, only, rises like a steady sun above the horizon, clothed in the golden glow of the heart-life, because Compassion has been kept as the lode-star, the building-stones, the architect, the all. Ah — there is a difference, indeed!

Where many would have grown bitter under crushing pressure, this gentle French Mystic grew tenderer, sweeter, more compassionate. It is plain that the key to soul-progress is not to be found in circumstances, as many think. These are but the many-barred gateways, the keys to open which *must be brought forth from the heart of the one who seeks admittance, if they be brought forth at all.*

What a truth is there! Yet so many who long for the impersonal life think it is only to be had through the agency of some great sorrow, some awful shock, some spiritual cataclysm or other, some wild and unnatural re-

## The Growing of a Life

nunciation like semi-starvation, living in the desert, or dabbling in some dangerous and misunderstood "Yoga practices." What fiend has smeared the brains of so many otherwise sensible people with this blight? Yet are not the victims of just this soul-mildew, the very

### TO A MOUNTAIN DAISY

On turning one down with the plough, in April, 1786  
By Robert Burns

**W**EE, modest, crimson-tipped flower,  
Thou's met me in an evil hour;  
For I maun crush amang the stoure  
Thy slender stem.  
To spare thee now is past my power,  
Thou bonnie gem.

Alas! it's no thy neibor sweet,  
The bonnie Lark, companion meet,  
Bending thee 'mang the dewy weat,  
Wi' speckled breast,  
When upward-springing, blythe, to greet  
The purpling east.

Could blew the bitter-biting north  
Upon thy early, humble birth;  
Yet cheerfully thou glinted forth  
Amid the storm,  
Scarce reared above the parent-earth  
Thy tender form.

There, in thy scanty mantle clad,  
Thy snawie bosom sunward spread,  
Thou lifts thy unassuming head  
In humble guise;  
But now the share uptears thy bed,  
And low thou lies!

essence of selfishness and decay, to be met with everywhere?

And how simple, how easy, is the real thing! It is just to take one's life as one finds it — but with this difference, that each event, each circumstance or condition, each act, shall be made to yield the heart-touch, that in each

shall the heart-appeal be listened for, that every moment shall be rich and flowing, vibrant with the consciousness of the brooding Soul, of *Iśvara*, the Warrior. It is just to distil from the little — or great — daily happenings the sublimated essence of that love which is tenderness, pity, unselfish brooding care. All the devils in all the deserts of Christendom are less potent to scare into soul-strength some hermit than would be a single glance from the warm brown eyes of some little dumb pet, so filled with gratitude and affection, to lift and strengthen one who loved life and was ready to be lifted into Compassion. And one who can feel this, whose heart beats warm because it can tell pure devotion from its counterfeit, needs no awful "tests" — though these may come too; they will be met victoriously if they do.

The twitter of a little wild bird at your door, because you didn't throw out the crumbs as you promised and which it has learned to expect — what is it that is set aglowing in your heart by that? Is it not the flame of Compassion leaping higher — and what else is this life's experience for? Sorrows and "tests" and "initiations" will do little if not met in that self-same spirit. We may learn from them — enough perhaps to avoid planting the seeds of certain kinds of errors in the future. But that is very limited knowledge and a whole life may not suffice to give us the self-protective astuteness of the criminal insane. Is it worth the cost?

We may learn to endure — but iron learned it long ago, and many a felon can outclass his unconvicted brothers in that half-virtue. And so with the rest. And so with very much of that conglomeration that in the world goes by the name of "culture." Not that Theosophy would dispense with brain-mind study. On the contrary, as the Teachers of Theosophy have always pointed out, the student must pass many and difficult tests in brain-mind know-

ledge, more difficult than anything the outer world affords, but it will be kept in its proper place. Who would build a mansion to be run by the upper servants, the master and owner turned out by them into the street?

Why not be sensible, quenching the "I" just a little, if necessary, and aim for life's center, the gold, as did Mme. Guyon, true Theosophist that she was? Why not be trusting and true and just and tender, opening the heart's door so that everything may serve as fuel to the true flame? The least among us can do as much as that. It is the only pathway to growth, the only way to the deeper knowledge, "the only sign of greatness." STUDENT

### Madame Guyon, a French Mystic of the Seventeenth Century

ON April 13, 1648, in the reign of Louis XIV, was born in France, of wealthy and aristocratic parents, the child who later as Madame Guyon became a lamp of fervent piety to that profligate age and a famous teacher of the form of Christian mysticism known as Quietism.

A religious enthusiast at twelve years of age, Jeanne Marie Bouvier de la Motte bound herself by a solemn vow "ever to aim at the highest perfection in the absolute surrender of her will to God." She had almost from infancy been under the care of one or another order of nuns, and it was but natural that she should wish to take the veil herself. But this her father forbade, and in a year or two the whole manner of her life changed. The family moved to Paris, and Jeanne Marie, having emerged from a sickly childhood spent in the charge of nuns and servants who in no wise understood her, found herself amid all the fascinations of the brilliant society to which by birth she belonged. Moreover, she had blossomed out into a very beautiful and talented girl.

When but fifteen she was married, without her wishes being in any way considered, to M. Guyon, a man nearly forty years old, whose affection for her did not take practical shape in making her happy for in his home he permitted an extremely tyrannical older member of his family, his mother, but a coarse, avaricious and cruel woman, to remain the ruling spirit.

From this time Madame Guyon's life was a series of vicissitudes which it required the greatest fortitude to be able to bear. At first, mere girl as she was, she struggled in a sort of torpor brought upon her by the change to a gloomy, uncongenial and tyrannical atmosphere, but in a few years her deeply religious nature asserted itself, and amid trials such as have permanently soured many women, this natural mystic found "the way within to the Light," and at twenty she experienced to a degree unknown to the world at large the feeling of oneness with Divinity, complete surrender to the Divine Will—the Higher Law, Theosophists name it—that inspired in her an eager renunciation of the personality and a joyous sharing of the higher purposes of earth-life. This great realization came to her on July 22, 1668 (the season of the Midsummer Solstice, by the way, was ever held as a sacred time spiritually by the ancients), and ever afterward this date was regarded by her as most significant in her spiritual growth.

Two years after this she received assurance as have other mystics of like earnestness. A poorly-clad stranger to whom she offered assistance began to speak to her about her spiritual life. He spoke as if fully aware of her experiences and of the imperfections still existing in her nature, exhorting her to persevere in overcoming, and telling her that a command had been laid upon her to do so. Mme. Guyon was aware that her advisor was *a higher order of being*, and when he disappeared, strove to retain the impression made by his message.

Through many sorrows and illnesses Mme. Guyon was sustained by what she termed "the inner light." The supreme trial was a period of seven years during which, though

tion reminds us of Joan of Arc. She utterly disarmed the trained theologian, Bossuet, by the simplicity and wisdom of her replies. She could not be convicted of heresy; but wherever she went her teachings had so much influence that she was finally imprisoned in the Bastille for four years, in solitary confinement this time, and then banished for life from Paris! In her retirement at Blois she was sought by earnest people of all ranks and many nationalities. To all she taught that while self ruled, God was as naught and the life of devotion an impossibility.

H. P. Blavatsky called Madame Guyon "the female counterpart of Iamblichus." Like the great theurgist and Neo-Platonist in the selflessness of her nature and her unity with the



Lomaland Photo. and Engraving Dept.

SAN JUAN BATTLE PARK: SANTIAGO DE CUBA

she remained as intent as before on self-surrender, the presence of Divinity seemed to be withdrawn from her, leaving a sense of terrible desolation. She persevered dutifully, however, and her inner joy and assurance returned on the 22nd of July, twelve years after her first experience of it.

After her husband's death Mme. Guyon devoted herself more intently to the spiritual welfare of all who came to her. She remained a member of the Church, but she was in no way bound by its creed or forms, and followed her own light to the extent of openly protesting against the actions of a priest whose evil intentions her extraordinary insight into hypocritical human nature enabled her to perceive.

Her "heretical" teachings, and her book, *A Short Method of Prayer*, soon excited adverse comment among the clerics, and a life of persecution was henceforth her lot. She went from place to place, saw her friends imprisoned for their beliefs, was finally shut up in a convent on the authority of a *lettre de cachet* for eight months, but was released by order of Louis XIV, who ordered an investigation of her teachings.

Madame Guyon's behavior under persecu-

Higher Law, she was like him also in the sensible view she took of psychic phenomena. She herself had many wonderful visions and dreams; she was able, it is authoritatively stated, to temper the severity of the weather; she could foretell events; but it is worthy of note that her autobiography abounds in warnings of the illusions to which such experiences may lead. Far-seeing Mme. Guyon! Hers was the rare balance of the true mystic.

Her "inner light" shed itself upon practical affairs. It led her to scorn none of the duties of her place in life as woman, wife, and mother. She excelled in common sense. We read of the confidence with which she inspired those about her. So sure were people of her disinterestedness and her ability that often her decision in legal matters was relied upon absolutely by contesting parties in a suit, harmonious arrangements being effected entirely through her. Women of the twentieth century, blest in that they have Theosophy to enlighten them, must see in Madame Guyon a noble worker, who, amid the shadows of bigotry and the temptations of a profligate age, learned to love the Higher Law and in it to abide with a beneficent tranquility. STUDENT



# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

## SANTA CLAUS IN HIS PALACE IN LOMALAND RECEIVING INTERNATIONAL REPRESENTATIVES

### Christmas Day, 1907, in Lomaland

**C**HRISTMAS Day, 1907, brought to all hearts in Lomaland a joy sweeter and deeper than these hearts had ever before known. The voices which rang out on all sides with "Merry Christmas" had a note never heard before, even in this home of peace and gladness, and every face beamed. All felt that the happiest combination of events imaginable was going to make that a memorable day.

For Katherine Tingley returned to Lomaland on Christmas morning, from her long journey in America and Europe, and when the students were assembled in the stately palace of Santa Claus which suddenly appeared in full readiness for the Christmas festival, they saw a living picture which none of them will ever forget. It was Lotus-Mother with all the little Rāja Yogas grouped around her, all pressing close to her, so happy that every heart must have grown larger to be able to hold the happiness. The grown-ups who watched this scene in silent joy realized from something in Lotus-Mother's eyes as she greeted the children that a great work had been done in spreading joy wherever she had been, and that though she had given, and given, and given from her great heart, there was more than ever left still to give—the very spirit of Christmas was there!

In this beautiful palace of Santa Claus North and South and East and West had been so blended that one felt the whole world represented, and this feeling grew as the significant scenes of the festival were enacted. One moment you would have thought you had been carried back to some stately hall in Old England where the Yule log was burning; but the

next a waving palm, top heavy with rich brown fruit, or a flaming branch of poinsettia, or most of all the children's faces and the general air of serenity brought you back to Lomaland. But I believe that those present that evening sent many golden boats laden with heart force speeding to every quarter of the globe, as the representatives of different countries, duly heralded, appeared at this international center of Brotherhood work offering greetings and gifts to the Lotus-Mother and her workers. It would have delighted you to see the old-time ceremonial observed by Santa Claus and the grace and the heartfelt gratitude with which everyone turned to greet Lotus-Mother among her Lotus-Buds.

The evening was a series of beautiful pictures from the moment when at a signal the children poured in through the arched entrances singing joyously, to the close when Santa Claus commanded his aides to dispense gifts to all and the whole palace was agog with merriment and with swiftly-passing, well-laden young helpers.

There were surprises, many of them. One was when stools were placed and the  *tiniest*  tots descended from their place close to Lotus-Mother, seated themselves sedate-

ly, and with the utmost simplicity and clearness of enunciation recited in Symposium. We are all familiar with the idea of children being "little philosophers" in Lomaland. Katherine Tingley has taught us that the little ones can respond to much higher and deeper teachings than are usually given them; but we did not yet know that from such young lips could fall with such ease and understanding the beautiful sentences which contain those teachings of wisdom needed by the world. It was evident however, that to the little ones it was the most natural thing. Each one was following the thread of the Symposium; each one had already the little Teacher within awakened and was happy to share the great thoughts that have nourished his own heart-life.

Just when every one presented thought everything must have happened there was a stretching and straining at the stage entrance and then a burst of delighted applause, as the Man from Japan appeared, leading his elephant—a most uncommonly wise and talented animal, really gifted with more intelligence than any one man has, as became evident when he responded to the orders of his guide, doing tricks and giving answers that required, one would think, a human mind. Of course the children had to have rides on the elephant's back, and it was quite in accord with the rest of the festival when this stately animal swung around with



Lomaland Photo. and Engraving Dept.

## THE MAN FROM JAPAN WITH HIS ELEPHANT

# THE CHILDREN'S HOUR

his little passengers, directed by his most warlike *looking* but apparently also gentle keeper. These Orientals, man and beast, stayed several days in Lomaland, and won their way into the hearts of all.

So many heart-touches had been given to all the Christmas preparations in Lomaland, and as said above such a wonderful combination of events marked the day, that it was no wonder that gladness reigned. Not soon will any one who had glimpses of these preparations forget them. Every day could have been seen many groups of girls on the sunny piazzas, singing as they worked together, fashioning their gifts; tiny maids taking turns at knitting at some bright wool; busy boys whose training in handicrafts had given them the power to make many a well-wrought offering for parents, teachers, and companions. The Lomaland touch has made of Christmas giving a giving of oneself, and the skill and originality developed by Râja Yoga training finds a joyous vent at Christmastide. For weeks before Christmas the opportunity for doing gracious deeds found a glad response in the Râja Yogas, and revealed to them the season's magic.

Above all, however, what made the Christmas joy so sweet was the knowledge that the Teacher, the Warrior, the Mother, had gone forth and had returned, leaving in the hearts of those in far-off lands the healing of her compassionate touch. The joy of all those thus blessed came to swell the hearts in Lomaland at this Christmastide which was indeed an international festival. GENTIAN



Lomaland Photo. and Engraving Dept.

SANTA CLAUS COMMANDS HIS AIDES TO DISPENSE THE GIFTS

THE birds must know  
Who wisely sings,  
Will sing as they;  
The common air has generous wings,  
Songs make their way.—Selected

cases. At one time they had to pass through a lane of stiff mud reaching above the stirrups; they did not hesitate or follow each other, but just walked straight in with a determined air as if to get it over as quickly as possible. It was done in real Râja Yoga style! Before engaging a mule, it is kind to insist on seeing the saddle off, in case he has a sore back, which would account for a "stupid mule." F. J. B.

## A New Mountain

"A NEW mountain!" This was the cry of the Râja Yoga Tots one morning in last week, when the sky was clearer and bluer than ever after the rain. Away to the north, across the bay and above the dark line of hills, rose a snow-white peak they had never seen before. How delighted they were! They are so interested to find geography out of doors as well as in the class-room on the great globe. And here was "a new mountain" right before their eyes, beautiful in all its dazzling whiteness against the sky! P. R.



Lomaland Photo. and Engraving Dept.

RÂJA YOGAS MAKING FRIENDS WITH THE ELEPHANT

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

[THE usual Sunday evening meeting at Isis Theater, San Diego, was postponed last week until the following Sunday, on account of the inclemency of the weather. Mr. H. T. Edge will resume his interesting course of lectures on the Bible.]

## Influence of the Brain on Criminology

THE influence of Theosophical ideas is permeating thought everywhere, so that we find publications which cater for the popular taste providing their readers with ideas that a few years ago would have been too bold and unorthodox. Sometimes, however, the result is curious, as in the case of an article on the influence of the brain in connexion with criminology, which recently appeared in a London paper. This is one of those illustrated journals which seem to be always strictly orthodox to the views of the day. Consequently, in an interview with a brain expert, we find the attempt to be loyal at once to popular views about science and popular religious prejudices, with a resulting mixture of incompatible views. The Doctor is represented as saying:

I consider it the most hopeful part of all my researches that they have helped to demonstrate both the existence of the soul and the possibility and probability of its continued existence after death. . . . The soul is a superstructure of the mind; and so, according to the laws of the conservation of energy, the soul is bound to go on living. We must treat the soul as the highest form of energy.

The part of the interview, however, which precedes this, is such as to give a different impression. The interviewer leads off with some loose rhetoric about all the joys and sorrows of mankind lying within that gray matter, and the issues of eternity being concealed beneath a thin coating of bone; and then:

Upon the healthy activity of the cortical layer, and its proper number of cells, depends our success in this world and our happiness in the next. Remember this, there is no separation between the mind and the brain, and the whole question of responsibility depends upon the pyramidal layer or the cortical department of the brain.

Then he enumerates different grades of energy in the human organism, beginning with muscular motion, passing upwards to nervous energy as manifested in nerve-cells, and ending with a still higher form of energy connected with the "association cells."

This is feebly represented in the lower creation, but it is a special feature of the human brain, and is connected with mind, thought, memory, emotion, ideation. The question now arises—has the Great Architect completed his work? Is he finite? Can he do nothing except what is easily understood by the human mind? The human mind is a miracle, but is it the end? We have every reason to believe it is not, because there is no science in which we have reached the ultimate goal of its capacity. There is every reason, then, to believe that there is something beyond the mind, and something built on the mind, just as the mind is built on the brain. . . .

The soul means the higher development of the man or the ego. If there is no such thing as soul, that means that we are the finality of what is falsely and unscientifically termed "Creation,"

which is an absurd position, scientifically untenable, because we know that in physical science we are only on the outer fringe of knowledge.

Then, comparing man to a seed, which requires to be nourished in order that the life in it may come forth, he concludes:

The same is true of the spirit. If a man neglects the nourishment of his soul, how can it possibly live?

In commenting on this article let us take first the ideas quoted about the superiority of the soul. It is gratifying to know that the Doctor's researches have led him to the conclusion that the soul is superior to the body and survives it, because it shows that he has been candid and logical; to no other conclusions could such researches, logically and candidly conducted, have possibly led. But one cannot overlook the fact that we are tacitly left to assume that his researches also support the orthodox theological views. No doubt unreflecting minds will be satisfied to accept this assumption and congratulate themselves that they can claim kinship of intellect with a great expert without sacrificing their religious orthodoxy. But others will be wanting to push the reasoning further. So we may ask how the researches can prove the survival of the soul without also proving its pre-existence, reminding people that the only alternative is to believe that the soul and body, commencing together, do not end together. We may also ask why, if the soul survives the mind because it is superior to it, the mind does not also survive the body; the same reasoning holds in both cases. Then, since the soul precedes and survives the mind, and the mind precedes and survives the body, we have already enough new ideas to compel an alteration of theological dogmas. The fact of course is that the doctor's admissions lead up directly to the Theosophical teachings and not to the theological dogmas.

In the first part of the article much stress is laid on the importance of the cerebral cortex in criminology. When this is sound, we are told, the man has mental and moral balance and is responsible; when it is diseased he is a criminal and reprobate, not responsible for his actions. But this cortical layer is surely nothing more than a mass of cells, fluids and fibers, in a state of continual flux, ever dying, ever reborn, as the destructive and upbuilding processes of the body go on. How then can such an impermanent thing dominate the mind, which we are told is superior to the body, or the soul which is superior to the mind? Clearly, according to the reasoning given, the disease must have its seat either in the mind or the soul. For, if we say that a diseased cortex will continually vitiate and revitiate the mind, then we run counter to the statement that the mind is superior to the body.

Where is the actual seat of the disease? It is not in the body, as shown; it is not in the mind, for that is the sufferer and is overpowered by the influence, so that a mere ap-

peal to the patient's intelligence is not sufficient. Clearly another thing, or several other things, besides the body, mind and soul are needed for the explanation. Then again, whence do the changing atoms of the body come and what is it that causes them to keep on building themselves up in the same vitiated form? The answer to both these questions is to be found in the Theosophical teachings about the other "principles" that go to make up man's lower nature. The disease inheres in a part of the man which is beyond the physical, but yet lower than his mind; in this it lies stored up like the life in a seed, ever sprouting up afresh from its root, as fast as the branches are lopped off, and continuing to reproduce itself in the cortex as long as the stored up energy of the germ remains.

The Doctor makes a plea for the more scientific treatment of morally diseased persons, and for regarding them as patients rather than as criminals. But we must work at both ends; moral treatment is necessary, and perhaps we have erred in the past, not in giving moral treatment, but in not giving the right kind. The soul being superior to the mind, and the mind to the body, it stands to reason that these higher principles must be brought into activity if the whole system is to be cured. We may help the patient by physiological treatment, but we must work and work away at him morally and mentally until that seed of deformity in his astral or psychic nature is all exhausted, and not be discouraged if he shows no response for some time. We can arouse the reformatory power, and it will work, even if silently at first.

Alcoholism and dissipation in our ancestors leave a scar on their progeny. Alcohol has been proved by experiment to exert a most deteriorating influence on progeny, and I have known a pyramidal layer so destroyed by alcohol as to be less than half its proper depth. Alcohol puts out of action the prefrontal arc of the brain, which is the last and highest piece of architecture. It is the seat of control. Destroy that and you have as the result a person who cannot help being a criminal. There is in fact no such thing as freewill except in the perfectly normal brain.

Of course, as said before, the disease caused by this alcoholism lies deeper than the brain, for the brain is continually reproduced in the same diseased mold. And the fact that a person with a diseased cortex (pyramidal layer) has no responsibility does not mean that his pyramidal layer *causes* responsibility; it merely means that a person with no responsibility will have a diseased pyramidal layer. The physical deformity is the outcome of the inner deformity. If it were only the brain that were diseased, the cure would be short and easy; the trouble is the self-reproducing stored up fund of disease. Hence such criminals can only be kept under care and treated with great patience. The great need of course is to abolish the conditions of life by which such persons are produced, but above all to awaken the slumbering Soul. STUDENT



# Art Music Literature and the Drama

## Wanted—a New Literature

BEFORE the mind's eye of one who is serving and serving because there is no other thing on earth worth doing, there come times when the needs of humanity—the yet unvoiced, perhaps even unfelt needs—rise like a company of souls and pass by as in line for review. And the feeling is that of the sower who stands beside some vast, fertile, yet unsown field and sees in imagination what will be the golden glory of harvest-time if the seed be scattered broadcast *then and there*. One wholly ignorant of nature's laws might not have this feeling nor would he rise of himself, spurred on by the urge to plant, to plant, to plant, for those whom he does not know, perhaps, and may never see. But that argues not that needs which only some future harvest-time can answer are dim imaginings. It merely argues the existence of one more clod in a world of souls.

The student of Theosophy in looking over the field of literature—more particularly poesy—finds himself in the grasp of just such feelings as beset and urge the true sower who stands, in seed-planting time, on the edge of his unsown fields. Still more keenly, more prophetically, will he feel this when the din of present-day criticism reaches his ears, with its so many theories, so many arguments, so many differences of opinion. There would seem to be, in fact, one point of agreement only—this, that our presses print too many books and our writers write too much. The appeal (and with some show of justice) is for fewer books and more wisely-chosen ones, our critics declaring that our young folk particularly are in danger of getting lost if not, so to speak, drowned, in the literary ocean at present threatening us all with inundation.

Strangely, for the Theosophist believes in simplicity in all things, this is exactly the point upon which we take issue. There is not too much writing, there never has been and never will be—*of the right kind*. There certainly is, of the wrong kind, the irresponsible, the negative, the useless and the dispensable. But the quality that condemns these is a most subtle one, so subtle that only the few see how tainted with it are many of the greatest writings of our poets, those so great that in spite of the taint we keep and read and love their works and shall do so. It is the taint of a wrong philosophy of life, a philosophy that sits and weeps on the edges of graves that it so wishes it hadn't made! that finds life insupportable but a necessity, existence a problem hopeless of solution, yet withal an artistic

old ruin that warms the cockles of any artist's heart, of course—and so the play keeps on. If this seems like over-statement of fact, look into any anthology and then do a simple sum in algebra. What proportion of the poems voice a wholesome, optimistic, just, sane, selfless and courageous philosophy of life? What proportion of them lift love above the plane of Rosalys' eyebrows or Phyllis' selfish little smile? How many enunciate compassion without a sanctimonious lisp that makes us hate it? How many touch the great problems of the day with any true understanding, with real, divine fervor, with that love that would lay down its life for a friend? Some, yes—but how few are they! Even the lyrics of Tenny-

by sentimental children of fifteen! How much more would the joy-note do to shape wisely a budding life—for our young folk *will* have poetry as they *will* have music, of some kind, and drama and art. Why not give them the optimistic *as well as the pure*? To mention but one more—and the admittedly great works of our masters of poesy are purposely chosen, for these have set the measure for the multitude—Rossetti's *Blessed Damozel*, one of the most poetic poems, if one may use the expression, that ever pen put upon paper:

The Blessed Damozel leaned out  
From the gold bar of Heaven;  
Her eyes were deeper than the depth  
Of waters stilled at even;

She had three lilies in her  
hand,  
And the stars in her hair  
were seven.

But at the end the lover for whom the Blessed Damozel waits doesn't come to heaven, and she falls weeping and passes, drowned in despair! How much were it greater had Rossetti touched, even ever so lightly, upon the ideal of woman's power to rise above personal love to the heights of divine compassion, of service to all? No, there are not too many writers; but there are too many dipping their pens into mouldy ink, there are too many still hugging despairs and sickening personal memories and that lusty, wriggling

mental brood that hates the sun. And all this, with the whole earth turning sunward, with educators and parents everywhere searching with microscopes after something optimistic and joy-bringing in poesy for the children they guide! What has become of the Light that inspired the *Odyssey*, with its final joy, reconciliation, victory, reunion, its mystical "Covenant of Peace"? It is the theme eternal, but where are our poets today that they perceive it, touch it, understand it, if at all, only in some fragment here or there? Has philosophy gone astray—or are minds more errant than once?

The decades pass swiftly. Before we know it the need, now recognized by the few, will be felt, bitterly, urgently felt, by the many. And it will be met. There is today, as half the world knows, an immense prose literature along lines of Theosophy. But, as very few so far know, there is in the building an equally immense literature on lines of the highest poetic and dramatic expression.

Those who love humanity are building and storing against the day when men in despair and soul-want will turn to them and call. And when the world demands a new literature, behold, it will be at hand. LOMALAND STUDENT



Lomaland Photo. and Engraving Dept.

RIVER SCENE, GÖTEBORG, SWEDEN

son, that master of musical verse, are filled, many of them, with a sadness that leaves its impress on the reader for hours, and without any lift out of it. Take that one which critics hold almost loveliest of all, musically:

Tears, idle tears, I know not what they mean,  
Tears from the depths of some divine despair  
Rise in the heart, and gather to the eyes,  
In looking on the happy autumn-fields,  
And thinking of the days that are no more!

Dear as remembered kisses after death,  
And sweet as those by hopeless fancy feigned  
On lips that are for others; deep as love,  
Deep as first love, and wild with all regret;  
O Death in Life, the days that are no more.

A very unpoetic person might remark, "H'm, rather illy spent days they must have been!" What a lesson! We may justify it, as we forgive and understand the dissonance of a passing-tone in music, as placed in *The Princess*, in which, it must be admitted, the poet strikes a rarely wholesome balance anent the "woman question." But where encountered there once by a reader it is probably met scores of times as an isolated bit in our "Collections" and "Anthologies," and the writer has heard it recited at church socials

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Theology vs. Science

A SOUTHERN paper reports a sermon in which the speaker vindicates the Bible against science by showing the shortcomings of science. His case would be strong, for science has many shortcomings, were it not for the fact which he appears to have ignored, that the Bible also has many shortcomings—or rather, one should say, the Bible as expounded by ecclesiastics. Almost all his points against science cut both ways.

For instance, he says that scientists are not agreed, leaving us to infer that theologians are agreed. Next he says that the Bible states that "In the beginning God created the heavens and the earth." He makes no allusion to the fact that the word here translated "God" is the Hebrew *elohim* meaning "gods," and not the word *Jahveh* or *Jehovah*, which occurs elsewhere and is also translated "God." Other systems of cosmogony, from which the ancient Hebrew writings have been derived, show us that the word "gods" refers to the formative powers that caused the evolution of the worlds out of primordial chaos.

Next we have a story that Lyell, the geologist, unearthed from the Nile Delta a piece of pottery that must have been thirty thousand years old; and that it was afterwards discovered to be a piece of modern Roman pottery. This is followed by the statement that scientists have given up the idea that Niagara must be 35,000 years old, and have concluded that the past rate of cutting back must have been faster than the present, so that Niagara is only seven or eight thousand years old. (Even so, it must have begun one or two thousand years before man's history began, according to this preacher's chronology!) He gives one or two other instances of mistakes or alleged mistakes in computation of time; but what about the simply countless instances he does not give? Has the whole scientific and historical world really come to the conclusion that man did not exist before 4004 B. C.? The preacher says: "The Bible does teach that man's history on the earth began about 6000 years ago. We get this from Biblical chronology." Biblical chronology, formed by adding up the ages of the patriarchs and taking the Creation and Deluge stories in their literal dead-letter sense!

Next the scientific views on evolution are

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

attacked, it being stated that many of the most prominent of these are unsupported by facts, and that scientists are now giving them up. It is added that there is a tendency for the pendulum to swing the other way and for scientists to tell us we are degenerating and shall *become* animals; and indeed some writers have lately been developing the theory of degeneration. But do these presumptive failures of science vindicate orthodoxy? Has it anything better to tell us about the origin of man? If so, let it tell us.

The best this preacher can do is to give the idea that the intellect of man is so feeble that he must fall back on the old theological interpretations of the English translation of an ancient Hebrew Genesis myth, and on the group of dogmas and traditions that have accumulated during the Middle Ages. But Theosophy can show people how to understand their Bible without either turning it into an incredible story or rejecting it altogether. If regarded as simply one of the numerous presentments of the universal Wisdom-Religion, and studied along with other presentments of the same, we can arrive at the essential truths with regard to the Genesis of worlds, the origin of man, and evolution. Meanwhile, however, it is instructive to observe that with religion and science mutually undoing themselves, the ground is left clear for the Theosophical teachings. After all, the theology of the day is too poor an affair to weigh in the balance against our science. For even if the latter connote no more than our brain-percepts and concepts of matter, it is at least—or it aims to be—both spatially and chronologically on a cosmic scale of breadth. While the former—connoting mainly medieval brain-adumbrations as to the creative mind underlying life's phenomena—is constructed upon a scale so paltry as to merit little more than the respectful attention due to our fleeting hallucinations. The tribal gods of some so-called savage races have more dignity about them than

a god who created this particular little planet out of nothing a few centuries ago, found he had blundered badly, and then sent his son to be killed to appease his own wrath against his creatures for doing what they could not help; and after this pre-arranged murder, allowed the remaining creatures to plead that event in extenuation of their

own short-comings. Many vast libraries have been filled with the writings of well-meaning but unphilosophical religious sentimentalists in the effort to erect this crude medieval theme into a philosophy called theology, but without success. The human heart cries out for knowledge—and has been heard. STUDENT

## The Theosophical Interpretation of the Bible

(CONCLUDED FROM PAGE 12 OF LAST ISSUE)

CHRIST'S esoteric teachings have been lost and all we have is a lot of dogmas built on the exoteric. All teachers had esoteric schools. Many of the other teachers have left records of their teachings, couched in symbolical language. What has become of the esoteric teachings of Jesus? We shall find if we read the historians that many books were hunted up and burned in the early centuries. Theosophy comes to revive the doctrine of the Christos.

"The Gnostics had many of the Essenean ideas, and the Essenes had their 'greater' and 'minor' mysteries at least two centuries before our era." (*Isis Unv.*, II, 42) In Ephesus flourished the greatest school of the Gnostics, wherein were taught the abstruse Oriental speculations and the Platonic philosophy. Had not the Christians burdened themselves with the revelations of a little nation, and accepted the Jehovah of Moses, the Gnostic ideas would never have been termed heresies; once relieved of their dogmatic exaggerations, the world would have had a religious system based on pure Platonic philosophy.

The Rev. Thos. Taylor says that the Eleusinian Mysteries had the sacrament of the Lord's Supper as the most august of the ancient pagan ceremonies, and that it was observed by the Athenians every fifth year in honor of Ceres (bread) and Bacchus (wine), who have given us their bodies to eat and their blood to drink.

Some day not far distant people will wake up to the tremendous imposition that has been practised upon the human race, since they went about destroying the ancient teachings, and got instead a mixture of Persian, Jewish and Egyptian. Then they talk about the wonderful beauty of Christianity; it is as if one took away your inheritance, returned you one per cent, and asked you to rejoice about it. OBSERVER

Students'



Path

## From "THE SPHINX"

James Russell Lowell

THE meaning of all things in us—  
 Yea, in the lives we give our souls—doth lie;  
 Make, then, their meaning glorious  
 By such a life as need not fear to die!  
 There is no heart-beat in the day,  
 Which bears a record of the smallest deed,  
 But holds within its faith alway  
 That which in doubt we vainly strive to read.  
 —Selected

## Ideals of Prosperity

THE popular comic emblem of prosperity and happiness—that of a bloated individual wearing diamonds, smoking a large cigar, and exuding dollars—is a gross exaggeration, but an exaggeration of something that actually exists. It is a burlesque, but a burlesque of what?

In our ideals of happiness we should not perhaps wish to be quite so fat as the man in the cartoon; still we should like to be comfortably developed. We might not make a point of dining off actual gold, but we should certainly like to keep a good table. In a word, material prosperity plays the chief part in most people's ideas of happiness. Even many more refined natures, to whom the coarser pleasures do not appeal, still cherish an ideal none the less sensuous because quieter. Is humanity but grown up children whose idea of joy is more sugar than is good for them?

But fortunately for our real happiness, our destiny does not depend upon the vain hankering of our deluded mind. The real liver of the life is the Soul—that is, the real Self, the undeluded mind that lies back of the flitting images thrown up by our desires and imaginings; and it has other objects than the gratification of physical or mental pleasures.

In judging of the comparative prosperity and happiness of different people's lives, we use the false standard of our imperfect knowledge and shallow ideals. Viewed from the point of view of the Soul, fortune and misfortune are very differently judged. In history we read of great men going through a series of painful experiences and disappointments; and the narrative is often accompanied with moralizings on the vanity of human wishes. Yet, from the Soul's point of view, their life was fuller, richer, and more fraught with real happiness than the life of the shallower and more "prosperous" man who meets with recognition and favor.

These truths have always been recognized, but our religious and scientific theories of life do not give them the proper support. All the experience gained by the Soul during an eventful life would be wasted, if the life ended with the grave, or if the Soul never had further opportunity for realizing itself in similar spheres. The prospect of extinction or that of heaven destroys in man the incentive to

effort. If he realized that his Soul is immortal, and that he will have other opportunities of testing life as a human being on earth, he would deem it worth while to persevere in his efforts to master the mysteries of life. He would find a deep and unfailing happiness in the conquest of his destructive passions, in acquiring more and more self-control and experience, in expanding his mind in every direction; knowing that at death the work would be but laid aside for a time, to be resumed as we resume our daily avocations. Hence man would find his happiness in the realization of the best within him, in the gradual unfolding of the beauties of his own Soul. He would feel that any sphere in which he might find himself was the one best fitted to enable him to achieve the real purposes of his life, and he would seek to adapt himself inwardly to the circumstances of that sphere.

Such an ideal of happiness may seem visionary and unreal, because, do what we will, we cannot get away from the customary picture of life or imagine a condition of society in which things would be different. Hence the picture of the man who seeks happiness within himself may present itself as that of a dreary stoic engaged in making the best of a bad business. But there must be many simple people who do not know they have any philosophy of life at all, and yet who approach most nearly to the true ideal of contentment, finding a joy and peace coming from an unknown source within, and little troubled with desires, ambitions and anxieties.

It is difficult to realize how much false religious teaching and false philosophy have done to keep mankind back from advancing to truer ideals of life, and what mankind might achieve with truer philosophy to take the place of these false ideals. The orthodox theological views put a premium upon anxiety for personal welfare, and the Churches are generally allied with the cause of worldly interests. Science is wholly concerned with material life and throws no illuminating ray upon the mysteries of our inner life.

But, knowing that happiness depends principally on the health and balance of our inner nature, should we not study the laws of that inner nature that we may know how to gain and maintain that inner health which means peace?

Riches are but a poor symbol of true wealth. True wealth is the abundance of that inner vitality which can raise us above the afflictions that beset us from external sources; it is the realization of a bounteous life from within. Upon this we should set our ideals of happiness and prosperity, not upon the mere props and substitutes which offer themselves in lieu of it. But first it is essential that mankind should acquire a fuller realization of its spiritual life and become more aware of its own divinity. And this will come in proportion as we advance from the narrow creeds of theology and physical science towards the broad light of the Wisdom-Religion. E.

## Brotherhood

BROTHERHOOD grows deeper and broader in one's conception as one goes deeper into the study of Theosophy. Its meaning grows upon one, and the reality of its existence as "a fact in nature," as the Constitution

of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY states it to be. There is brotherhood *everywhere* in the Theosophic scheme of life—without and within. All proceed from the One Great Life and when the purpose of the coming forth is accomplished, unto It all will return with the garnered experience of the aeons of time. Proceeding from One there is kinship in origin, and speaking of humanity as one people with a like destiny of ultimate perfection, we are brothers journeying together to the same great goal. And the more we observe life, and *think*, the more we can see the actuality of the propositions of Theosophy.

But to really grasp the *reality* of Brotherhood demands *action*, as well as a mental acquiescence. It demands a line of conduct that will square with this foundation truth of life. It belongs to the Heart-Doctrine expressed in the "golden rule," which needs a more practical application to our daily lives than it usually receives.

We most of us feel hurt when a bad motive is imputed to our actions, but do we *never* err in that respect ourselves? Then why complain? If we plant the seeds of criticism, we must reap them, it is the harvest of the seed we ourselves sowed, and so on throughout the list. Are we really so foolish as to think we can get outside the laws of the universe if they don't happen to suit our personal views? No, the laws are fixed, but we can change our views and our attitude. Substitute "give" for "get," and you will take the first step in Brotherhood. The attitude of mind to all men should be one of friendliness. The name given in love to William Q. Judge, the Theosophical Teacher, by those who best knew his life of service to humanity was, "The friend of ail creatures," and the same might be said with equal truth of H. P. Blavatsky and Katherine Tingley. As said by one Divine Teacher, "Whosoever will be great among you let him be your minister; and whoso will be chief among you let him be your servant." And "He who is greatest among you is he who is wisest in his Brotherhood," said another.

Those who are brotherly in the real sense are not sentimental, but they are lovers of duty and give of their best for the common weal. They give themselves in service to the Great Ideal, in thought, in word, and in deed. Being practical people they begin at the right end—with themselves. They know that unbrotherliness with its attendant vices and delusions is abroad among men and they seek to minimize the evil by the active cultivation of the opposite qualities in themselves. They know the divinity of man is denied on all sides, but so much the more do they strive to manifest their divinity through action, thus developing the higher qualities of a Godlike nature. This is *true Brotherhood*, and gives the greatest aid possible to their struggling fellow creatures. And this is why Theosophical students love and honor their Teachers and the Teachers of the past, of all nations and races, who have upheld the Brotherhood ideal, "Not only with their lips but in their lives."

Theosophy teaches that these Great Brothers are the real redeemers of the race, advance guards, pointing the way to the Real Life, the true Home, whose gateway is the simple practice of Brotherhood. W.



## KARMA

IT maketh and unmaketh, mending all,  
What it hath wrought is better than had been;  
Slow grows the splendid pattern that it plans  
Its wistful hands between.

It knows not wrath nor pardon; utter true  
Its measures mete, its faultless balance weighs;  
Times are as nought, to-morrow it will judge,  
Or after many days.

Such is the Law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey!  
— *Light of Asia*, Book the Eighth. (Sir Edwin Arnold)

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** In the maelstrom of conflicting theories regarding life and its purpose, and the relation between life and so-called death, what is the message that Theosophy has to give to the world? Can it give any certain light on the subject? What is real life? Will you kindly take up this question in the Forum?

**Answer** I. That which we call life and death is the changing play of the soul on and off the stage of manifested matter. At the right time the soul arrives, clothed in fleshly garments, progressively plays various parts of infancy, manhood, and age, and, leaving the discarded costume at the earthly theater, goes home to real life. For this drama of the soul Nature weaves out of tiny living cells a magical garment which has power to change and develop and strengthen to suit the needs of many parts until, worn by disease or old age, or accidentally or rashly put aside, the soul is again free.

W. Q. Judge said that the universe exists but for the soul; and this play of incarnation, experience and liberation is symbolic of the universal creation, preservation and destruction of all forms of matter which the consciousness uses as instruments whereby to perfect its knowledge here. From the parent cell, each cell unit of the physical body is born; from the life current of the blood stream it is preserved for functional use, and in due time its disintegrated elements find new combinations of matter. Likewise the body as a whole is created, is nourished, and preserved for functional activity and power; is disintegrated in Nature's storehouse at death, and its elements are again started on another round of this three-act drama. The history of nations, of which man is a unit, tells of the greater cycles of their gradual rise, continued growth and their decline. The modern excavations of archaeologists in the ten superimposed cities of Troy, disclose evidence of the natural gravitation of men of different times and types to cast the play of their individual and national lives on old dramatic centers of action. Science is lending color to the legends of sunken continents which Theosophy teaches were the stage-setting of the soul-drama in forgotten races of men.

The universal legends of *creation* point to the time before the great world stage itself was made manifest. That statement: "Before the mountains were brought forth, I am," suggests the soul calmly awaiting the rising of

the curtain on the painted picture of a universe which should be preserved until the mass of humanity should have learned to play all the parts and then the lights would go out to leave the useless stage in void and darkness. From the standpoint of the soul the incidents and changes of what we call life, or of many lives, are of trifling consequence in working out so great a destiny.

It is significant of the overwhelming physical sense that the soul is so little awakened in ordinary life here that fear of the change which we call death is almost universally felt. The consciousness in man is colored by the conditions in which it is acting. Naturally, then, he who is living in the physical senses — even though full of creature comforts — instinctively feels that this will end some time. Physical gratifications are dependent upon a physical instrument and cannot outlast it. Likewise, a selfish, even though, a brilliant intellect, may enjoy a somewhat higher type of indulgence. But without the sympathetic understanding of other natures, with the resulting impulses toward brotherhood ethics, even the cultured materialistic mind is marred with its own limitations and fails to feel that touch of the immortal which the larger hearted find by living in the lives of others. Each man is what he has made himself, and if he has cultivated no stock of unselfish helpfulness and love and large-hearted sympathy he has little ground for faith either in the largeness of the life here or in a better one hereafter.

The ordinary life would not be an evil or even the dreary commonplace it too often is, if it were so lived that the soul — the real actor — was more consciously alive. The selfish vanity, conceit, greed and sensuality so prevalent, are the other pole of the soul consciousness which feels its own greatness and beauty, power and wealth of being. If each man, whatever his attainments, were living up to his best possibilities, were actively using his powers of hand and mind and heart, he would create for himself an enlarging world of light and liberation, free from the pain of limitation and the restlessness of unused power.

The ancient division of men into four castes was a wise provision for the suitable activities of different grades of development. He of the servant class who was daily awakening to a world of greater knowledge of his own power and responsibility in handling his humble duties, would reap happiness in his growth, as would the cultured teacher who also served the higher law of development. We might view man's nature as composed of three castes — the physical, which may be a selfish sensual servant; the higher nature constantly seeking to raise the whole man; and the intermediate mind which fights for the supremacy of the body below or for the victory of the soul above it.

Since the very atoms are animated by a conscious life, and man's body is also ensouled, it is reasonable to think that the more conscious of the soul's life we become, the more alive we are and feel.

Let us first consider some physical obstructions to this larger sense of life. The gross physical sins are wrong because they crowd out the finer senses. Normal bodily appetites are not of themselves evil, but they should be the servants, not the masters. Physical power

is good and necessary to carry on activities on the physical plane; asceticism which produces weakness is an evil, as well as indulgence. We have a distinct duty to the body in keeping it strong, flexible, clean, and free — ready and able to seize the opportunities to make living more ideal and the joy of real life more real. It does not pay to indulge the passing pleasure of over-eating or wrong eating and then suffer from the heaviness or pain or fever which keep the bodily feelings uppermost and shuts out the finer senses. The social drinking which loosens the tongue and the emotions is not the way to sound those rare depths of friendship and sacred feeling which have no need of words. The boisterous, senseless gaiety which kills time and puts unpleasantness out of sight does not leave one with anything worth while to refresh with its memory. A normal, healthy child does not have thus to force his feelings at high pressure. He is a study in the satisfaction which comes from keeping busy with the real joy of living, of daily widening out his world.

The indulgence in alcoholics and in opiates gives a passing sense of ease and power by making the victim conscious of his latent vitality as it drifts outward. The tendency is to form the seductive habits at the expense of the will power which otherwise might be utilized by a high motive to discipline the body into right living and thereby win for the individual far more and lasting happiness.

We are everywhere surrounded by enormous forces of nature which only need suitable instruments through which to operate. The modern mechanisms of the electrician are showing the marvels of nature's forces which have always been in existence ready to respond to the guidance of intelligent will. The human body is a living dynamo which, if rightly used, can generate and expend unimagined power and endurance. The moral force of a strong will is neutralized in a body with equally strong appetites. The best way to overcome the strength of wrong desires is to cultivate a habit of living in the satisfaction of the higher sense. The old-time preaching of morality was keyed to the note of abnegation, of giving up what you had. There is need to emphasize the reality of the greater gain and the larger living and the finer sense of life and being which is ours for the taking, not in some future heaven but here and now. Endowed with the possibilities of the gods, it is pitiable to see how little of the best of man's nature is alive and awake.

It is often said that we are living too fast in this age of material and intellectual development. As a matter of fact we are not living up to the times. The machinery and the minds of men are capable of making ideal conditions in this sick, weary old world if humanity were spiritually alive to the expediency of doing so. The cultivation of the mental and physical senses and of the means of gratifying them is out of all proportion to the development of the moral nature. Such unsymmetrical growth must produce suffering. The abnormal conditions of body and mind are rapidly increasing along many lines. It becomes apparent that the only remedy which can harmonize and restore these disorders and distortions must be to infuse far more of the joy of soul-life into what we now miscall living. L. R.

... normal, healthy mind  
thus to force his feelings at high  
He is a study in the satisfaction  
s from keeping busy with the real-  
g, of daily widening out his world  
e indulgence in alcoholics and in  
a passing sense of ease and powe  
ng the victim conscious of his here  
as it drifts outward. The under  
rm the seductive habits at the eyes  
ill power which otherwise might be  
by a high motive to discipline the  
right living and thereby win for ex  
ual far more and lasting happiness  
e are everywhere surrounded by  
forces of nature which only need  
instruments through which to use  
modern mechanisms of the electron  
ng the marvels of nature's forces  
always been in existence ready to res  
guidance of intelligent will. The  
is a living dynamo which, if right  
enerate and expend unimagined  
ndurance. The moral force of a sta  
s neutralized in a body with ex  
appetites. The best way to over  
rength of wrong desires is to crea  
it of living in the satisfaction  
sense. The old-time preaching  
ity was keyed to the note of abneg





### Chinese Ideographs

THE Chinese characters or ideographs used for writing in China, Japan, and Korea, are said to number about fifty thousand. Even scholars, however, rarely use more than about six thousand. The number of characters in common use in Japan is found to be a little less than three thousand. One who knows this number can read ordinary books, newspapers, etc. Each character stands for a root-word (the word "love" for example is a root-word, whence "lovely," "lovable," etc). These characters again are all formed from two hundred and fourteen radical symbols. These radicals were originally pictures or imitations of the shape of objects, some of which are still recognizable, but they have become conventional in form for the sake of ease in writing and simplicity of structure. Among these two hundred and fourteen radicals there are, for example:—*man*, *heart*, *body*, *air*, *fire*, *earth*, *metal*, *tree*, *animal*, *fish*, *sound*, *river*, *ghost*, *dragon*, *tortoise*, *hand*, *mouth*, *eye*, etc. Thus the simpler objects are easily represented. To form more complicated characters the simpler ones are combined in various ways,—usually they are placed side by side, but sometimes interwoven. Some of these combinations are simple and obvious, as for example:—*bird* and *mouth* equal sing, song, etc.; *hand* and *flea* make scratch; *sun* and *moon* make bright, brightness, etc.; *woman* and *child* stand for love; *woman* and *eyebrow* mean flattery (suggestive of Shakespeare's lines about the lover). Two trees stand for wood; three trees stand for forest. *Woman* and *good* make girl or daughter; *heart* and *good* make conscience (the good heart of man). *Man* and *mountain* stand for Mah-âtmâ (described in dictionaries here as immortal beings said to live in mountain fastnesses). *Water* over *fire* make steam. Two characters meaning "to declare" (like logos), make god. *God* and *path* or *medium* make nerves. *Ear* and *gate* make listen; *mouth* and *gate* make ask; *evening* and *mouth* make name, etc. All trees have the tree radical usually written at the left and another character beside it on the right to denote the kind of tree. The same with animals, fish, etc. Still another way of representing difficult words was later evolved. This latter is partly phonetic and more or less arbitrary, and the constituent parts do not always show the etymology as in the logical combinations given above. This was inevitable in the case of certain words. Take for example the conjunction *but*; how could this be represented? The difficulty was finally gotten over, however, and a way found. Thus words of all kinds, concrete or abstract, can be represented, and thought expressed with remarkable precision.

A common method of making phrases much used in China and Japan is by means of four characters. For example:—*east*, *wind*, *horse*, *ear*. We would translate this into English: It is like the east wind in a horse's ear (equivalent to our "like water off a duck's back"). The Sinico-Japanese method leaves out the "It is like the . . . in the . . ." and yet the meaning to one accustomed to the method, is quite clear. The Chinese writer leaves something to the imagination, and in making his brief suggestive picture he credits the reader with intelligence enough to see the applica-

tion of the different symbols it contains.

Other common four-character phrases are: *purple*, *mountain*, *pure*, *water*, (descriptive of scenery); *words*, *conduct*, *one*, *performance*, (agreement between words and conduct); *man*, *face*, *animal*, *heart* (human in appearance, but with the nature of an animal). *Ancient*, *modern*, *not*, *two* (without parallel in ancient or modern times). *Nine*, *cows*, *one*, *hair* (a small quantity, like one hair to nine cows). *Self*, *destroy*, *self*, *throw away* (reckless actions caused by despair). *Husband*, *shouts*, *wife*, *obeys* (in China!). *All*, *actions*, *not*, *constant* (the actions of man are temporary, or fleeting). *Peace*, *obliteration*, *obtain*. *happiness* (the peace which comes after death with the obliteration of earthly woes). *Cause*, *effect*, *meet*, *retribution* (Karma caused by actions in this or a past life).

These phrases are not merely composed of four characters, but as each character is spoken or read in these cases as one syllable, the whole phrase is composed of merely four syllables. The last phrase quoted about Karma, for example, is read:—*In*, *gwa*, *o*, *ho*. No language in the world could express such phrases so briefly. It takes, of course, a long time to learn even the three thousand characters used in ordinary books, but once they are learned a Japanese can read with great facility. In fact, from careful observation, I think they read at least as quickly if not more quickly than we do in English. The length of time taken in learning these characters, however, is the principal objection, and there is a society here in Japan which advocates the use of the English alphabet for writing Japanese words. This is quite practicable in the case of pure Japanese words, but in the words taken from Chinese so many have the same sound that without the written character it would be sometimes impossible to know the exact meaning. The word *Ko*, for example, has about ninety different meanings. To write in our alphabet the word *Ko* ninety times would mean nothing; written with ninety different characters, each meaning would of course be quite plain, although the sound were the same. In spite of this formidable difficulty, however, simplification being now desirable, we may be sure that the Japanese, and also the Chinese, will find a way. A STUDENT IN JAPAN

### Worshiping Childhood in the Abstract

THE following trenchant remarks occur in a review, in *Black and White*, London, of a book called, *English Children in the Olden Time*, by Elizabeth Godfrey.

We worship children nowadays—especially other people's children. Or perhaps not even other people's children so much as the children we read about in books. Children in books are delightful, airy, absurd little animals, our relations with whom are not spoiled by any sense of duty or responsibility. Towards other people's children we feel much the same. We look at them as we look at pictures or the sea. They are something that provides us with a new thrill. Personally, I doubt whether we discover a great deal of the secret of childhood by all this self-conscious and—shall I say?—aesthetic study of children. We shall never get to understand children by any intellectual method. Sympathy is the sole key to the child's heart and mind, and in these days our sympathies are overwhelmed in a flood of theories.

In fact we are apt to regard children almost

as if they were a race apart, instead of being men and women of the future, and to worship childhood in the abstract instead of having solicitude for the children themselves. A recent writer on children is of opinion that by thus worshiping the idea of childhood, and by providing so many children's books and amusements, we keep the children childish and prevent them from maturing so early as they used to do, and from taking an interest in more serious things.

The love of children is a most important thing and one of the great hopes for humanity; but the duties connected with it should be kept in mind as well as the pleasures. Those whose love impels them to wise effort have the truer love. Others may love them merely as playthings, leaving other people to do the work. A child is a human being, with a future before it, and is not destined always to be a child. It is wronging it to keep it childish and prevent the growth of maturer qualities. We should rather look at the Being within than on the childish form in which it happens to be vested during the period of growth. It takes wisdom to steer between the extremes of indulgence and severity, and to avoid hasty theories.

STUDENT

### Correspondence

[The following communication from an esteemed correspondent speaks for itself. The paragraph in the issue of this Review for Aug. 4, mentioned below, was based, it appears, on a report which had gone the rounds of the press.—Editorial Note]

Sydney, 29th Oct. 1907

EDITOR CENTURY PATH.

Dear Editor: In your issue of the 4th August this year, under the heading of *Terrible Privations in the Australian Desert*, it is stated that "the interior of Australia is a most terrible torrid desert." Enclosed is a paragraph on this subject from our press. Some of the early explorers reported that the center of Australia was a *great lake*. This was because they visited the country in a wet season. We are subject to occasional *wet* as well as dry conditions in the interior of Australia.

There are *parts* of the interior near the west side of genuine desert but only in small proportions to the whole which is very rich country and only requires the solution of the water problem to be phenomenally productive.

Unknown Australia.—The ignorance which prevails regarding Australia on the part of the world generally, and regarding the extreme back blocks, on the part of Australians themselves, was referred to by Mr. James Rickard in a lecture delivered before the Sydney Chamber of Commerce on Monday. For, instance, people generally believed that the center of Australia was hopeless desert. Future generations would show the stupidity of this belief. Professor Gregory said: "Round Lake Eyre an abomination of desolation covers thousands of square miles of country which has a soil of exceptional richness, an invigorating, bracing atmosphere, and a climate free from malaria and the special diseases of most sub-tropical lands. Given but water, that country would be as fertile as a garden, and if kept free from mosquitos and malaria as it was last summer, it would be an Eden." (The Sydney Morning Herald, October 23, 1907)

AUSTRALIAN OBSERVER

WIRELESS telegraph messages have been received at Point Loma from Sitka, 1905 miles distant—the record for the Pacific Coast. J.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.

(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.

The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH PAPER - - - - - 50 CENTS  
25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING CO., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING CO., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING CO., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING CO., Pt. Loma, Cal

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHILL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by  
any mortal. They contain paragraphs of the  
profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING CO., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
February the 9th, 1908

Total number of hours sunshine recorded during JANUARY 155.  
Possible sunshine, 319. Percentage, 49. Average num-  
ber of hours per day, 5.01 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

FEB.	BARO- METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL		DIR	VEL
3	29.480	57	52	56	56	0.86		SE	4
4	29.848	59	50	54	49	0.34		W	13
5	29.943	59	45	48	45	0.00		SE	4
6	29.760	58	48	52	45	0.02		SE	4
7	29.731	61	51	57	53	0.00		SE	2
8	29.847	62	47	50	49	0.01		E	3
9	29.562	60	51	52	52	0.17		SE	18





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles *Saturday Post*, December, 1902

Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Loma and Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

**GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT

GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD

THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE

KATHERINE TINGLEY, THE AUTOCRAT

THE DRAMA

CAPITAL PUNISHMENT

THE DEATH FARCE

THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG

HUMAN LIMITATIONS

THEOSOPHICAL SIGN-POSTS

LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND

THE PILLAR OF THE WORLD

THE LOST CHORD IN MODERN CIVILIZATION

**Each makes a Neat Gift to those interested in Theosophy**

Order now from

**The THEOSOPHICAL PUBLISHING CO., Point Loma, California**

PRICE 25 CENTS PER PAMPHLET

## Theosophical Literature in Spanish and English

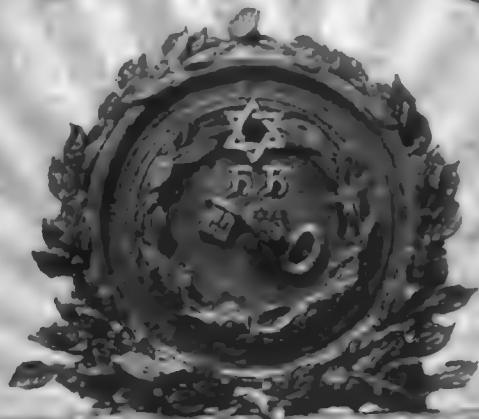
FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

**Heredia, Baja, 10, Santiago de Cuba** H. S. TURNER, Apartado 127

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

FEBRUARY 23, 1908

No. 16

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."  
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.  
The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 16

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>
Past and Future
Atoms, Electrons, Ether
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>
A Bishop on the Horns
Christian Hypnotism
The Hidden Elements
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>
The Todas
Discoveries in Store at Memphis
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>
Positive Electricity
The Roots of Species
The Eye of Helmholtz
Arboreal Self-Surgery
<b>Page 7 — NATURE STUDIES</b>
A View in the Park, Göteborg, Sweden (illustration)
Forestry in China
The Land of the Holy Grail
<b>Pages 8, 9 — STUDENT'S PATH, ETC.</b>
Karma (verse)
The Responsibilities of Parenthood
Infinite Possibilities of Human Progress
Life's Wheel (verse)
Theosophical Forum
Evolution and Illusion
<b>Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>
An Old Custom in the New Forest, England
Glimpse of the New Theosophical Center, New Forest, England (illustration)
The Visingsö Estate, Sweden
<b>Page 11 — THEOSOPHICAL FORUM, ISIS THEATER</b>
Lomaland Students at Isis Theater
Theosophy and the Bible
<b>Page 12 — GENERAL</b>
Scientific Faddism
A Curious Epitaph
<b>Page 13 — ART, MUSIC, LITERATURE &amp; DRAMA</b>
Our Poets and the Power of the Ideal
Göteborg, Sweden (illustration)
From "Prospice" (verse)
An Original View of Bach's Music
<b>Pages 14, 15 — WOMAN'S WORK</b>
"Who Goeth on his Head to Save his Feet"
From "Nuremberg" (verse)
Nürnberg and the Bridge-Spanned Pegnitz
View of Old Nürnberg, showing the Karlsbrücke over the Pegnitz (illustration)
Jottings and Doings
<b>Page 16 — OUR YOUNG FOLK</b>
Washington's Old Home at Mount Vernon (illustration)
Thoughts on Mount Vernon
<b>Page 17 — CHILDREN'S HOUR</b>
Abraham Lincoln (verse)
Abraham Lincoln
A Corner of a Râja Yoga Class-Room at Point Loma (illustration)
<b>Pages 18, 19, 20 —</b>
Meteorological Table; Advertisements; Book List

### Past and Future

AT the end of every year the able editors look back along the track of this atom, this corpuscle of time, and tell us by how much civilization has progressed. A criterion of civilization, for a sufficiently good reason, they do not give us. But they nevertheless agree that year by year we are becoming more civilized. The average reader reads and feels comfortable — unless he happens to be one of those who do not know whence the next meal is coming. Is not trade increasing nearly as fast as the number of battleships? Think of the quantity of pig-iron we produce, and then compare us with the ancient Egyptians and Babylonians and Hindûs and the other queer old people!

Suppose we put aside the pig-iron business and wireless telegraphy, and take another start. There have been a good many attempts to do this lately, as if the general conscience was getting a little uneasy. A lady writer, apparently with considerable historical knowledge, thinks that intensity of spiritual aspiration would be a good test of civilization.

### What is Actual Civilization?

Applying it to our own, she finds us to be degenerates. Among many ancient people it has been much higher than now.

Another test, never yet properly worked out — perhaps it cannot be — would be strength of moral will. We cannot say whether in the past there was ever a civilization of the youth of our own, which exhibited less power of self-control, less power of controlling those sensual impulses whose effects are at the same time fully known and feebly fenced with drugs, less power of carrying approved courses of conduct into execution. Imagining for the sake of contrast the *ideal* type of man and woman, one can see in the faces and carriage of nine out of ten people one meets, the inherited and acquired evidences of surrender to the forces which wreck body and mind.

Sir William Ramsay has recently attracted considerable attention to his opinion that we are degenerating. That is the picture given us by such history as it is possible for us to study. The picture is necessarily incomplete:

### We do Not Yet Know the Ancients

Ancient civilization perished almost utterly; comparatively few specimens of its literature survived; far the larger part of its institutions and methods in the organization of society disappeared utterly from practical life, and can barely be guessed at now, as some saner ideas of the ancient world are being recovered. When one looks at the terrible suffering that accompanied the conquests of the worst tribes of destroying barbarians, from the Huns to the Mongols,

when one remembers the wanton and reckless destruction of almost everything that the ancient civilization had constructed, the utter loss of so much that was useful and beautiful, so much in social life that has to be slowly recovered and has as yet been by no means all recovered, in order to make life good and healthy and sound, it seems as if history were the game of a wanton child playing with its toys and wasting or throwing them away as it tired of them. What can explain and what can repair the week-long sack of the greatest city of the Middle Ages by the Mongols, the annihilation by ignorant savages of the biggest collection of the remains of the ancient world, and all that this total wreck means to the civilized world? Is there reason in this, or mere blind chance and foolish caprice?

His conclusion is very definitely stated:

### Degenerate Remnants Only

I was forced by the evidence to the view that degeneration is the outstanding fact in religious history, and that the modern theory often takes the last products of degeneracy as the facts of primitive religion. . . . The practically universal view in the ancient world was that decay and degeneration were the law of the world; that the Golden Age lay in the beginning, and every subsequent period was a step further down from the primitive period of goodness, happiness, and sympathy with the divine nature. . . . A feeling like this cannot safely be set aside as false. It must be explained; and the only explanation is that it arose from the universal perception of the fact that the history of the Mediterranean world was a story of degeneration and decay.

We may note that our civilization is a continuation of those of the Mediterranean world.

The ordinary picture of evolution taught in the schools Sir William Ramsay curtly sets aside:

The primitive savage who develops naturally out of the stage of Totemism into the wisdom of Sophocles and Socrates, or who transforms his fetich in the course of many generations through the Elohist stage into the Jehovah of the Hebrews, is unknown to me. I find nothing even remotely resembling him in the savages of modern times.

### Progressing Savages Unknown to our Experience

It will be observed that Sir William Ramsay, like the writer to whom we have first referred, appears to make religious feeling, and not pig-iron and wireless telegraphy, the test of civilization.

Mr. Bryce, speaking recently on the same subject, takes moral courage, the virtues, love of truth, and the creative powers of genius as his tests. As to the last, he may not be quite sure whether it has decayed, but he is quite sure that it has not grown. Of happiness he thinks there is less, adducing the increase of lunacy, divorce, and suicide as his evidence. As to the virtues:



Who will even assert that the love of truth and the courage to deliver the truth, a virtue which lies at the root of many other virtues, has grown stronger or more common?

In the January issue of a well-known Review, Dr. A. R. Wallace, writing on "Evolution and Character," expresses his conclusions in the following words, which command the attention and respect due to his mental eminence and scientific reputation:

We are forced to the conclusion that we are today, in all probability, mentally and morally inferior to our semi-barbaric ancestors.

There seems to be little doubt that the degradation theory showing man declining from a primeval state of innocence and wisdom—so popular in the early quarter of the last century and so bitterly opposed by the materialistic philosophers of the time—is regaining favor in its own enemies' camp. So be it; it is a step forward; but until the Theosophical doctrine (as old as man himself) of the *cyclic rise and fall* of civilization be accepted and worked upon, hypothesis, speculation, and wrangling will reign supreme in the scientific mind.

On the other side of the case we have Professor Giddings of Columbia University. His plea is the best that can be made, and for that reason interesting.

It has to rely mainly upon what may be called the pig-iron and wireless telegraphy arguments, and upon its readers' ignorance of history. To that ignorance even the very title of his paper is an appeal—"The Greatest Reformatory Period in the History of the World"—as also a remark in the body of it: "The people that created Civilization have also been creating Progress."

"Created Civilization"! Shadows of uncounted bygone Empires!

Well, he is writing in a popular monthly, and the people can but know what they have been taught. They can hardly know that even our supposed superiority in the mechanical arts and sciences is only a supposition which there is much to discredit and which Theosophy can show to be baseless. Destructive human cataclysms like those to which Professor Ramsay refers had occurred time and again before the remotest period upon which the faint search-

light of history sends its farthest beam, and according to Theosophy will occur and recur again and again in cyclic rise and fall. That little

which incursive barbarians left, ages of time sufficed to skeletonize or bury or utterly destroy. The traces that remain for the spades and measuring-tapes of archaeologists might suggest to us not only a knowledge of sciences equal to our own but a knowledge of some of which we know nothing.

No: a sane and stable optimism cannot be developed by denying history, or ignoring it; nor by gross and flatulent adulation of ourselves and the present. In nearly every direction the outlook is bad and ominous. The one light of promise is the power which we have, by Theosophic training to awaken in the young children those ideals and divine powers of self-mastery which have slept for ages. For *we and they*, in epochs of which

the memory sleeps in our souls, created and sustained and let dissolve into ruins the civilizations whereof history knows something and those yet greater ones where-

**The only Substratum a Moral One** Little by little we let go, and have not yet begun to regain, the moral virility that created

and sustained them; from time to time with an ever enfeebling grip we seized it again. And now, as witnesses to the enfeeblement, in this which truly looks as if it might be the last effort, we have our suicides, our divorces, our degenerates, our lunatics, our starvelings, our little span of thirty-odd years, our scrofula—and even our wigs and porcelain teeth!

But they are not the real heritage of the great ages. We can get *that*—if we will.

STUDENT

### Atoms, Electrons, Ether

WRITING on the new theories of matter, M. B. Latour says in the *Paris Cosmos* (as translated by a contemporary):

Not long since, matter—the chemical atom—appeared as a somewhat complicated structure, of variable form according to the chemical elements under consideration. . . . Side by side with matter, all physicists agreed in recognizing the existence of a medium having special properties—the ether—in which ordinary matter is plunged. This etheric medium is indispensable to explain the propagation of the vibratory movements that constitute light, radiant heat, and electric waves. Matter and ether were supposed to be indissolubly linked together, and mutually impenetrable; but, while they entered in common into divers physical phenomena, their natures remained completely distinct, and they seemed irreducible the one to the other.

Today the position of science is changed—another step has been made toward unity. Matter and ether are no longer two distinct constituents of things, and . . . matter seems to have given place to ether. Matter, which for the purposes of our common and gross experimentation appears to be in some sort the sole fundamental physical reality, is now only a modification of the ether. Regarding the nature of the ether, on the other hand, there continues to be deep mystery, and even its more important and primordial properties are the subject of discussion among scientific men, some attributing to it extreme tenuity, others regarding it as the densest of all known substances.

To explain a certain effect produced by magnets on the spectra of gases, a physicist supposed the existence of "electrons"—electric particles smaller than atoms and entering closely into their constitution, and the vibrations of which he regarded as generating light and radiant heat. Both experience and theory, we are told, lead to the conclusion that these electrons carry a charge of negative electricity; and their mass has been calculated as about one-thousandth that of a hydrogen atom. The electron is considered to be a "local modification or deformation of the ether," [which theory of course requires the ether to be elastic and therefore atomic]. When the electrons are in motion, we have an electric current. Certain of the electrons are free and can move from atom to atom, as is supposed to happen in the interior of a conductor carrying a current. In electrolysis, the atoms which have an excess of electrons in them (and are therefore electro-negative) are carried to the positive electrode, and those with a deficiency of electrons (which are therefore

electro-positive) to the negative electrode. It is the vibration of electrons that sets up electro-magnetic waves in the surrounding ether, including those of light and radiant heat; and to the electrons are also due the X-rays.

These electrons, what are they? They are smaller than the atoms, and constitute the atoms. Thus the atoms are themselves atomic. And are the electrons also atomic? If so, where is the scale to end? and if not, of what are they? If they are vortices in the ether, what is the ether? A "perfect fluid"? Mysterious conception! answering to which we have no experience.

If all the properties of matter are functions of its structure, and all the physical forces are movements of some rudimentary substance; this underlying rudiment must *ex-hypothesi* be devoid of those special properties and forces. It is a property-less substance, and by its movements are caused matter and force as we know them. It is the substratum of all physical matter and force. Perhaps the ether is made of it; perhaps there are many intervening stages between it and the ether.

And when we have gotten this rudimentary substance, do we then need something to set it in motion? Or shall we postulate motion as an "inherent attribute" of the substance?

This substratum of physical manifestation cannot be conceived in terms of matter and space; for *ex hypothesi*, it has none of their properties. The attempt to analyse things into finer and finer kinds of matter, and smaller and smaller atoms, will be infinite; we can go on ideally dividing for ever. When we reach the limits of our senses, we have gone as far as actual perception will take us in that direction.

Older scientists have recognized four elements in nature—earth, air, water, and fire. Our scientists recognize the solid, liquid, and gaseous states, corresponding to the first three of those elements; but when it comes to fire, they make an abstraction of it. Fire is a mass of gases, etc. in an incandescent state, they say. Yet there are many phenomena in connexion with late discoveries that tend to the idea that fire (or light) is as much an actual state of matter as the other three. This brings up the old question, *An lumen sit corpus nec non?* "Is light a body or not?" And, as we do not know what a body is, or what matter is, or what on the other hand motion and force are *per se*, the question becomes meaningless. What we do know is that the underlying spirit and substance of nature interact and manifest themselves to our senses as solids, liquids, gases, light, electricity, etc. But there seems no valid reason for calling some of these matter and others force.

The forces of physical science are abstractions—merely a name for the observed effects of an unknown agent. To quote H. P. Blavatsky, "as well call the noise of chariot wheels a force; the force that drives the chariot is not the noise of the wheels; it is the driver, and the noise is only an effect." So the physical forces of sound, light, heat, etc., are only effects. The active cause of them is as inscrutable to physical observation, or to the imagination merely founded thereon, as is the fundamental *substance* above spoken of. Yet this duality of spirit and substance underlies all physical manifestation. STUDENT

# Some Views on XXth Century Problems

## A Bishop on the Horns

ONE of the best known of the English bishops, Dr. Charles Gore, thinks it very dishonorable of the clergy to be preaching what they do not fully believe. So far as the clergy of his own diocese are concerned, he will do his utmost to prevent the scandal. In a recent volume of sermons and lectures he says:

I have taken occasion before now to make it evident that as far as I can secure it, I will admit no one into this diocese, or into holy orders, to minister for the congregation, who does not *ex animo* believe the creeds. I am supported in this resolution, I feel sure, by the general mind of the Church.

In the same volume he notes a tendency of "the best moral conscience of mankind" to be alienated from "Christian teaching." The specially alienating item is the idea of vicarious atonement! Here are the bishop's words:

The peril under Protestantism has been for people to dwell complacently upon "the danger of thinking to be saved by works," and to take Christ's "finished work" as a substitute for their own effort. And the idea of vicarious punishment—Christ punished that we might be "let off"—has, more than anything else, tended to alienate the best moral conscience of mankind from Christian teaching.

But this idea of vicarious atonement is not only in the creeds but in the Articles and more or less throughout the prayers of the whole ritual of the Church. We can only suppose that the bishop does not himself accept the teaching to which he requires *ex animo* adherence from his clergy!

He also stands otherwise self-labeled a heretic in the same utterance. For he postulates a "moral conscience" as at work in that part of mankind which is outside the Christian fold: indeed so working as to *keep* it out! Does he not know that his own Church denies the possibility of any such conscience? Article XIII of its Constitution says:

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace: . . . yea, rather, . . . we doubt not but that they have the nature of sin.

According to this atrocious pronouncement, the cup of cold water given for mere humanity's sake, and "before the grace of Christ," is of the nature of a "sin"! A "heathen" may (according to the bishop) have moral conscience enough to reject the tortuous nightmares of Athanasius, but not (according to the Article) enough to constitute his inspiration in anything noble and beautiful he may do! Indeed the more he yields to his impulses of compassion and compassionately serves his fellows, the more sins he commits.

The Bishop is mistaken; the idea of vicarious atonement may be unpleasant enough to the moral conscience of mankind, but there are some much more unpleasant things in the formal creed.

We must leave him to straighten out his own paradox. He *must* do so or Athanasius will see to it that he goes into "everlasting

fire" (vide the Athanasian creed). "Whoever will be saved, before all things it is necessary that he hold the Catholic Faith." And the Catholic Faith, according to Dr. Gore, is in the creeds and Articles which teach vicarious atonement and everlasting fire, and which Dr. Gore will enjoin throughout on his clergy.

Truly Theosophy has no higher work than the rescue of Christianity from the "Catholic Faith" and of Christ from his unconscious foes. His doctrine once cleared will be the medicine of the age. STUDENT

## Christian Hypnotism

FOR some little time a small cloud has been looming in the clear sky of "Christian Science" and people were perhaps wondering when it would be anathematized and properly dissipated. A new and rival movement invites the mentally and physically sick to the church parlor and hypnotizes them in various degrees; though hypnotism is not the official description of the methods.

The exorcizing pronouncement has now appeared. The new method, it appears, errs and departs from Christianity in recognizing the *existence* of the disease it proposes to *cure*. "As revealed in Christian Science, God is unconscious of matter, for if he is Spirit, and All, he cannot know aught that would be the very unlikeness of himself in quantity, quality and divinity."

Having thus learned that God is All, and therefore man, and that therefore man is God, we pass on.

"Neglect of this, the real meaning of Christianity, resulted in a loss of the power to heal the sick centuries ago. . . ." (!)

But who lost the power? If God is All, it is he who must have lost his own power. And who is sick? Alas, the universe contains (or is) a sick God who cannot heal himself! One of his diseases is named—leprosy:

"In other words, they who drop Spirit as the one and all of Christianity, thereby lose the demonstration of the power of Spirit, through Christ, to heal the sick and cleanse the leper, to destroy sin, disease and death."

The root of the logical difficulty is obvious. Once you endow the infinite abstract principle of being with any attributes that are or ever will be conceived in human mental consciousness, you are on the horns of a dilemma. Call it God and the mind has already endowed it with numberless attributes now inseparable from that word. Call it mind and you have made it something that operates in time, and to an end not yet present. Call it love and you have separated it from that which is loved. Theosophy teaches that there are *Gods* who guard and guide the universes and the lives thereon, and these have in various degrees the attributes we reverence, and do work intelligently and beneficently for an end. Every man's consciousness is illumined by the essential light of one of these, the light that constitutes his divinity and is the source of his power over his own evil. That is *his* God, the Father in Secret. To deny the evil is to

hypnotize and stultify his mind and to paralyze his power.

Mind must move freely, facing and dealing with facts. Once that something which it sees to be untrue is forced upon it, once that it has been compelled to shape itself into a formula visibly untrue, it is thenceforth unfitted to deal sanely with any facts. STUDENT

## The Hidden Elements

M R. Martin Harvey, recently defending the actor's art, likened the actor, in effect, to a general who calls up whatever troops he needs for the defense or attack of any particular position. The troops are the "unconscious latent personalities" of which we all contain so many.

"Man is composed of many 'egos,' and when the actor acts any particular part, one of these 'egos' will live before us." The power to call on any one of these at will constitutes the genius of the actor.

But to call these things *egos* is to leave no name for that which has the power to evoke and combine them. They are elements, rudiments, seeds, from many sources, lying latent in the deep soil of consciousness. Diverse blendings of them constitute most of the cases of "multiple personality."

Some are the remains of the actor's own past personalities of other lives. Some come to him from the "spiritual plasm" of heredity. Some are planted in him by his associates. Some, by the creative power of imagination, he plants in himself as ideals. Some he creates imitatively, by the same power, from his study of or sympathy with or admiration for others.

The actor's art does then consist in the selection from among these, in the fitting of them together to make up the personality in which he is to move.

His assumption of a rôle has been compared to incarnation. But the incarnator *wrote the part himself* in former lives, and also wrote some others which he cannot play with that particular company and setting. He may play nothing in his whole life but a previously written rôle. Or he may transmute the characteristics of his mask as he goes along into something liker to his inner spiritual nature. Or he may let some characteristic run away with him and, for the time, absorb him. He may remember, or not, his real (and therefore spiritual) self. Echoes from former rôles, perhaps very evil, not played out to their finish, may come back to him and inspire strange and perhaps horrible breaks in the continuity of the present part. Every man must some time play in fitting company and setting every rôle sealed away within him until he has transmuted himself in each into his real spiritual self. In some settings the task is hard, in others easier. Once that is done in any of them, it is *very* easy in any other, and very rapid. But every seed, element, rudiment, *must* be dealt with in some way to that end, either killed, or transmuted, or nourished as a fit portion of a perfect whole, the perfect man. STUDENT

## Archaeology

## Palaeontology

## Ethnology

## The Todas

THE European residents of India know comparatively little about many of the mysteries of that country; for, although they may have explored most of it, their attitude of mind usually prevents them from learning things that are not on the surface. H. P. Blavatsky, writing in *Isis Unveiled* in 1877, says that hardly fifty years before in penetrating the jungles of the Blue or Neilgherry Hills in Southern Hindustan, a strange race, perfectly distinct in appearance and language from any other Hindû people, was discovered. Some cranks connected them with the "Lost Ten Tribes," alleging a Jewish appearance, which is by no means true of them. They were strikingly handsome, having been compared to the statue of the Grecian Zeus. After fifty years no more has been learned about them than at first. There is a foolish rumor about their practising polyandry, and this alleged practice is held responsible for their alleged diminishing numbers; but, states H. P. Blavatsky:

We had the best means of learning much about them, and therefore state most positively that the Todas neither practise polyandry nor are they as few in number as supposed. We are ready to show that no one has ever seen children belonging to them. Those that may have been seen in their company have belonged to the Badagas, a Hindû tribe totally distinct in race, color, and language, and which includes the most direct "worshippers" of this extraordinary people. We say *worshippers*, for the Badagas clothe, feed, serve, and positively look upon every Toda as a divinity. They are giants in stature, white as Europeans, with tremendously long and generally brown wavy hair and beard, which no razor ever touched from birth. Handsome as a statue of Pheidias or Praxiteles, the Toda sits the whole day inactive, as some travelers who have had a glance at them affirm.

After quoting some of the statements made about them she continues:

We will try to correct a few of these opinions, as far as we have learned from a very holy personage, a Brâhmanam-guru, who has our great respect. Nobody has ever seen more than five or six of them at one time; they will not talk with foreigners, nor was any traveler ever inside their peculiar long and flat huts, which apparently are without either window or chimney and have but one door; nobody ever saw the funeral of a Toda, nor very old men among them; nor are they taken sick with cholera, while thousands die around them during such periodical epidemics; finally, though the country all around swarms with tigers and other wild beasts, neither tiger, serpent, nor any other animal so ferocious in those parts, was ever known to touch either a Toda or one of their cattle, though, as said above, they never use even a stick.

Furthermore the Todas do not marry at all. They seem few in number, for no one has or ever will have a chance of numbering them; as soon as their solitude was profaned by the avalanche of civilization—which was perchance due to their own carelessness—the Todas began moving away to other parts as unknown and more inaccessible than the Neilgherry Hills had formerly been; they are not born of Toda mothers, nor of Toda parentage; they are the children of a very select sect, and are set apart from their infancy for special religious pur-

poses. Recognized by a peculiarity of complexion, and certain other signs, such a child is known as what is vulgarly termed a Toda, from birth. Every third year each of them must repair to a certain place for a certain period of time, where each of them must meet; their "dirt" is but a mask, such as a sanniyâsi puts on in public in obedience to his vow; their cattle are, for the most part, devoted to sacred uses; and though their places of worship have never been trodden by a profane foot, they nevertheless exist, and perhaps rival the most splendid pagodas—*goparams*—known to Europeans. The Badagas are their special vassals, and—as has been truly remarked—worship them as half-deities; for their birth and mysterious powers entitle them to such a distinction.

The reader may rest assured that any statements concerning them, that clash with the little that is given above, are false. No missionary will ever catch one with his bait, nor any Badaga betray them, though he were cut to pieces. They are a people who fulfil a certain high purpose, and whose secrets are inviolable.

It would seem from the above that they are not a race but a selected community, and that physical purity and perfection are among the qualities which it is desired to preserve among them. One can imagine that it may be important to preserve through degenerate ages a type of physical purity which might otherwise become extinct; and H. P. Blavatsky adds:

The Todas are not the only such mysterious tribe in India. We have named several in a preceding chapter, but how many are there besides these, that will remain unnamed, unrecognized, and yet ever present!

*The Pioneer*, an Indian paper, has an article on the Todas, giving such a description as H. P. Blavatsky refers to, and attributing to them the polyandry, the dirt, and other errors mentioned. But many points bear out H. P. Blavatsky's statements, as will be seen; we italicize the most important.

It says that some think they came over with Alexander, some think they are Greek, others Hebrew, others autochthonous. It describes what appears to be known of their habits and customs: that they live a pastoral life and do not congregate in towns or villages, but live separately in family homes. *In each home is a building superior in size to the others and generally surrounded by a wall. Todas consider this building sacred and will not allow Europeans to go near it, for inside is carried on all the process of their sacred dairy work, making butter, turning it into ghee, etc., and the entrance of any but a Toda would pollute the presiding deity.* The only animal they breed is the buffalo.

The buffalo is a friend to the little Toda boy, who tells him all his trouble, nestling up to him the while, and as the boy grows to manhood the importance of looking after his buffaloes before everything else grows upon him.

Both men and women allow their hair to grow seven or eight inches long. Their hair is jet black and very soft. Their eyes are full and speaking. They have beautiful aquiline noses, and fine white teeth. They are a cheerful and good-humored people but very lazy.

*They have no luxuries and flesh meat is never touched.*

It is difficult to say what the Todas really worship, for *they will never talk on the subject. It appears that the sacred dairy is their holy tabernacle.* It is divided into two compartments. In one is performed all dairy work; in the other an idol is kept. . . . Todas greet the moon and the rising and setting sun.

STUDENT

## Discoveries in Store at Memphis

PEOPLE with theories, religious, historical, or scientific, would better be careful not to commit themselves too far in certain directions, since discoveries are likely soon to be made that may alter our views. The systematic excavation of the site of Memphis, now being conducted, is sure to result in such discoveries. From a note in the *Scientific American Supplement* we take the following:

One of the most important enterprises in connexion with the operations among the buried and long-forgotten cities of ancient Egypt is the systematic excavation of Memphis, one of the greatest capitals of the Old World, about which comparatively little is known. Memphis long since vanished beneath the sand, yet it was perhaps the most important city of ancient Egypt since its history extends over the whole course of Egyptian history. It contained the finest school of Egyptian art, and in wealth was unrivaled.

But time has left few visible traces, and the ground on which it once stood is now farmed. The excavation is to be carried out as quickly as possible by the British School of Archaeology; and it is anticipated that fifteen years will pass in the excavation of the temple sites alone, apart from the city. These temples cover over 100 acres, which is greater than all the area of Karnak.

The principal temple was that of Ptah, a vast building originally founded by Menes, and rebuilt and added to by later kings. Adjoining this was the temple of Isis, and south of it the temple of the foreign Aphrodite due to the Phoenicians. On this last site it is expected to find the remains of the early civilizations of the Mediterranean during the prehistoric ages of Greece.

The ruins of these temples were standing up to 700 years ago, when they were dismantled to provide building material for Cairo. But the foundations and sculptures remain; and, judging from previous experience, they will be found in good preservation.

Findings during the past season have considerably widened our knowledge of the manners and customs of ancient Egypt. At Ghizeh the School of Archaeology has succeeded in tracing the first, second and third dynasties, and the civilization soon after the foundation of Memphis has been proved to be equivalent to that of the South at Abydos. The relics unearthed . . . antedate the dynasties of the Pyramid Builders by many centuries.

Other discoveries are mentioned, and the conclusion is arrived at that the past season's operations have been among the most prolific, varied and valuable in the work of the British School, and it has many years' work before it yet, even on this one site. STUDENT



# ✧ The Trend of Twentieth Century Science ✧

## Positive Electricity

**I**N a recent address Madame Curie remarks that we have returned to the older conception of the two electricities, in some respects of different nature. The atom is composed of corpuscles, which are charges of negative electricity. It may lose some of these and yet remain, so far as we have determined, unchanged in its main chemical properties. What holds the bulk of them together within the atom?

This binding force is now considered as positive electricity. The atom is a sphere of positive electricity in which whirl the negative monads. After speaking of the latter, Mme. Curie says:

It is not the same for positive electricity, for a great dissimilarity appears to exist between the two electricities. Positive electricity appears to be always found in connexion with material atoms and we have no reason thus far to believe that they can be separated.

The current hypothesis sees disintegration everywhere. Every atom is radio-active, emitting waves of radiant energy. After awhile its corpuscles begin to get unruly and escape. When enough of them have escaped, the heavy atom becomes a lighter one—as when radium becomes helium. When light falls upon an atom it tends to disintegrate it. The escaping energy of a disintegrating atom is held to be disintegrative to those others upon which it falls. "Finally," all atoms will have been disintegrated; the universe will have been dissolved into the primal chaos of free electric (negative) charges.

The disintegration is obvious. But what of integration? That must be taking place now. At any rate it must have taken place whilst the atoms and the universe of them were forming.

Seeing that the binding force is positive electricity, whilst that which is bound is the negative, must not this same binder be and have been also the integrator?

The positive electricity is spoken of as a sphere, the sphere of the atom. If the atom is a sphere it is because the corpuscles are held together from a center as the planets are held together as a great sphere about the sun. It is therefore to the center of the atom that we must "look" for the positive electricity. If the corpuscles are immaterial charges, this is an immaterial center of attraction, the nucleus of the atom. The boundary of the sphere is as far as the attraction extends. It would therefore appear that one of the energies of Cosmic Formative Will is what we now call positive electricity. It is the point of constructive Thought in the center of the atom.

STUDENT

## The Roots of Species

**T**HE phenomena known as Atavism seem almost ready to be solved, or at least furnished with a partial explanation. Indeed one wonders how far the process may ultimately go.

Everyone who has kept mice in his youth must have noticed that occasionally his nests

of white ones will produce a black or gray one, a little creature eminently conspicuous among his fellows. His peculiarity does not appear, however, to trouble either him or them. It is a case of Atavism. How did it happen?

The offspring of a gray and a white mouse, if both strains are pure, are all gray. They do not appear to have taken any notice of the whiteness of their white parent. Nevertheless they *have* secretly noted it.

If two such mice, from two families, each of which though gray has a white parent, are mated, the white strain will reappear in its purity in some of their offspring. One out of four will be pure white with no gray, not even latent. Another of the four will be gray with no latent white. The remaining two will be gray but with a latent white streak which in future generations will sort itself out. In the end it seems that the sorting out process will be perfect.

Other modifications, due to environment, are also temporary. Plants taken from one place to another where the seasonal changes are different, will in a few generations adapt themselves to the new rhythm. But even these descendants prefer the old rhythm, and when taken back to the original home quickly revert to the old habit, sometimes at once.

The tendency in biology is to regard all suddenly appearing new species as reversions, sudden assertions of old rights on the part of latent elements, sudden revivals of old memory. The real species, once all the blends have been disentangled, we do not know. They may be very few. Changes in environment have produced countless changes—on the surface. Mixtures have produced yet others, just as numerous. But the original forms may remain ready to reappear with a return of the old conditions, and the separating process is always slowly going on.

STUDENT

## The Eye of Helmholtz

**N**EWSPAPER science still quotes the somewhat cheap and frothy saying of Helmholtz that if an optician furnished him with an optical instrument so imperfect as the human eye, he would promptly throw it back on his hands. The quotation is always connected with a glorification of modern science and becomes more conspicuously silly the more one dwells on it.

The truth is that the normal eye is exactly adapted to all that all but one man in a million wants of it. It is not a spectroscope or a microscope or a telescope because those demands have not been made of it. The eye shows its perfection precisely in that it has *not* those powers. Its perfection consists in its power and willingness to respond to demands upon it, and whatever scandal there is in its not having other powers tells straight back upon its owner.

Moreover it obviously surpasses in some respects any scientific instrument that ever has been or will be made. It is self-cleaning. It is self-repairing. As we look about the room and out of the window, it alters its focus to

our convenience and without our attention or notice many times a second. It is very mobile and responds instantly to the will. It co-operates intimately with the mind so that the two do not see what they do not want to see. If a speck of dust gets on the stage of the microscope with a high power, the work cannot go on. The eye agrees not to see dust or *muscae volitantes* unless we wish it to do so. If the balance of desirability were in favor of our seeing germs and spooks, it would quickly learn to do so.

And finally, if it is liable to disease and to imperfection in age, so, and more so, are scientific instruments. If, from its own standard, it is liable to imperfection needing artificial supplement, the blame is wholly with its owner and its owner's parents.

We might alter the saying a little: if we treated a scientific instrument as badly as we (directly and indirectly) treat the eye, we should *have* to send it back to the maker within a month.

STUDENT

## Arboreal Self-Surgery

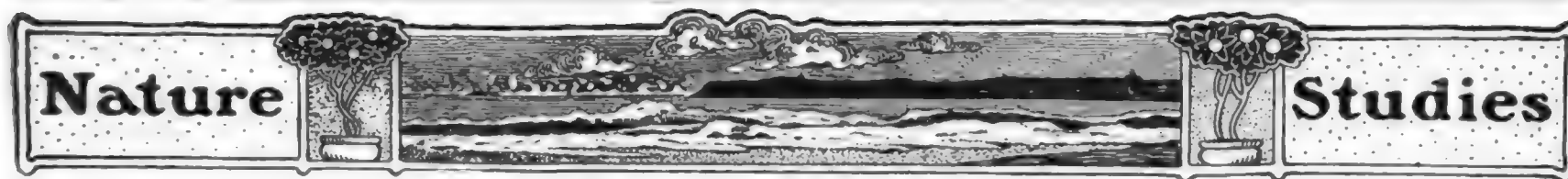
**T**HE more we know of trees the more obvious becomes their natural intelligence. Some things are done uniformly by all trees; some are done by them as individuals, with a special eye to their individual requirements.

The autumnal fall of leaves looks like a waste of good material. But it is so managed as to use to the best advantage what is dead and what is living. First, the living material, sap and cell contents, is withdrawn into the stem to be housed for future use. The leaf is then strictly dead and must be amputated. At its base the cells begin to multiply and eat through the fibers connecting it with the stem. When they are all eaten the leaf falls off, leaving the cap of cells to seal the stem and prevent its "bleeding." On the ground the dead leaves, piled year after year, constitute at last a layer of decaying soil for the feeding of the roots.

But trees prune themselves not only of leaves, but in the case of some of them, of branches which they have decided to be useless. Here is a distinct act of individual judgment. The pruned branches are not dead, but the tree has decided that they are too weak to be useful or are superfluous. Either a layer of cells is formed like that at the base of leaves and the connecting fibers eaten through, or a disk of tissue at that point is made somehow very brittle so that the branch breaks off by the wind or its own weight, falling living to the ground. A New York botanical journal notes that during October of last year the sapling poplars of the Botanic Garden were so actively pruning themselves that the ground was littered with branches. Some trees select the spring for this remarkable process, some the autumn.

There are people who somewhat sentimentally fear that artificial pruning and the cutting of flowers is painful. Considering how little the trees mind doing surgical operations on themselves, fear seems groundless.

STUDENT



Lomaland Photo. and Engraving Dept.

A VIEW IN THE PARK, GÖTEBORG, SWEDEN

**Forestry in China**

ACCORDING to a Consular Report, the first Chinese School of Forestry will shortly be opened at Mukden. The Empire is badly in need of such a School, for the mountains are denuded, and down their sides pour destructive floods, which cause immense loss of life and property. Also wood is scarcer than in any part of the inhabited world, though the country is well adapted to the growing of trees.

T.

**The Land of the Holy Grail**

THE Holy Grail, destined to be discovered only by the pure and perfect knight, is a symbol whose analogs we shall readily discover in various sacred symbologies. For instance, "Cups" was the name of one of the four suits in the Tarot pack; the vase or gourd plays an important part in the myths of ancient America; Phoibos-Apollon, or Helios, arises out of a golden-winged cup; cup-shaped markings are common on the palaeolithic monuments; and so on.

The Grail Cup contained "wine," as the vase or gourd contained water, symbols of eternal life. The obtaining of this cup of immortality and bounty is only possible to the pure and perfect knight; monsters guard it from the weak and impure. An echo of this allegory of ancient Wisdom seems to have filtered through Scandinavia to England, there to be pounced on by the Christian Church,

which turned it into Jesus Christ's communion cup and averred that it had been brought to England by Joseph of Arimathaea. So knights in whom the ideas of perfection and purity had assumed a more material and martial aspect probably actually went out in search of a veritable chalice which they expected to find.

And there are various traditions as to where it was to be found. For instance, in the *English Illustrated Magazine* we find that:

About a mile from Tintagel, along the hilly road leading to Boscastle, and passing the wonderful little Bossiney cove with its elephant-shaped rock, there is a small rapid stream which winds through the Rocky Valley and falls like a torrent at low tide into the sea. The Rocky Valley, with its three huge boulders, its narrow walk now leading to the side of the stream and now mounting far above it, and ending only where the iron cliffs beetle above the roughest of bays, is one of the most sublime spectacles that Nature has to display in that enchanted region.

The scenery is a mixture of dark and frowning heights standing out with precipitous sides, and of green and gentle undulations amidst which sparkles ever and anon the tinkling sinuous brooklet. But it is not so much the valley, despite its manifold charms, as the little stream, which has a special interest for the pilgrim. By devious ways its course may be traced back through a rushy channel which lies deep and almost hidden between two sets of well-wooded hills until suddenly the traveler hears the sound of a sharp splashing from an unseen cataract.

The walk now leads upward to a small gate;

passing through the opening we descend once more a steep embankment and find ourselves at the water edge. It is a haunted, sequestered spot, shut in by the hills, overcast by shadows, the one sound the sound of the leaping stream. This is St. Knighton's Kieve, once regarded with a species of holy awe in Cornwall and believed, like most natural wells or "basins," to be under the special protection and influence of a saint. If we were to adhere strictly to Malory's narrative we should say that the quest for the Holy Grail began at Camelot. Local tradition, however, is privileged to depart from written records, and it happens that in this case the scene is transferred to this spot near King Arthur's birthplace.

We are asked to believe that the knights, standing with bowed heads in the Kieve, undertook the search for the Holy Vessel of the Last Supper, brought by Joseph of Arimathaea to this land, the Cup that had been hidden and lost, and was destined to be discovered only by the pure and perfect knight. The King, standing on the bridge of rock above the torrent, watched his reverent followers in the stream below laving their brows in its waters, listening to the music of the fall, and, full of the inspiration of the scene, making their solemn vows, and with a firm desire after righteousness, setting forth upon the quest. Lancelot and Bors, Perceval and Galahad, when in the wild woods far distant or among the ruined chapelries, when tormented by doubts and wrestling with foes, might be expected to recall that cool and shady gathering place, to see in a vision the flashing cascade, to dream of the crystalline brightness of the plunging water, and with renewed hope and courage to continue their hard task.

STUDENT

Students'



Path

## KARMA

MAN'S the elm, and Wealth the vine;  
 Stanch and strong the tendrils twine:  
 Though the frail ringlets thee deceive,  
 None from its stalk that vine can reave.  
 Fear not, then, thou child infirm.  
 There's no god dare wrong a worm.  
 Laurel crowns cleave to deserts,  
 And power to him who power exerts;  
 Hast not thy share? On wingèd feet,  
 Lo! It rushes thee to meet;  
 And all that Nature made thy own,  
 Floating in air or pent in stone,  
 Will rive the hills and swim the sea,  
 And, like thy shadow, follow thee.

*Essay on Compensation, R. W. Emerson*

## The Responsibilities of Parenthood

TWO items from the papers may be quoted as illustrating the declaration of Theosophists that parents need to learn their duties. One is to the effect that a school for mothers has been started in a part of London. The other gives the experience of a man who traveled around the country schools in England, lecturing against the juvenile use of tobacco. He found three things: first, that the boys were ignorant that they were doing themselves harm, and were willing to give up smoking as soon as they knew; second, that the schoolmasters were everywhere alive to the evil; third, that he frequently met with the reply, "Our parents give us the cigarettes."

Instances like these—and they are but samples, as most people know—show that to worry so much about the schools is to saddle the wrong horse; and teachers know only too well how great are the obstacles with which they have to contend in counteracting what is taught to the children out of school hours.

The home is very sacred to people, and all schemes for abolishing it are naturally distasteful. Theosophists recognize to the full the sacredness of the home—nay they rate this sacredness higher than any ordinary rating. But privileges cannot be separated from duties; and it is because people have sought to enjoy their privileges without discharging their duties that much of the evils attending home-life have arisen.

Could the privilege of parenthood be regarded as the *initiation* into a higher order in the scale of life, an initiation into a life involving greater opportunities of self-mastery and self-knowledge, it would be better for both parents and children. But there is too little belief in the existence of such higher mysteries in life, too little faith in the prospects that lie hid in sleeping human nature, waiting to be revealed.

Social evils have many roots, and one may trace back this evil of the neglect of children to those roots in the infirmities of human

nature. Fortunately, according to Theosophy, these infirmities are not things to be confessed and indulged in before an excusing Deity, but things to be overcome by knowledge and effort.

First there is the ideal of marriage. When it is said that marriages are made in heaven, it means that unless a marriage is "made in heaven," it is (in a strict sense) no marriage at all but merely a legal union. That is, unless the partners have sanctified their union by pledges of mutual help in right living, then there has been no union in the higher sense. A true union would exclude the liability to self-indulgence, and its sacredness would safeguard continence—a virtue from which so high an institution as marriage was surely never meant to absolve. With such self-control all questions connected with "race-suicide" would not arise at all. There would be no acts the full outcome and responsibility of which the parents would not accept and fulfil. The duty to offspring would not cease with the bringing of it into the world.

But it is clear that the race must be educated as a whole in order that there may be the means of ensuring proper safeguards to entrance into the marital state. At present there is too much so-called "liberty"—that is, freedom to follow one's own lights—because nobody knows enough to be able to set up his opinion above those of others. The people naturally do not recognize the right of science or of sects to lay down for them laws of life; and they may prefer to rely on instinct, insufficient though that is. So, though we hear much of schemes for safeguarding marriage and dealing with the offspring, it is a case of the blind leading the blind.

To begin with we have no proper definition of a human being, of what is the Soul, or of what is the true end and aim of life. Therefore our philosophy on such questions as the marital state must necessarily be defective. Yet we need an understanding of these questions, because our evolution has gone too far for mere instinct or natural promptings to be a sufficient guide. Theosophy is the only source at the present day from which real help can be obtained, as the people will very soon find out by the sure test of its actual ability to give a practical solution for their difficulties.

Again, what is a child? It is first and foremost a human Soul, at a stage in its career, perchance far further on than its parents. Its childish form is but its temporary abode, under the laws of birth and rebirth. We must distinguish between the Soul within and the childish nature without, dealing with each according to its requirements. If we attend too much to the childish nature, then we are prone to use the child as a plaything and to keep it childish instead of helping it to grow. There are joys of parenthood; but the question for us is whether we can share the lowlier joys of humble folk who have not the responsibilities which our greater knowledge brings, or whether we should seek the higher joys arising from a realization that we are privileged to guard the entrance of a Soul into the world of material life.

STUDENT

THE future and the past are both included in each moment of our lives.—H. P. Blavatsky

## Infinite Possibilities of Human Progress

REINCARNATION is one of the key-notes of Theosophy, unlocking as it does the infinite possibilities of human progress. We are stunted neither in time or opportunity, for the unfulfilled desires and aspirations of one life are carried forward into the next for future fulfilment. In the light of Reincarnation we reach the full dignity of man's position in life as a responsible factor in the world's progress. As Souls, existing before birth, and not limited by the disappearance of the earthly form, we are ever at work weaving the endless chain of our future destiny—individually and collectively.

H. P. Blavatsky warned us strongly against the *only* Theosophical "heresy," the "heresy of separateness." The *Higher Self* is the Self of all creatures; and the reincarnating ego, the *Thinker* or Soul, is a Ray of the Universal Soul. The difference between man and man, lies not in the difference of his Higher nature but in the *degree of its manifestation* or control of the lower or personal, animal man.

With the Saviors of men the incarnation of the divine nature is complete and we see the manifestation of a God upon earth.

With ordinary men the voice of conscience urging towards noble deed is the partial manifestation of the divine. Our work is to unite our personal everyday consciousness with this "inner I" which ever leads us upward and along the path of duty. Through life after life the effort to identify ourselves with the overshadowing Spirit and dissociate ourselves in thought and action from the animal impulses and limited selfish notions of the personal man—such as the idea of holding possessions of wealth, honor, character, ability, for ourselves alone and not for willing *service* in the upliftment of our other selves—will bring us closer to our divine possibilities, until at last in some one life we too shall manifest on earth as Gods, and real Helpers of Humanity. It cannot be done by leaps and bounds, but step by step and "the passions"—taught H. P. Blavatsky—"killed in one life, like slain tigers, in the next cannot turn and rend you."

Reincarnation cannot be discussed very well without Karma the Good Law, bringing to all alike the result of past action, it is the method by which we reap as we sow. When the people of the earth widely recognize the truth of the Theosophical teachings of Karma and Reincarnation, we shall have a "new heaven and a new earth," and there will be no hard and fast line between them. So many practically do recognize them now, and so many of the next generation are being taught to understand themselves, that the "Star of Promise" now shines in the sky for the redemption of humanity.

Where shall we look for it? Wherever Theosophy is a practical power in the life of a human being, but pre-eminently at Point Loma the Central Heart of the Theosophical Movement whose energies now pulsate throughout the world under the guidance of Katherine Tingley our Teacher and Leader.

E. I. W.

It is only by close, brotherly union of men's inner Selves that the reign of Justice and Equality can be inaugurated.—H. P. Blavatsky



## LIFE'S WHEEL

LOOK nature through; 'tis revolution all,  
All change; no death. Day follows night, and night  
The dying day; stars rise and set, and set and rise.  
Earth takes the example. All to reflourish fades  
As in a wheel: all sinks to reascend;  
Emblems of man, who passes, not expires.—Young

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** In the maelstrom of conflicting theories regarding life and its purpose, and the relation between life and so-called death, what is the message that Theosophy has to give to the world? Can it give any certain light on the subject? What is the real life? Will you kindly take up this question in the Forum. (*Continued from last issue*)

**Answer** II. We have a kind of life that we share with the minerals, that is to say the mere physical existence and holding together of the particles of the body; of this there is a change with what we call death: these particles are disbanded and go on their own way. Then also there is the life in which we share with the vegetables, which causes the growth of our bodies. This, as Theosophy shows, is a great universal ocean of life which functions through our bodies, and is known when so functioning as *Prâna*. There are many meanings to the English word *life*, and confusion is apt to arise as to which of them may be meant; the advantage of this Sanskrit term is that it means just this one thing and no other.

Again there is that phase of life which we have in common with the animals; and there is human life, as it is commonly called, which includes the animal element and something more; and there is that other life mentioned in the phrase "Life is Joy"—a hard saying for many, as the thing it refers to is as yet a secret hidden away from most of us.

The sum total of human experience is too vast for treatment as a whole; we must analyse it a little, if we are to find out what we shall really call *life* and distinguish it from non-essentials. For this should be an ultimate thing, an element; it should be represented by only the most intimate and indestructible class of experience.

We go through our days with no great vividness or color as a rule. The ordinary events happen and apparently make little or no mark on our consciousness. The moments pass and are unremembered; we were not able to see anything in them that could clinch memory. This is almost the total of the life of millions. Here is the crude stone that is some day to be carved into a statue—for hundreds of years it has received no impression save such as can be made by the patter of raindrops or the brushing of insect wings. Indeed the humdrum events half noticed, and the moments that go and go from us, taking almost nothing as they go, unmarked by any impression of will or love, do little more to mold us than the raindrops and gossamer wings do to make the stone into a statue. In long ages the latter will no doubt be quite worn away by them; and long before life ends the unheeded moments will have dulled the godhood in us into unshakable quiescence and slumber.

Then something comes to rouse us, we "drink deep of the waters of life," as the

novelist says, which commonly means that the passions spring up and parade like a rabble army in the mind, with shouting and confused firing and tumult. Here there is motion enough that we never dreamed of; here the moments are all full and intense; there is color here, too, of a kind, something different from the old ditch-water monotone. The whole rant and fervor is burned into our consciousness, and the thing will be remembered—it will fight to force itself on memory. Indeed, you will never down or stifle it without will, perhaps long use of will. This is what we sometimes think of as *Life*.

But is it? Was that undisciplined mob really the army of angels? Are they marching to any high goal, is the way opened before them into eternity, is there anything ultimate or lasting about them, will they lead you beyond self, will they make you one with a nation or humanity, can they sweep your troubles away from you, can they beat your path into smoothness if you follow them?

We may take this simile from the passions, that real life when we find it will be as momentous and intense and vivid, or a thousand times more so, as the time marked by their fiercest dominance; but the whole intensity will of course be of an opposite kind.

Why is it that they came forth in that way, with all their clamor and bravado? To whom were they shouting their challenge, what power was it they were daring? That is the secret of the shock and intensity of it all—the noise was a challenge to one they knew should be their master.

"Ban, Ban, Ca-Caliban,  
Has a new master, get a new man."

It was just the monster, when Prospero was away, proclaiming his fealty to the drunken sailor. It was actually a challenge for you, and you felt it and stirred in your slumber, you being yourself an unripe Prospero, a King-magician to be. You were not aware perhaps that your subject had rebelled; nevertheless you were somewhat shaken and roused by the rebellion.

Then there is that other class of deep moments, when the full taste of life is perceived; but now, instead of the rabble, a sublime hero stands forth in the mind. A great deed of self-abnegation is done and the whole choir of angels is heard singing until the clamor of incident personal pain is drowned. Then too, the moment is clinched and will live on in the soul's memory; also it goes out and is vibrant through the world, even though it be, not the hero's or the martyr's death, but some common-day act of self-sacrifice that no one perceives. The bonds of personal self were broken then, and the breaker came upon a larger life, and without question, knew that it was joy.

All this may be true of extreme cases, you say, and what are extreme cases to the common worker whose days are unlighted by any change, who is neither a madman nor a hero? But extreme cases are often useful as bringing out into clear view the elements that go to make our living, and which, because of long usage, we do not notice. Ordinary experience is all potential tragedy, or else potential victory and heroism and apotheosis. The key to the problem is, that life in the highest sense is life impersonal. Root out the self-seeking

element from your acts and thoughts, and it must be that all your moments will glow with the light that shone through the hero's life and the martyr's death.

Stand not for self, but for the world, putting all your thoughts and feelings and deeds into that mold, and it must be that then you will know life in all its vigor, beauty and grandeur. Your Life is as boundless as the world's—and as everlasting.

Death is thought of as the end of life; and the life that is wrapped up wholly in one body or mind, must pass with death, must change. Our common lives are like the leaves on the tree, they will fall off and pass into the earth. If we knew nothing of the tree of which we are leafage, then death, the falling, would be the end of all for us.

But the life has but gone down to the roots, it has gathered knowledge of wind and sky, and will now rest during the winter. Itself, it was the tree always, and not the separate leaves, and is to appear again and send forth new shoots and new leaves in spring after spring.

K.

## Evolution and Illusion

**INQUIRER.** But who is it that each time creates the universe?

**THEOSOPHIST.** No one creates it. Science would call the process evolution; the pre-Christian philosophers and the Orientalists called it emanation; we Occultists and Theosophists see in it the only universal and eternal *Reality* casting a periodical reflection of *Itself* on the infinite spatial depths. This reflection, which you regard as the objective *material* universe, we consider as a temporary *illusion* and nothing else. That alone which is eternal is *real*.

**INQ.** At that rate, you and I are also illusions.

**THEO.** As fitting personalities—today one person, tomorrow another—we are. Would you call the sudden flashes of the *aurora borealis*—the Northern lights—a "reality," though it is as real as can be while you look at it? Certainly not; it is the cause that produces it, if permanent and eternal, which is the only reality, while the effect is but a passing illusion.

**INQ.** All this does not explain to me how this illusion called the universe originates; how the conscious *to be* proceeds to manifest itself from the unconsciousness that is.

**THEO.** It is *unconsciousness* only to our finite consciousness. Verily may we paraphrase St. John (i, 5), and say, "And (Absolute) light (which is darkness to us) shineth in darkness (which is illusionary material light); and the darkness comprehendeth it not." This absolute light is also absolute and immutable Law. Whether by radiation or emanation—we need not quarrel over terms—the universe passes out of its homogeneous subjectivity on to the first plane of manifestation; of which planes there are seven, we are taught. With each plane it becomes more dense and material until it reaches this our plane, on which the only world approximately known and understood in its physical composition by science is the planetary or solar system—one *sui generis* we are told.

(*Key to Theosophy*, H. P. Blavatsky)

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## An Old Custom in the New Forest, England

A CURIOUS old law surviving in the New Forest, England, is that relating to the rights attaching to the holdings; rights granted to the "commoners" in days of old, to gather bracken for fodder, or peat, or firewood, and to graze ponies and cattle and pigs. As a matter of fact, these rights do not attach to the holdings, nor to the families, nor to the houses, but to the hearth-stones. If a man moves from one part of the forest to another, he cannot take his rights with him, but must be content with those attaching to the hearth-stone of the new home. A cottage may become ruinous and unfit for habitation; and the owner may rebuild in another part of his ground, but he must leave the old hearth-stone in the old place, or his rights would vanish. Thus one sometimes see a hearth-stone standing in a field or yard, or built into a barn, that is, with the barn built on to it.

This calls to mind the reverence for the hearth-stone that held in Druidic Britain. Among the ancient Britons a sacred fire was kept alight on every hearth during the whole year; to let it go out would have been a calamity almost equal to the loss of the home itself. On a certain day in November the fires were all extinguished and the hearth-stones cleaned and scoured. In the evening of that day the Druid fires were alight on all the hill tops and sacred places in the island. They were lit with fire brought from other sacred fires, one of which was kept burning in each of the kingdoms or clan territories, which again were kindled from one sacred central fire.

On the evening in question, after fuel had been laid in each house on the clean hearth-

### MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Druidic days. Perhaps there are many forces stored there from of old, golden forces connected with the higher life of the island, which wait to flame out and become potent in the national life when the right moment comes, and the deeper meaning of *pro aris et focis* is haply restored. K. M.



GLIMPSE OF THE NEW THEOSOPHICAL CENTER, NEW FOREST, ENGLAND

Lomaland Photo. and Engraving Dept.

stone, the householders took torches and marched with their families and dependants to the nearest hill-fire where, with rites and invocations, the torches were lit, after which came the return to the homesteads and the re-kindling of the hearth-fire with the torches for another year. Thus the fire on the hearth-stone was a link for each home with the general and spiritual life of the whole race, and the hearth a sacred place, a place of unity and divine life.

Can it be that in this New Forest custom we have a dim remembrance of the ancient practice? That part of England has probably changed but little since Druidic or even pre-

The only foundation for the foolish rumor was that the first legal papers embodying the transaction were faulty as regards certain technical points of Swedish law. The matter was immediately attended to, with the result as above stated, that on January 13, 1908, the ownership and title passed definitely to Katherine Tingley.

RECORDER

For a thing of this kind cannot be expressed in words, like other branches of learning, but by long familiarity and living together with the thing itself; a light as it were of a fire leaping forth will suddenly be kindled in the soul, and there itself nourish itself.—Plato

## The Visingsö Estate, Sweden

Katherine Tingley's Ownership confirmed by Swedish Law

ON February 12, 1908, word was received by cable from Torsten Hedlund, Katherine Tingley's business representative in Sweden, that the ownership by Katherine Tingley of the estate recently purchased by her in Visingsö, on Lake Vättern, in that country, dated according to Swedish law from January 13, 1908.

It may be remembered that the public press, some little time ago, published reports emanating from sources antagonistic to the work and plans of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, that Katherine Tingley had been unable to secure legal rights of ownership over this property.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Prof. H. T. Edge Continues his Address on  
Theosophy and the Bible

A LARGE and very attentive audience listened with evident interest to the lecture given last Sunday night by Mr. Edge on the above subject. Mr. Edge said in part:

Friends, tonight I propose to speak to you about some of the sayings of Jesus Christ which are reported in the Gospels. But first of all I wish to say a word about the versions of the New Testament. The version most used is known as the English Authorized Version, and it was the work of many hands. The work of translation began in England with the version made by Wickliff, assisted by Nicholas of Hereford, in 1382. The form in which the New Testament has been read for nearly three centuries was the result of various revisions between 1382 and 1611, at which latter date the version known as the Authorized, or King James' Version, was issued.

A revision was resolved upon in 1870 by the Convocation at Canterbury; and after the labors of ten years this revision was (New Testament) published in 1881, and in 1884 (Old Testament). It was the combined effort of many learned men in various countries, as America, Germany, Great Britain and elsewhere. The general rule laid down was to adhere to the version of 1611 except where actual errors demanded a change. The result is a rather conservative version, but on the whole a decided improvement in point of accuracy upon all existing versions, or translations.

I propose to notice now some of these changes, as that in Matth. xxiv. 3-27: "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must first come to pass, but the end is not yet. . . . If any man shall say unto you, Lo, here is Christ, or there; believe it not . . . for as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be."

Now we find in the Revised Version several alterations, the most important being that instead of the "end of the world" (*συντελείας τοῦ αἰῶνος*), we have the "consummation of the age"; and instead of "thy coming" (*τῆς σῆς παρουσίας*), we have "thy presence." The question is, why did the translators of the Authorized Version give "end of the world," and "thy coming," instead of the more correct form which we have in the Revised Version? Was it not because they had theological notions about those things and made the translation correspond to their conception? According to the teaching of Theosophy (H. P. Blavatsky) —

"The coming of Christ means the presence of Christos in a regenerated world. This Christ is to be sought neither in the wilderness nor in the inner chambers, nor in any temple or church built by man; for Christ . . . the true esoteric Savior . . . is no man, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions and buried

deep in the sepulcher of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him. The Son of Man is no child of the bondwoman . . . flesh, but verily of the freewoman . . . Spirit, the child of man's own deeds and the fruit of his own spiritual labor."

From this we see that it is pretty clear Jesus was not speaking of any physical coming, but of the presence of the divine principle in humanity. In Matth. xvi. 28, Jesus says, "Verily I say unto you, there be some standing here who shall not taste of death, till they see the Son of Man coming in his kingdom." And in Luke xvii. 20, 21, Jesus replies to the Pharisees, "The kingdom of God cometh not with observation (or with outward show): neither shall they say, Lo here, or, lo there! for behold the kingdom of God is within you." In these passages Jesus refers to the spiritual awakening of the Christos in man, or in humanity, and not to any physical circumstance. It is not accompanied by "outward show," but is imperceptible, and all-pervading like the advent of Spring.

There are some very important texts which are too often overlooked, such as Matth. vi. 33: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And in John viii. 32: "Ye shall know the truth, and the truth shall make you free."

Now that is a text which is directly in harmony with Theosophy. Theosophy teaches that it is by the power of Truth that the mind of man is made free. As we find out and overcome our delusions by the light of Truth, the real self in us grows and dominates the whole nature.

Another passage relating to the same thing is in John viii. 34-36: "Verily I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever, but the Son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed."

Here we are taught that the immortal part of man is the Son, or Christos, "which abideth in the house for ever"; and we are told that true freedom comes through the rule of the better self in man — "If the Son make you free ye shall be free indeed."

In Matth. x. 39, we have the words, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

This is a very ancient teaching. We find similar words given by the various other Christs of the world: namely, that there is another kind of life in store for man, and that as man loses his lower life he attains to the fuller and larger life.

Another important passage is in the Sermon on the Mount, Matth. v. 48, where Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Now, that is in flat contradiction to the teachings we hear from so many pulpits, which tell us we are so many "miserable sinners," and that salvation is something which has to come to us from the outside. But here we are told by Jesus that perfection like to our Father in heaven is possible for us, and is, therefore, the goal which we should seek. Bearing on the same subject is another well-known text, John xiv. 12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father."

There Christ speaks in the first person, and we find that in the Gîtâ Krishna uses the first person in the same way. It is the higher man, or the Logos

that speaks. And from that Jesus says, the works that he did we shall also do, and greater works shall we do. He does not claim any exclusive possession of power to himself, but declares that his disciples share his powers, and his nature. Still further Jesus says, "I will pray the Father and he shall give you another Comforter, that it may abide with you for ever; even the spirit of truth: whom the world cannot receive, because it seeth it not, neither knoweth it; but ye know it; for it dwelleth with you, and shall be in you."

From this we learn that the disciples had this spirit of truth, but the world could not receive it, because it did not see it. Such passages show that Jesus was speaking of the Christos in man: the Christ-principle which gives that inner enlightenment. There are many ministers now who accept this view, but they cannot teach this and yet bind men down to Christian tradition. We are told that by following the law of the divine nature incarnate in us, and subduing and keeping in place the animal nature, that we shall attain to wisdom, freedom and happiness. This is simply the ancient Theosophical teaching. At the center of our being is the Divine influence; we can call it into activity by aspiring in our heart and mind, and by purifying our lives so that we may manifest it. Thus we render the real Self conscious in us, and by its power we take control of the lower nature.

There are none of us conscious of the purpose of the Higher Self. A great many things in life perplex us, and are misunderstood, because we do not know the working of the real Self. We feel that the real person is leading us through life, in spite of the fact that we cannot grasp the meaning or purpose of things. We often call this "fate," but it is simply the will of the real Self within us, and we often do not understand, and resist it. The desire for progress, for enlightenment, for wisdom, etc. dwells in us now, and these come from the real Self. This is what Theosophy means when it teaches us of the real man in us. Jesus and the other great Teachers had sounded the depths of their own being, and had united the lower consciousness with that of the Divine Self in us. We are limited by our want of knowledge, but we may attain to the real Self-Consciousness by the exercise of all the noble qualities. What a contrast there is between this teaching and that of "personal salvation"! How different is this from that spirit of commercialism which we find pervading religion! Christ teaches self-sacrifice, self-forgetfulness, as in Matth. xvi. 24-26: "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life (or *psyche*) shall lose it; and whosoever will lose his life for my sake shall find it."

Another important passage is that where Jesus says, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matth. xviii, 3) Jesus has a great deal to say about the kingdom of heaven, or of God; and in another place it is said to be *within us*. We have not fitted our minds to enter this kingdom until we become as little children. At present our minds are not simple enough; not trustful enough.

Much has been said and written about that saying of Jesus, Matth. xxv. 46: "These shall go away into everlasting punishment; but the righteous into life eternal." The Revised Version reads *eternal* in both cases, as the original Greek in both cases has the same word *αἰώνιον* — which means *age* long, not eternal. There are many who have gotten rid of



the old doctrine of *everlasting* hell, and who are ready to accept the teachings of Theosophy in this matter.

Another important passage is that which records the conversation between Jesus and Nicodemus, John, iii. 3: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus says, "How can a man be born when he is old?" Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

This second birth is a very old symbol. It is a method of speech used in the Mysteries. A man is born again when he awakens to a recognition of his Divine Nature, and takes the vow taken by candidates for initiation to accept the Divine Presence as his future guide in life. Then a veritable second birth takes place in him; he is not the same as before. "That which is born of the Spirit is Spirit." Then he enters the "Kingdom of God."

To continue: "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." The word translated "wind" is the same word that is afterwards translated Spirit (*pneuma*). The Revised version has the marginal reading "The Spirit breatheth where it listeth." The Divine influence was always described as a breath, or a wind, or an air. In a similar manner the word "water" is used in this same chapter.

"No man," says Jesus, "hath ascended up to heaven but he that came down from heaven, even the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life."

It is sad to think how much this has been doctrinized, especially as taken along with that other passage: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

We have here an instance of the Divine Self in man speaking; but it has been turned into a soul-killing dogma, a dogma which quenches in man the light of the soul, the consciousness of his divinity, and makes him feel that he is destined not to reach the goal, and that his salvation must come from without, instead of from the power of the Christ within. I shall read you a quotation (CENTURY PATH 9th Feb. 1908, p. 3.) which illustrates the position of the orthodox ecclesiastic. . . .

Here we find that orthodox teaching inculcates a feeling of hopelessness, of despair. Man is destined "never to reach the goal appointed for him"; and his salvation must come from without. As opposed to this, Theosophy teaches that man is a soul, and that by the power of the Divine Spark, the Christ within, man overcomes the lower nature. "Christ in you the hope of Glory," is the teaching of St. Paul, and of Theosophy.

The lecture concluded with a quotation from a conversation of Thomas Carlyle which showed Carlyle to be in close accord with the teaching of Theosophy:

"This strange human life of ours passes not merely through mystery to mystery, but from God to God. . . . The meaning of life here might be defined as consisting in this—to unfold yourself, to work what thing you have the faculty for . . . there is a perennial nobleness and even sacredness in work."

We need to read more of the thoughts of such great men; and if we can imbibe a little more of their spirit we shall be able to interpret the sayings of Jesus in a more rational way than can be found in the theological glosses. OBSERVER

### Scientific Faddism

NO science is worthy that exalted name, unless it has a direct practical bearing on the cause of real human progress. Otherwise the name "science" is a misnomer. Theosophy is ever insisting upon the sacredness of true Science.

And Theosophical ideas permeate the mental atmosphere of the world. For instance, we find the editor of a journal of sociology saying (according to the *Literary Digest*, from which the quotations are taken) that no social science is worthy of the name which does not deal with human personality. He sent out to twenty-seven leading sociologists a paper asking them questions on this point, but got only six replies. The other twenty-one could not have been much interested in the question; and from the six replies received the sociologist concludes that they show "a prevalent contempt for live questions on the bearings of different parts of social science upon one another." Each student is interested in his own narrow range of studies.

To quote:

There is one question, and one only, which in the last analysis gives social science under any name first-rate dignity. However we may phrase the question, it amounts to this: What is potentiality in human beings, and how may human beings who have begun to be conscious of themselves make the most headway in realizing these possibilities? So far as I am able to see, this question is closer on the track of the last meaning we can discover for life than any other.

I can see nothing but hysterics in any human activity whatsoever which is not in some way contributing its quota towards answering this question. Sciences all seem to me so many triflings with capricious conceits about life, unless each in its way is co-operating with all other investigations of human experience in working out the completest report possible upon the main question. In the last resort, the place of any science in the gamut between triviality and importance must be fixed by the degree of its participation in this co-operative inquiry.

Behind all the faddism is "indifferentism or agnosticism" about any main meaning which gives the incidents of life a scale of values. And he continues:

We either do or do not believe that there is an underlying moral economy which it is the interest of all mankind to know. . . . The attitude of the social scientists in the United States points to a considerable preponderance of opinion that the idea of an underlying moral economy in the affairs of men is a myth.

Thus people are hungering for bread and getting stones. Another illustration of the same point is the remark made recently in a conference of science masters in England, that there seemed to be a relapse from the great boom in science teaching in schools of a few years ago and that mathematics was also in a bad way.

What is the "underlying moral economy which it is the interest of all mankind to know"? Probably there is more of it to be discovered in literature, history, and the ancient classics than in courses of physics, chemistry, and biology; and that is why the pendulum is swinging back to the old subjects. Certainly there is no longer the triumphant "cocksureness" with which science came before the world last century as the great solu-

tion of all riddles. We need more perspective in our views of human thought; the intimate familiar human questions outlast all these fashions.

The fact remains that the people find themselves delivered over to a host of guessers and speculators and faddists who reveal their own ignorance and incompetence. And what must be the result of such leadership? With the old ideals and faiths of our fathers destroyed and no longer effectual, and nothing but miscellaneous speculations in place of them, what must be the effect upon practice?

The answer is that the difficulties now besetting nations will grow more acute and urgent, until at last the people will be obliged to look for light where they can see it, and turn for help to that source which can afford it. Then they will ask to know the secret by which the members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY are able to attain a unity of aspiration and achievement to be found nowhere else, to solve problems in daily life which for others are insoluble, and to find rest for their souls in the gaining of a permanent ideal and purpose in life. It is the demonstration that will convince them, the contrast between this harmony and the outer conflicts.

But the true Science, which makes such harmonious conditions possible, is a harmony of all the other sciences, not made by artificially blending them, but the unity from which the various branches have sprung. Truth is one, but opinions are many. Knowledge and conduct are inseparably connected; the ideal which the candidate for Wisdom sets before himself is an ideal of *duty*. He seeks to develop from a pigmy into a Man, and to realize that his life has its source and its meaning—not in the personality, but in the Real Self which is from above. To this Divine source of his being he aspires, seeking to render his life more impersonal and nobler and stronger in every way, while reverently sensing the beauty and sublimity behind manifested nature and the possibilities of human perfectibility. Under the inspiration of such motives comes the knowledge that counts and is worth having. STUDENT

### Clipped from the Press

IN severing our connexion with the SOUTH PASADENAN, there is nothing we will miss more than the weekly visits of that grand good paper, the CENTURY PATH, published by Mrs. Katherine Tingley at Point Loma. It is, we firmly believe, the one publication upon the face of the earth that publishes every week, without a miss, more good, common sense truth, than any other publication. And if the reader finds something in its columns that he is inclined to doubt, he has but to investigate, when he will find that he, and not the CENTURY PATH, was mistaken. It is of itself the greatest educational work we ever saw. Of course we will greatly miss the other weekly papers with which we have so long and profitably exchanged, but they are all somewhat similar in tone, while the CENTURY PATH stands in a class by itself and is well worth the price of four dollars a year that is necessary to obtain it.—*Pasadenan*, South Pasadena, California, Jan. 30, 1908.

# Art Music Literature and the Drama

## Our Poets and the Power of the Ideal

ONE proof of the reality of the ideals sung to the hearts of men by our poets is the way in which they meet death. The bequests of high ideals to those who openly voice them are many, but the one thing that they seem almost certain to bequeath, in spite of the taint of pessimism or personality in any form, is a gentle, sweet, serene faith that "all is well," that death hath no victory—a faith that becomes an actual and living power in the life. Many records have been preserved to us of the words uttered by our poets at that golden and wonderful time when the veil is lifted between this world and the next and when they know that it shall not fall until they have passed beyond its borders. It is the hour of proving the faith that has lain in their hearts like a message of living light and whose burden it has been their life-work to utter. And the test is met again and again, must be in every case where the heart is sincere and where the soul has not been hawked in the market-place or street. The following accounts, sent in by a student, are of especial interest because of the heart-touch in the lines no less than for the real love borne by the writer for Whitman whom she had known.

And then that remark of David Swing's! Was it the nearness of the greater life that made it possible for him to forget what heresy-hunters had made him suffer, and remember only the absurdity and the humor of a long series of persecuting attacks? Perhaps so. Different as are the two men they are well spoken of together; both courageous, though one had the spirit of a robustious warm-hearted soldier and the other that of the quiet and sincere lover of his fellow men; both were persecuted, but both grew patience and sweetness and manly strength under the hail and rain of unbrotherly and wholly unjustified denunciations, and both left writings breathing the love of the ages. Both truly loved their fellow men.

Swing's sermons take one into the atmosphere of nature and love of man, sweet and quiet and calm, while Whitman stirs up the soil at the very roots of this forest-growth we call life. What might they not have seen and sung had they known Theosophy? Yet much of its light they did find in penetrating the clouds of doubt and surmounting the inner rebellion that persecution so naturally begets, and when death came they met it in a light-some mood, as a comrade to lead them further.

During his last years the poet, Walt Whitman, became a nearly helpless invalid and entirely dependent for his support upon the contributions of his admirers. A few months before his death Robert Ingersoll gave a lecture in Philadelphia the proceeds of which added a large sum to the fund that was to make the declining life of the poet more comfortable. On this occasion the paralytic was brought over from his home in Camden and, surrounded by a large circle of friends, remained seated in his wheeled chair on the stage while Ingersoll with his usual eloquence discoursed on the beauties of the

Whitman literature, classing it with that of Shakespeare. After the lecture the audience requested that the poet be brought forward, but his only remarks were to the effect that he had delivered his whole message and should now say but: "Hail! and Farewell!"

A little informal supper was then arranged, at which the two great geniuses conversed together for more than an hour. In Quaker fashion they addressed each other by the first name. "What I like best about you Walt," the orator declared, "is that you don't sail off into the ether, but confine your words to the affairs of earth and its people." The poet smiled a little reproachfully as he responded, "I don't know about that, Robert. I think that I soar a good deal." "Well perhaps, after all, you do, Walt," came the quick reply; "but you know that whenever you do get up there, (here the speaker pointed to the ceiling) you always take a good lot of earth along with you."

This was the last public appearance of the Poet of Democracy. He died soon afterward, "a bird still singing in his heart," his mind so perfectly attuned to Nature's decrees that when, during the illness which was to end his life, the doctor declared he could not tell whether he might recover, he quietly replied, "It is all right either way."



Lomaland Photo. and Engraving Dept.

GÖTEBORG, SWEDEN

## From PROSPICE

ROBERT BROWNING

FEAR death? to feel the fog in my throat,  
The mists in my face,

When the snows begin and the blasts denote  
I am nearing the place,

The pow'r of the night, the press of the storm,  
The post of the foe;

Where he stands, the Arch-Fear in a visible form,  
Yet the strong man must go:

For the journey is done and the summit attained,  
And the barriers fall,

Though a battle's to fight ere the guerdon be gained,  
The reward of it all.

I was ever a fighter, so one fight more,  
The best and the last!

I would hate that death bandaged my eyes, and forbore,  
And bade me creep past.

No! let me taste the whole of it, fare like my peers,  
The heroes of old,

Bear the brunt, in a minute pay glad life's arrears  
Of pain, darkness, and cold.

For sudden the worst turns the best to the brave,  
The black minute's at end,

And the element's rage, the fiend-voices that rave,  
Shall dwindle, shall blend,

Shall change, shall become first a peace out of pain,  
Then a light, then my breast,

O thou soul of my soul!

I shall clasp thee again,

And with God, and with God be the rest!

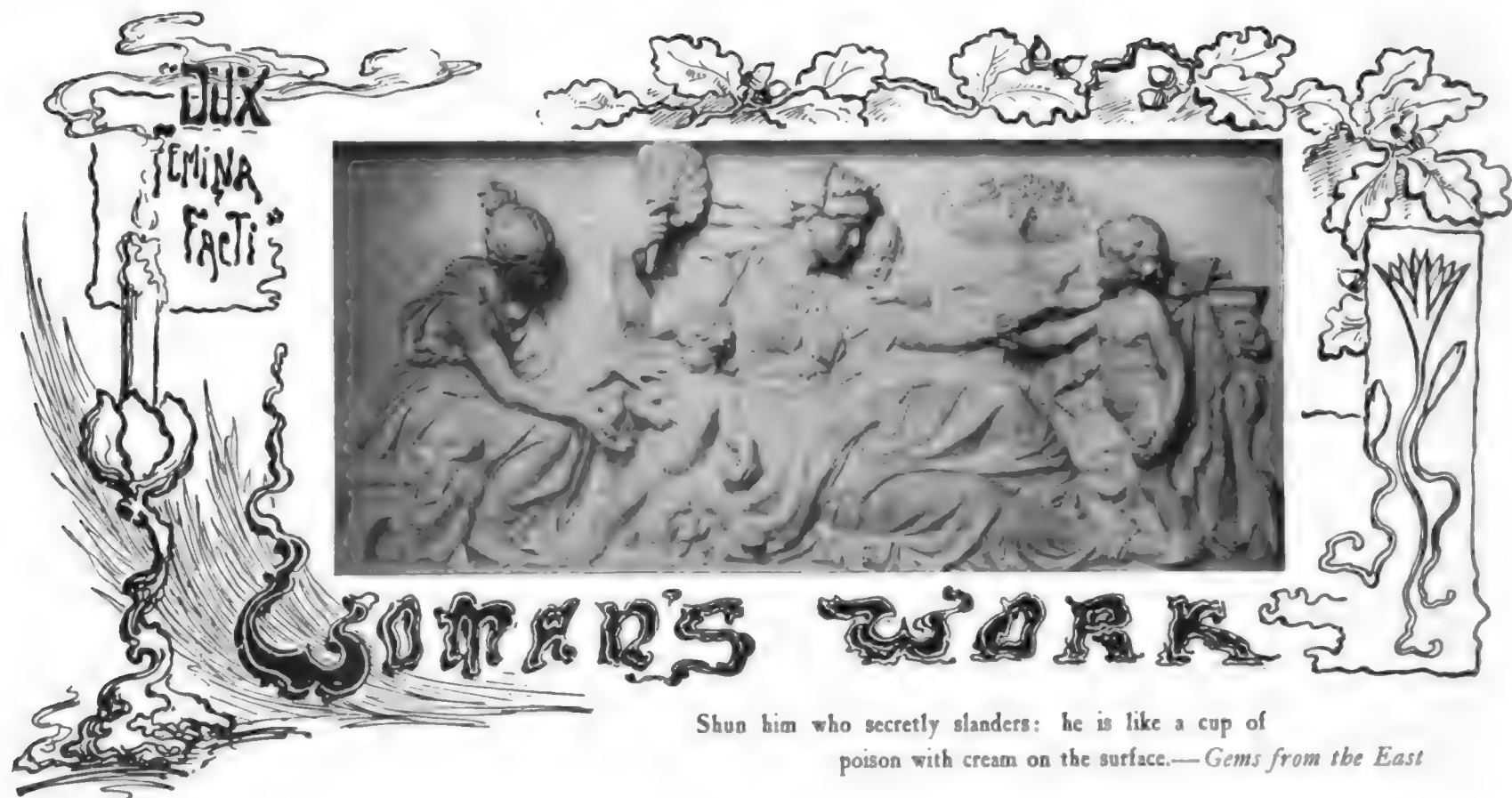
Shortly before the death of Professor Swing, when in conversation with his colleague, Dr. Thomas of the People's Church, Chicago, the latter referred to the famous [infamous, rather] trial which his friend had undergone in previous years for heresy. "The most curious part of that affair to me," the Professor remarked, "is that I should have taken it seriously. Whenever it is mentioned to me now I can only smile!"

STUDENT

## An Original View of Bach's Music

SAYS M. Albert Schweitzer, in his interesting book, *J. S. Bach, le Musicien-Poète*:

Bach has a vocabulary of his own, as it were, of musical expressions, which always recur in the same form in all his works, in the Passions and the cantatas as well as in the chorales. For this or that idea, he has this or that invariable expression; when the same idea recurs, the same musical formula recurs. In the *Capriccio*, on the departure of a brother, the elements of this musical language are already clearly seen. The Lament, for example, is typical of the way in which Bach will express in his cantatas and chorales all the *nuances* of grief. For quiet grief . . . he will always employ a motive in quavers or semiquavers going in pairs; . . . for acute grief, broken with sobs, as it were, he will use a motive irregularly syncopated; . . . for acute grief, a chromatic motive of five or six notes. And as each of the friends witnessing the departure of the brother feels one of these orders of grief, the Lament comprises them all. . . . These fifty bars make an epoch in the history of descriptive music; it is the first time such precision of language occurs. II.



Shun him who secretly slanders: he is like a cup of  
poison with cream on the surface.—*Gems from the East*

### "Who goeth on his Head to Save his Feet"

CELTIC mythology mentions one Penpingion, a porter at Arthur's court, who, as the story says, "Went upon his head to save his feet, neither towards the heaven nor towards the earth, but like a rolling ball upon the floor of the court."

There is the broad humor and wide-sweeping breath of the old Celtic romances in the description, but the type is quite true to life. Thousands of us habitually go on our heads to save our feet, and perhaps try to do our thinking with our pedal extremities, as, for instance, in the domain of natural science the materialists, who will advance and uphold the most preposterous and impossible theories in order to avoid any recognition of the human soul, or the spiritual nature of the universe, or anything that might tend towards mysticism. A recognition of these facts would explain acres of what is now inexplicable to them; it would be "feet" for traversing leagues and leagues on the road of knowledge; but they, good easy people, prefer to roll about on the "heads" of materialistic theories, and progress truly "neither towards heaven nor towards earth." And there are the credulous of all kinds, the class on whose weakness certain sham occultists continue to flourish.

Our physical and mental troubles and weaknesses are curable in the long run by one method alone, as every real Teacher has shown the world, and as common sense declares, namely, Brotherhood and right living, for the two are in reality one. But no, we will have hypnotism, breathing exercises, lessons in "occultism"—at so much in dollars or guineas a lesson—and so on. We will have plans and schemes most brilliant, we will build a new Babel tower, invade the moon,

do God knows what as a means of progression along the path—but for pity's sake do not let us put the right foot out and plant it firmly and then advance the left beyond it and then plant that, and so go on!

It is the Will-o'-the-wisp of human nature, this tendency to be finding new schemes of salvation when any old one fails, and never to find the simple right one that begins at one's own door. One might come on it at last by exhaustion of the wrong ones, only they never are exhausted, or else we forget

### From NUREMBERG

Longfellow

IN the valley of the Pegnitz, where across broad meadow-lands  
Rise the blue Franconian mountains, Nuremberg the ancient stands.

Quaint old town of toil and traffic, quaint old town of art and song,  
Memories haunt thy pointed gables, like the rooks that round them throng:

Memories of the Middle Ages, when the emperors, rough and bold,  
Had their dwelling in thy castle, time-defying, centuries old.

And thy brave and thrifty burghers boasted, in their uncouth rhyme,  
That their great imperial city stretched its hand through every clime.

In the court-yard of the castle, bound with many an iron band,  
Stands the mighty linden planted by Queen Cunigunde's hand;

On the square the oriel window, where in old heroic days,  
Sat the poet Melchior singing Kaiser Maximilian's praise.

that we have traversed them towards nowhere before, and take them up again, and so on through the whole round. Only Will and a sane facing of oneself can break one of the habit.

Poor Penpingion! Says the Mabinogi: "he was a man, Heaven knows, from whom no one ever got any good." And the world—how filled it is with Penpingions! people from whom neither their families nor society in general "get any good"; people who perpetually stand with their backs to the sun and then groan over the shadows. How one wishes there were not so many of them. STUDENT

### Nürnberg and the Bridge-Spanned Pegnitz

"EIN' feste Burg ist unser Gott," sang the militant German poet-preacher four hundred years ago, and the aptness of the metaphor characteristic of the Middle Ages strikes one afresh as he enters the doors of old Nürnberg and sees its "mighty fortress" towering above the city at its feet. The Burg is a dominant note in Nürnberg, as it is in other German towns, and creates at once upon beholding it, the atmosphere of other days. But this relic of the old outworn feudal system is by no means the only source of Nürnberg's picturesque as a city. For flowing through its heart, dividing it into almost equal parts, is the River Pegnitz.

The Pegnitz is usually a gently flowing little stream and not very wide; but it adds immeasurably to the witchery of the old Gothic city. Once it served as its keep, and a rough-hewn square tower still stands on its banks to mark the line of the old bastion. As the city grew in importance it stretched across the Pegnitz and an outer encircling wall was built. This outer wall stands today like a wizard's ring holding the charm of a bygone time. In one place the wall itself crosses the Pegnitz on stout well-built arches.

The Karlsbrücke, the bridge shown in the illustration, is but one of the many charming bridges that have been thrown across this intramural waterway. These picturesque bridges, some of which are only footpaths—"Stege" they are called—lend to the cold northern city something of the charm that Venice owes to her canals. Indeed the tie between the Gothic Athens and the Bride of the Adriatic was very close in the old days when the great



high road bound them together and rich traffic flowed between. Nürnberg's builders and artists often wandered southward to Venice, and architects from Venice came to Nürnberg to assist in the embellishment of the patrician city. The Italian influence is felt in the bridges, in some of the galleried courtyards of the family houses, and even today one sees Venetian blinds opening outward to let in the paler sun of the north. The Henkersteg or Hangman's Bridge, that sad relic of cruel days, is built like the old Rialto, and was a veritable Bridge of Sighs, for over it the condemned walked on their last journey.

No such gloomy memories haunt the old Butcher's Bridge, now one of the busiest thoroughfares of modern Nürnberg. It calls to mind, rather, the days when even the butchers took an honest pride in their trade guild-hall. The giant stone ox still stands and proudly claims a guard over the "butcher's house" and under it we may still read the quaintly humorous Latin legend which declares that this ox was never a calf! Even the city scale, in those days when art and industry went hand-in-hand, was ornamented with a fine stone relief by Adam Kraft. Another crowded modern thoroughfare is the old Museumbrücke, a charming place at which to pause and muse during the quieter hours of the day. From this bridge



Lomaland Photo. and Engraving Dept.

VIEW OF OLD NÜRNBERG, SHOWING THE KARLSBRÜCKE OVER THE PEGNITZ

we have a fine view of the old Spital Kirche and the neighboring houses, built down to the water's edge. The church itself is built across the Pegnitz on two low-vaulted arches. It does not entirely span the river, but one side rests on a bit of boat-shaped land grown high with trees which break the severe line of the plain oblong building with its high, red-tiled roof. A slender spire, rising from one wonders where, adds variety to the sky line on the other side. The severity of the plain façade is broken by that charming device, beloved by Nürnberg builders, the oriel window or Chörlein—"little choir"—as it is called by the Nürnbergers. In this quaint church whose time-softened colors are reflected in the quiet waters of the Pegnitz, was once held the royal insignia, the *Reichskleinodien* of the Holy Roman Empire. These were kept in a stout casket which was fastened by a heavy chain to the ceiling.

This Spital Kirche is on the island, Schütt, which divides the river Pegnitz into two branches thus giving abundant water frontage and splendid opportunity for civic adornment in the way of bridges. On Insel Schütt are some of the oldest and most picturesque houses in Nürnberg. They form a wall in some places, on the river's bank, yet each house is distinct and characteristic. Some are built gable-end to the water, and the red-tiled roofs seem to be tipped over the points as if to soften their sharpness. Others, built broadside to the riv-

er, have richly carved overhanging wooden balconies stretched across the façade not unlike the rich bands of embroidery that were so loved by the Germanians to embellish their long flowing garments.

Thus we see that the River Pegnitz divides Nürnberg into two parts, the north side and the south side. To the north of the Pegnitz rises the Burg, its grimness softened by the mass of foliage in which it is embowered. Just down the hill from the Burg is the home of Albrecht Dürer, rich with memories of the greatest of the Gothic artist-craftsmen. On this side is the great Marktplatz, and in the splendid Bürgerhaus that fronts the square the humanist Pirkheimer lived. Here stands the quaint stone pile known as a Gothic Pyramid, called in Nürnberg, which is a city of beautiful fountains, The Beautiful Fountain.

And here also is the unique Frauenkirche with its richly adorned projecting portal, fine graduated gable, and wonderful old clock.

It is easy to picture this Market place teeming with the many-hued life of the Middle Ages, when all the countryside farms, hamlets, and villages, poured their varied wealth into Nürnberg's doors for her sustenance and upbuilding, carrying back to remote farmhouses, where they may still be found, objects of use and beauty made by Nürnberg artisans and craftsmen. Not far away is the Rathaus, built at that happy moment of the union of the Gothic and Renaissance styles and it shows the most charming features of both. Then there is that quaint little inn, plastered like a swallow's nest against the side of the Moritz chapel, its little bell-sign still swinging as in days gone by when merchant princes, artists, and poets sought its modest shelter for the sake of the savory sausage dispensed at the "Bratwurstglöcklein." Last of the great landmarks to the north of the Pegnitz is the church of St. Sebald, from which the north side of the Pegnitz receives its name, the Sebaldusseite.

The south side of the Pegnitz boasts the St. Lawrence church, and in consequence is called the Lorenzseite. Many of the finest examples of *Bürgerhäuser* adorn this quarter of Nürnberg, and here also is the Germanic Museum, the real *Schatzkammer* of the German nation. For here are treasured, not

the crown jewels, but some of the most splendid works of German art and industry produced during the course of the centuries, the fairest jewels in the crown of the Fatherland. Here also is preserved the original manuscript of Wagner's *Die Meistersinger*, that rich arabesque of music, verse, color, and action, at once romantic, grotesque, and noble, that presents such a faithful picture of the teeming life of Nürnberg's *Blütezeit*. A DAUGHTER OF NÜRNBERG, NOW IN LOMALAND

### Jottings and Doings

(Gathered by H. H.)

A CALIFORNIA woman, well-known for her feats at mountain climbing, has recently added to her record of adventure by being the first to explore the famous cave situated in the State of Massachusetts near Worcester. The

many attempts which have been made to enter this mysterious "Purgatory Cave," as it is called, have heretofore been unsuccessful. The explorer's detailed description of the strange and icy inner chambers of the cave will be awaited with great interest.

THAT France is now awakening to a keener sense of justice toward women in legal matters is evidenced by the repeated effort to have women form part of the jury when women prisoners are being tried. Obviously this is the

part of equity and reason. Few men are able fully to fathom the depths of woman's nature or understand the motives that may lie behind a woman's crime and the perverting influences brought to bear. We have our able woman lawyers to plead woman's cause, why not women jurors and even women judges to decide?

QUEEN VICTORIA of Spain has organized, it is stated, a series of informal musical evenings at the Royal Palace in Madrid, where etiquette is traditionally formal. Recently several of the artists from the Royal Theater—*El Teatro Real*—sang before the royal family, among other songs being several by Tosti, who was formerly the young Queen's music-teacher.

THE *Chicago Legal News*, now in its thirty-ninth volume, bears always the name "Myra Bradwell" in a prominent place, in loving tribute to Mrs. Myra Bradwell, one of America's pioneer women in the practice of law, who founded this journal nearly forty years ago and acted as its editor continuously for a quarter of a century thereafter. Although she has been dead many years, the joint editors, her husband Judge Bradwell, and her daughter who is also a lawyer, keep the loved name on its pages—a silent eulogy to the loved wife and mother, one who was recognized as a woman among women, her rounded character combining high intellectual attainments with the finest of womanly qualities.

# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

## WASHINGTON'S OLD HOME AT MOUNT VERNON

### Thoughts at Mount Vernon

THE short month of February brings us the birthday anniversaries of two great Americans, Washington and Lincoln. Washington, hailed as *Pater Patriae*, the founder of the American Republic; Lincoln, held in the tender affection of the popular heart as "Father Abraham," the preserver and regenerator of American liberty. Very different were these two men in birth and training, but oh, so much alike in a glorious manhood superior to riches and to poverty; twin heroes in their devotion to the ideal of true Americanism. Their services to mankind extend far beyond their own country and people, placing them among the Great Ones of the World, while their virtues and achievements are an inspiration to the youth of all lands.

The visitor to Mount Vernon (named after a British Admiral, the friend of Lawrence Washington), whether he be an American or world traveler from a far country, receives an impression which is not likely ever to fade entirely from his memory. The stately, pillared mansion rising on the terraced bank of the rippling Potomac, behind the screening trees, is beautiful in its simple dignity. As we enter the low-ceiled rooms furnished much as they were when Washington lived there, with the ancient family portraits, the harpsichord which filled the place of the modern piano, the massive bed with its canopy of draperies, in which the General slept, his swords, the tall mahogany desk at which he worked over his accounts, and many other articles of great historic value because he used them, we think of him not so much as a great general on horseback commanding the army of a nation, but rather as the industrious and enterprising country gentleman,

devoted to the pursuit of agriculture and generously dispensing the hospitality for which the southern planters have always been distinguished, nearly all of the celebrated men conspicuous in the history of the country being his guests at one time or another.

Behind the mansion are the old-fashioned gardens enclosed by hedges of box 150 years old, and beyond, the rolling fields where were raised the great crops of tobacco which were loaded on vessels at the wharf where we land and carried to London or Bristol or Liverpool. In return these vessels brought the necessities for Washington's household purposes, the wearing apparel for himself and his family, and the implements needed for work on the plantation.

Mount Vernon always calls to mind also the figure of the gracious mistress of the establishment, the loyal and devoted Martha Washington. Here she reigned as a most industrious house-mother, looking well to the order and comfort of the home and carefully training her children and her grandchildren and also the servants on the large estate.

When to this quiet retreat, full of the peace and beauty of nature and the charm of dignified living the call came to Washington to take upon his shoulders the heavy responsibilities and duties of the Commander-in-Chief of the American army, Martha Washington showed herself the true wife, bade him farewell with words of courage and trust. Later on she cheerfully rode on a pillion behind General Washington to Valley Forge, and entered heartily into the work of alleviating the suffering of the soldiers. She was an example to the other women, of industry, economy, and courage. And when came the summons to the chair of the first

President of the Republic, this kindly little lady filled her place at her husband's side with an easy, simple dignity.

As we walk through the leafy aisles of Mount Vernon, or pass over the door-sills pressed by so many friends and helpers of humanity, we feel and we understand that these calls came to the master of this house not because of his wealth or his chivalry or his pleasing personal gifts, but because he had demonstrated that he loved his country and could be faithful to trusts in which he had no *personal interest*. And because he served his friends and neighbors and the colony of Virginia faithfully, justly and efficiently, he served well those larger interests which established the independence and glory and prosperity of America. And because he was loyal and unselfish, he turned his back on his tranquil home at Mount Vernon, the seat of his purest happiness, and went forth to toil, to suffer, to sacrifice almost everything but his principles on the altar of the higher ideal, asking no other reward than the success of the cause he served.

So the thoughts we bring away with us from Mount Vernon are these: That after all, the real test and proof of greatness lies not in military genius, in statesmanship, in worldly successes of fortune and friends, in valor, in perseverance, in self-control, neither separately or in conjunction; but in *single-heartedness and devotion*. The hero of the Revolution, as with every other great leader whose fame we honor and revere, was a man who had the capacity to lose self in the service of something greater, the faith and the will and the strength to surrender his personal interests to pure and loyal service for the general welfare, and by such means to advance the common cause. STUDENT





U was born in a log  
 of Kentucky. In  
 his years of toil, of se  
 ment of patience, he  
 of the United States.  
 in the gift of the A  
 school-house was alw  
 American pioneer  
 built of logs wit  
 through the open door a  
 sheet paper which serve  
 des and benches were  
 and "punches," and th  
 ate or slate or pencil  
 text-book, *Webster's A*  
 The teachers were  
 school was held but a  
 so the boys and girl  
 opportunities compar  
 today. But Abraham  
 a hunger and thirst  
 these meager week  
 in the great ta  
 he had set himseli  
 when he was eight ye  
 to Indiana. The se  
 the school better, alth  
 ck five miles to get t  
 also and the indust  
 gain a living.

# THE CHILDREN'S HOUR

## ABRAHAM LINCOLN

O H, slow to smite and swift to spare,  
Gentle and merciful and just!  
Who in the fear of God didst bear  
The sword of power—a nation's trust.

Pure was thy life; its bloody close  
Hath placed thee with the son's of light,  
Among the noble host of those  
Who perished in the cause of right.

—William Cullen Bryant

### Abraham Lincoln

ON February 12, 1809 Abraham Lincoln was born in a log cabin in the woods of Kentucky. In 1861, after nearly fifty years of toil, of self-denial, of disappointment, of patience, he was chosen President of the United States, the most honorable office in the gift of the American people.

A school-house was always to be found in every American pioneer settlement, a rude building built of logs with the light coming through the open door and the squares of greased paper which served as windows. The floors and benches were made of split logs called "puncheons," and there were no blackboards or slates or pencils, and usually only one text-book, *Webster's Elementary Spelling Book*. The teachers were not well educated and school was held but a few weeks in summer; so the boys and girls of those days had few opportunities compared with those we have today. But Abraham Lincoln was born with a hunger and thirst for knowledge and he used these meager weeks of school as stepping-stones in the great task of self-education which he had set himself.

When he was eight years old his father moved to Indiana. The settlement was larger and the school better, although Abraham had to walk five miles to get to it. There was a store also and the industrious lad was able to obtain a limited supply of paper and pencils; he learned to write, and had ink and copy books; he learned arithmetic and wrote the tables, rules and sums down on paper with much pains. He read every book he could get hold of in the neighborhood; there were not many: a *History of the United States*, *Life of Washington*, *Pilgrim's Progress*, *Aesop's Fables* and *Robinson Crusoe*. When he came to something in the books he liked he copied it down on boards if he had no paper, and kept it there until he did get paper. While the other boys of his acquaintance used their spare time in roaming the woods Abraham was devoted to his books and his sums and his penmanship; he did not have much leisure for these, however, as all day he worked for his father or as a hired hand for other pioneers, cutting down trees, clearing the land, ploughing, planting corn, gathering it and "shucking" it. But during the long winter evenings he read by the flickering light of the open fire and did sums on what nowadays would be thought a queer slate.

Iron fire-shovels were extremely rare among



Lomaland Photo. and Engraving Dept.

A CORNER OF A RAJA YOGA CLASS ROOM AT POINT LOMA

the pioneers; they used instead a broad, thin clapboard with one end narrowed to a handle. It was used when cooking to arrange piles of live coals on the hearth over which was set the "skillet" and "oven" and more live coals heaped on their lids. On such a wooden shovel Abraham Lincoln worked his sums by the firelight, using charcoal for a pencil. When the shovel was covered with figures he took a knife, shaved it off clean, and began again.

The hard manual work was really an advantage to Abraham for he soon became a tall, strong boy, and grew into a strong man, six feet and four inches in height. He was a leader in all athletic sports, the best storyteller among his companions and very popular with them, being full of fun and generous and helpful.

Many stories are told about Abraham Lincoln which show what a gentle merciful nature he had though he was so very big and strong. Once, when a boy, he saw a poor wood-turtle being tormented by some other boys who were trying to keep a burning coal on its back. Lincoln spoke very indignantly to them and forced them to give up their cruel sport. All through his life he had this tender feeling for animals and often protected them and would even carry them in his arms into a safe place. He showed the same compassion to a miserable old Indian who wandered into his camp when he was captain of a volunteer company in the Black Hawk War. His companions would have shot down the old man had it not been for Lincoln, who protected him.

For a while Abraham Lincoln worked on a ferry boat that carried passengers across the

Ohio River. Once, in a flat boat he sailed down the Mississippi River to New Orleans. This was his first trip far from home. When Lincoln was twenty-one, according to the custom on the frontier, he left his father's house to make his own fortune in the world. He had kept on steadily with his studies, learning wherever and however he might. He now made many efforts to get on in business but was not always successful. A partner of his proved dishonest, and all the debts fell on Lincoln. He could not pay them then, but a few years afterwards he paid off every cent and gained the reputation for honesty that he always kept.

Later on when Lincoln was a lawyer—he had to borrow the books and teach himself how to be one—he would not use his knowledge of the law to defend anyone he believed to be guilty; and he would never help people to claim anything unfairly. He always tried to be on the side of Right. People came to have a deep trust in a man who worked honestly and unselfishly and would not use his talents for any purpose he believed wrong; and though Lincoln had many difficulties, year by year he became more useful to his country and more famous, until he was chosen to go to the National Congress at Washington, and then at last to be President.

Like many other noble characters he had enemies. But he was always just and generous. He was a teacher, too, in his own kindly way. He tried to teach people to see their follies and to learn to know themselves, by telling stories into which he put his own wisdom. Work and love made Lincoln great and enabled him to serve so nobly. STUDENT

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 7

CONTENTS

*Theosophy and Islâm, a Word Concerning Sufism*  
— *Archaeology in the Light of Theosophy* —  
*Man, a Spiritual Builder*

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
February the 16th, 1908

Total number of hours sunshine recorded during JANUARY 155.  
Possible sunshine, 319. Percentage, 49. Average number of hours per day, 5.01 (decimal notation). Observations taken at 8 a. m., Pacific Time.

FEB.	BARO-METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DAY	NIGHT	FALL	DIR	VEL	
10	29.656	56	45	52	44	0.49	NW	16	
11	29.839	56	47	47	46	0.11	E	6	
12	29.732	59	48	54	50	0.00	W	6	
13	29.876	58	40	46	36	0.00	NE	9	
14	30.026	57	40	44	37	0.00	E	7	
15	29.892	58	48	55	45	0.00	E	2	
16	29.811	61	54	55	49	0.00	NE	1	





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **The LIFE AT POINT LOMA**

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902

Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

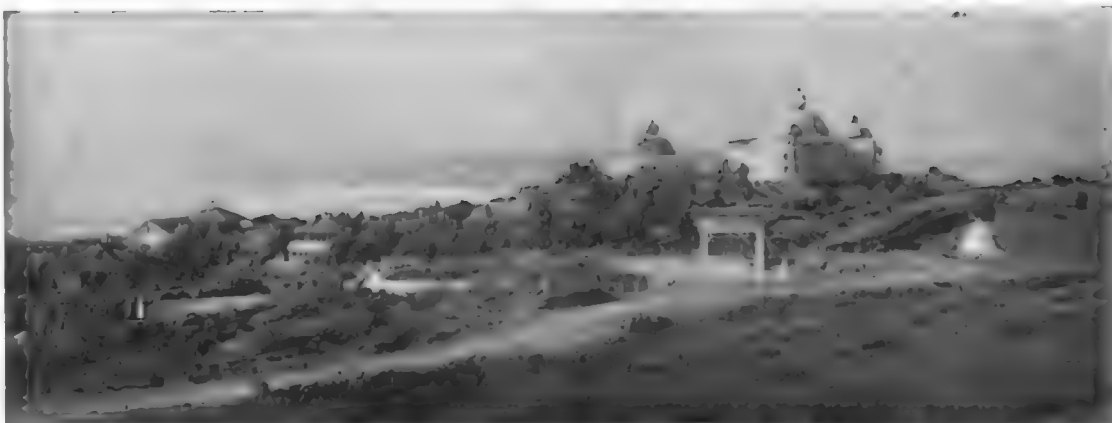
between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
**Isis Conservatory of Music,**  
**Point Loma, California.**

## **INFORMATION BUREAU**

**ISIS STORE, 1123 Fourth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomalend Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY**

(UNSECTARIAN)

## **FOR BOYS & GIRLS**

Address

**GERTRUDE VAN PELT, M. D., Directress**  
**POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA**

## **THE RÂJA YOGA MESSENGER**

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

**POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA**

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE*

In Pamphlet Form: Illustrated

**REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT**  
with a Chronology

**WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS**

**THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS**

**RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION**

**RIGHT THOUGHTS ABOUT KARMA**

**THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE**

**KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA**

**CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE**

**THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"**

**POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION**

**Each makes a Neat Gift to those interested in Theosophy**

Order now from

**PRICE 25 CENTS PER PAMPHLET**  
**The THEOSOPHICAL PUBLISHING CO., Point Loma, California**

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**  
**Heredia, Baja, 10, Santiago de Cuba** **H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 34 | Point Loma, San Diego, California | Copy 105

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

MARCH 1, 1908

No. 17



COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

SUBSCRIPTION  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

REMITTANCES  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 17

## CONTENTS

- Pages 2, 3 — EDITORIAL**  
The Awakening of the Lay Intelligence  
The Passing of "Modern" Science—the Resurrection of Archaic  
The Development of Drawing
- Page 4 — TWENTIETH CENTURY PROBLEMS**  
Astral Echoes  
Divine Impenitence  
The *Maison Paternelle*
- Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.**  
"La Vache de Deir-el-Bahari"  
Ophir and Solomon  
A Corner of the old Roman Forum (*illustration*)  
Carnivorous Dinosaur
- Page 6 — TWENTIETH CENTURY SCIENCE**  
Conscious Electricity  
"Exhausted" Soils  
Ancient Concepts in Chemistry
- Page 7 — NATURE STUDIES**  
Park at Nara, Japan (*illustration*)  
Pictures from the Far East
- Pages 8, 9 — STUDENT'S PATH, ETC.**  
Reincarnation  
The Three Qualities (*verse*)  
Theosophical Forum
- Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**  
The Shadow of Memory  
The Nation versus the People
- Page 11 — THEOSOPHICAL FORUM, ISIS THEATER**  
Lomaland Students at Isis Theater  
Concluding Lecture on "Theosophy and the Bible"
- Page 12 — GENERAL**  
Does Modern Science Rule the Universe?
- Page 13 — ART, MUSIC, LITERATURE & DRAMA**  
Some Notes on Ancient Greek Music  
The New Town Hall, Cardiff, Wales (*illustration*)  
Holger Drachmann—the Danish Poet
- Pages 14, 15 — WOMAN'S WORK**  
What Our Children Cost Us  
Song of the Rose (*verse*)  
"Help Nature and Work With Her"  
The Manchester (England) Royal Exchange (*illustration*)
- Page 16 — OUR YOUNG FOLK**  
One of the Avenues of Göteborg, Sweden (*illustration*)  
Göteborg  
Knighthood
- Page 17 — CHILDREN'S HOUR**  
The Two Neighbors  
A Letter from Pinar Del Rio  
Mailing a Letter, Chinatown, San Francisco (*illustration*)  
Written in March (*verse*)  
Old Cap. Dinsmore  
A Swedish Tale
- Pages 18, 19, 20 —**  
Meteorological Table; Advertisements; Book List

### The Awakening of the Lay Intelligence

MANY, even of our greatest authorities, seem to think there is still likely to be discovered in the future a good deal about the universe which we have not discovered yet. But most people who indulge in prophecies assume that the new discoveries will be along the same lines as the old, that there will be a still greater expansion of physical science, that chemists will discover more chemistry, biologists more biology, and so on.

It seems probable however, that if we turned to history, we might discover quite a number of instances in which this advance in knowledge came rather in the form of a revolution, and upset the existing authorities instead of emanating from them. Indeed, is it not the rule that advances in knowledge have sprung up from within the lay mass of the people and have had to encounter strenuous opposition from the authorities?

What then, if the people should suddenly wake up, as it were, to a new sense of power and intelligence and turn away from their blind following of the leaders of thought of various kinds? Would it be so very surprising?

### An End of Talking Images

Suppose the people were to decide that it is useless any longer to accept celebrated physicists as authorities on religion, morals, politics, education, belief, conduct, time, eternity, and things in general; or to acknowledge biologists as sages on the subject of Man's nature and destiny; or writers of quasi-scientific romances as specially illuminated with regard to the way in which the universe should be run; or, in fine, *prime donne* as authorities on soap.

And suppose the people should decide that all these various authorities are not specially qualified *outside* their respective spheres, and should make up their minds to do a little independent thinking of their own.

It is not impossible, it is more than probable, that the next new awakening to greater knowledge will come in this way. The people have the facts of life before them and the faculties with which to judge them. And while a large proportion of the multitude may be unthinking and approximate more or less closely to Carlyle's celebrated definition of "mostly fools," this is by no means the case with a numerous intelligent reflecting portion. These latter may not be specially trained to think along certain lines regarded as indicating culture and capacity; but it is, from our pre-

### Humanity the Thinker

sent point of view, quite an open question whether such special training counts for or against them in an estimate of relative intelligence and capacity. We have seen that special scientific training is apt to qualify the intellectual faculties disadvantageously by giving a narrow view-point on other matters, and the same is true of other special cultures such as the theological for instance.

Just as the theological idea colored, cramped and warped medieval thought, art, and culture; so the Nineteenth century "scientific" idea has warped modern thought along many other lines, until we have a veritable system of bigotry and superstition by which we seem hypnotized. The "primitive man" notion keeps before our eyes the picture of savages killing each other with their stone axes and worshipping thunderstorms; until, unlike all the savages of experience, they "strained upwards" and gradually evolved art after art until they reached the present admirable stage of creditability. The animated world has ceased to be the manifestation of Universal Mind and Will and has become a wonderful but futile mechanism.

Reading current literature we see on all sides the dawning of a tendency to strike out fresh lines of thought. And also we see the bigwigs, who have been accustomed to regard themselves as leaders of opinion, endeavoring to keep themselves abreast of the tide by getting their names associated with "movements" and formulations of the new ideas under catchword titles.

Eminent divines have rushed out to offer themselves as leaders of the too adventurous public opinion, lest the public should leave its prophets and standard bearers in the rear. Eminent scientists have come out of their holes and hurried to formulate scientific "catechisms," thus authorizing the results of advance thought and affixing the official scientific seal; so that now we know what it is legitimate to believe. Everywhere we see the same rush of "leaders" to the front from the rear where they were being left.

It is awful to see the attempts now being made by religious authorities to keep up with the rush of thought without dropping their voluminous baggage, and to cram the whole of modern speculation into the compass of their creeds. It is ludicrous to see how professors of every kind are endeavoring to identify their names with some new formula that shall collect a following of advanced thinkers

### Horrified Neglected Prophets

It is awful to see the attempts now being made by religious authorities to keep up with the rush of thought without dropping their voluminous baggage, and to cram the whole of modern speculation into the compass of their creeds. It is ludicrous to see how professors of every kind are endeavoring to identify their names with some new formula that shall collect a following of advanced thinkers

It is awful to see the attempts now being made by religious authorities to keep up with the rush of thought without dropping their voluminous baggage, and to cram the whole of modern speculation into the compass of their creeds. It is ludicrous to see how professors of every kind are endeavoring to identify their names with some new formula that shall collect a following of advanced thinkers

under their banner, and respectful admirers.

The fact that Man, as such, contains within himself the source of knowledge and power, is again forcing itself upon the general consciousness. People find that neither theologians nor scientists possess

**"A Plague on  
Both Your  
Houses"**

the keys of Knowledge, nor can help them to find their own higher nature. Theologians and scientists are alike

helpless and at variance among themselves. The pressing social problems of the day are insoluble for them. Some of them say that it is outside of their proper sphere.

We have seen in many lands the authority of public conscience and innate perception of right and wrong set up against the authority of churches; and thus is asserted the existence of an authority superior to that of the established courts.

Science often finds it convenient to strictly define its sphere, in order to avoid the difficulty of passing judgment on questions outside of that sphere; but it is also fain to make people believe that there is no other sphere outside its own. This, however, is a point on which people may hold a different opinion.

Science is limited to the information to be gained from the physical senses, aided by mechanical instruments: and

**Self-Limited  
Autocratic  
"Science"**

it also goes beyond the range of actual physical perception into an imaginary world wherein the notions derived

from sense-perception are ideally extended. But of the possibility of higher modes of perception than those of the physical senses it takes no account.

Everything points to the conclusion that the customary leaders of thought, religious, scientific, or what not, are now struggling in the rear, being dragged along in the wake of advancing thought. There is being evolved a public sense of right and wrong and truth that will yield to no authority. After all, so far as mankind is concerned, human nature itself is the greatest fact in the universe; and, as in the course of evolution, new faculties unfold and new energies stir in the human breast, light and strength come from that source. Mankind is awakening to a consciousness of the larger life within itself. Men feel painfully that the present standards of life are below what they feel to be possible for humanity, and they realize

**The Greater  
Calling  
of Man**

the fatuity and finity of many of our aims.

What is Man? What is Life? we ask ourselves. And

we feel that the answer to these questions must come through self-knowledge and that self-knowledge comes through self-discipline. Behind the many impetuous wayward faculties that absorb all our attention and energies there lies a deep still calm, the center of balance and control. If we could reach this, we should find knowledge and power and peace. We must study our own nature and learn how to make all its wondrous faculties obedient to that infinite Will that is within us.

And this science of Self-Knowledge is the ancient "Secret Doctrine" or Rāja Yoga, the key to all mysteries, the source of all religions. It cannot be learned from the churches or

from the scientists. Its pass-word is Unity; we have to get beyond the self-motive in life and learn to live for a broader ideal. For selfishness is the source of Man's weakness and ignorance; he cannot win power and wisdom until he has learned to withstand that attractive and repulsive force of personal desire that now drags him hither and thither in the

**Self-Knowledge  
the End**

currents of fate. He must strive to realize that while his life as a separate personality is infinitely small and unimportant, there is awaiting him a life that is infinitely great—his life as a Man, as a partaker in the life of all that lives.

By ever striving to run our life off from the lines of personal interest and to identify it more and more with the great cause of humanity, we shall evoke and develop within us the consciousness of a larger life—the Soul-Life, which will supersede the feverish muddled brain-life. In this larger Life will dawn serenity and knowledge.

Man will give up regarding himself as the creature of a few brief years and fixing his hopes on a future heaven, and will come to see that he lives in a present which ceases never, and that Life consists in using all his powers and faculties to the very best wherever he may be. With the awakening of the Soul-Life the consciousness of immortality will become clearer and the fear of death fade away.

STUDENT

### The Passing of "Modern" Science the Resurrection of Archaic

DISTANCE in time, like distance in space, is seen in false perspective; near objects and events seem great beyond their due proportion as compared with the distant scenes whose ample stretches are crowded into the bird's eye view.

The above is a proverbial commonplace; yet how often we fail to apply it. Nowhere do we fail worse than in estimating our own times in comparison with the past.

The ancients had no science, we are told. But what if science has modes or fashions of study which are, after all, nothing more than episodes, temporary fashions? There is much to suggest this view: the science of some years ago is not so popular with educationalists as it was; the expressions of scientific opinion are not taken very seriously by the public.

The ancients always had enough knowledge of science for practical purposes; many of their technical secrets have not yet been rediscovered. Apart from such technical uses, what does science amount to? In the matter of hygiene alone, for instance, it still seems not to have made up its mind, and to have a habit of suddenly subverting its own positive assertions.

All indications point to the belief that the world is tending rapidly towards an absorbing interest in serious questions which science does not yet touch; and that consequently present-day "science" will play a part of ever-diminishing importance as the years roll, and may be eventually swallowed up in history as merely a temporary phenomenon—unless it changes some of its fundamental bases, which, in fact, it is fast doing.

All lovers of freedom and the independence of the human will must welcome a resurrection from dogmatic belief to free inquiry into the mysteries of life. But such an inquiry must not halt at a landing stage and become a new dogmatism. It must pass on; and we need a Science which shall teach us the mysteries of the life we have to lead, and that shall not merely take us into by-paths of curious inquiry.

STUDENT

### The Development of Drawing

AN English paper gives the following account of a professor's views:

Contrary to a popular impression, it is not in profile but with a full face that the child at first draws a man. In the drawings of children at the age of four, the feet, the eyes, the face, and the arms, appear as seen frontwards in four-fifths of the specimens examined. But in the drawing of children who have reached the age of nine the profile view of a man appears in two-thirds of the specimens. There is a transition period, during which the front view appears blended. Children at about the age of seven are particularly prone to this artistic anomaly. Perspective is the greatest difficulty of the child mind. . . . The similarity of children's drawings to those of primitive savages is astounding, for the adult savage never seems to have outgrown the primitive type of child art. He makes his man frontwards. He inserts the full eye in the profile. He has his man larger than any hut in the landscape. But there are similar examples from antique art. Egyptian art of the Hyskos period shows the profile constantly with the frontal eye; and there are other blunders exactly similar to these to which childhood, whether it is the child of Paris or the child of Tibet (whose drawings are indistinguishable) is prone. Similarly there is little difference between modern child art, Etrurian art, and the modern Maori art; the mysterious cities in Yucatan had artists on a level with our nine-year-old children; and the ancient Greeks seem to have advanced to our ten-year-old child's knowledge of perspective. A stumbling block from China to Peru in ancient art, as with children, has been the putting in of a shadow.

The only truth about these facts, so far as they are facts, is that certain peoples, whether ancient or modern, make or made, the same "mistakes" in drawing.

But what an onslaught on ancient art! The whole of past history has to be misrepresented by adducing all the cases which support the theory and leaving out all those which contradict it. (Other newspaper articles are daily describing the wonders of ancient art discovered by the archaeologists, and comparing them with the best productions of modern times, often to the detriment of the latter. Even the ancient Greeks are sacrificed by this professor with a theory. We thought we had heard some stories about Zeuxis and Parrhasios—but perhaps we are mistaken. If we have not any Greek paintings to inspect, it is reasonable to infer that a people who were unequalled artists in all the less perishable forms knew more about drawing and painting than a child or a savage.

Again our professor does not seem to recognize that much of the technique of drawing is convention, and that other people have had different conventions, and that as regards ancient races, such as the Egyptians, Tyrrhenians, etc., their art was *religious*—hence strongly conventional to certain accepted canons connected with symbolism. STUDENT

# Some Views on XXth Century Problems

## Astral Echoes

MR. W. T. ELLIS, who has made a great tour of inspection of various missionary centers and reported some quasi-Pentecostal phenomena as occurring among Hindû girls, appears to have aroused some scepticism in religious circles. Voicing this, a Presbyterian journal expresses some doubts as to whether the genuine thing has happened since the times described in the Acts.

Why not? Given the conditions—great excitement, intense expectancy, a sufficient sprinkling of very emotional women and men, and the quality of the occasion—and the phenomena will repeat themselves. That is to say, among numbers of the more emotional and susceptible, a semi-hypnotic, semi-epileptic, mediumistic condition will supervene and spread to others by infection. The mind becomes almost an automaton and repeats anything apropos in the depths of memory, sometimes in the memory of bystanders, as well as some of those astral echoes of old speech that are always faintly about us. It will exercise a sort of selection among these, fit them into some half-coherence, and thus even produce orations of no very mean order. But the whole process is strictly of the nature of delirium. The "Holy Ghost" does not use people's lips to speak in languages they do not understand. It illumines minds with truth, not hypnotizes them. And rapt silence, not excited loquacity, is the condition of its advent.

Here is Mr. Ellis' account of the Hindû girls:

These girls were pleading for a visitation of the Spirit of God for India—the Spirit of God had come to them and endued them with the spirit of intercessory prayer, and some of these girls who did not understand English were praying in English; some of the girls who did not understand Greek were praying in Greek; some of them were praying in Hebrew; some of them were praying in tongues that no man can interpret.

Why did "the Spirit of God" find it necessary to come and inspire all that polyglottic delirium before it could do what one must presume it wants to do anyhow, namely, help India?

The Presbyterian critic is right in his scepticism of the sanctity of the phenomena, but why does he not extend it also to the Acts occasion? However, we know that to believe that miracles happened two thousand years ago is piety: to believe that any have happened since is superstition. The scepticism appears to rest on that principle. STUDENT

## Divine Impenitence

THE "gift of tongues," tried in the marketplace, turns out to be false coin.

A well-known emissary of the Bible Missionary Society writes from Macao, China, reporting concerning "four different groups of workers who have come out thinking that their gift of tongues was a language with which they could speak to the people." These groups went variously to China, Japan, and India, and met with the same experience.

They could no more preach to the people among whom they went "than other missionaries who never heard of the power to speak in tongues." They could not say a comprehensible word. He says, somewhat mixing his metaphors:

This is quite a different condition of affairs to that which they expected, and in the sudden reversal of their expectations they are aface with a new situation, and one that many are not prepared for, viz., to buckle down to hard study, like other missionaries have done, and acquire by long and hard work the language. This knocks the wind out of their sails, and at one blow a large part of the glow surrounding their supposed call to the heathen is gone. Unless they have "grit as well as grace," and a goodly supply of both, they are likely to settle down to a life of revulsion to all the supernatural in religion, or to idleness, or, worse still, drift into sin.

From the very nature of the case, the prognostications in the missionary's last sentence are more than likely to be realized. The meetings at which the "gift of tongues" and similar phenomena are developed, are orgies of psychic intoxication, as poisonous to the moral nature as alcoholic intoxication is to the physical. Children, moreover, are introduced to every one of them by scores, swept up in the whirl, and morally and mentally damaged for life. One mother writes to this same missionary telling him that her little daughter has "the gift," can speak in a dozen or more tongues, and feels the call to go to China!

The meetings are but extreme forms of the ordinary revival services, and these again but extreme forms of the ordinary "calls to the impenitent"—that is to say, evocations of emotion beginning with fear, deepening that to the point of abject cringe, and leading it on finally to the equally abject relief and comfort in the surety of having been "rescued." "I mean," says a well-known writer, in *The Presbyterian*, "that the preacher should hold up the ugliness and the doom of sin before the sinner's eye so that he should feel his own guiltiness, and so present Jesus Christ that that sinner should flee to him as his only Savior."

In other words he should raise a psycho-emotional storm and then still it. He has produced the hypnotic state, paralysed the will, wiped out all sense of human dignity from his subjects, and then made the "suggestion" that the doom awaiting them at the hands of their creator has been averted by the death of somebody else. That is the revival-service program.

All such séances are outrages on poor human nature, which has lost the consciousness of its own divinity. True religion is precisely in and of that consciousness, and the true teacher of men will try solely to rescue it. If he does not, if he plays on fear and compels self-abasement, if he does not awaken this knowledge of inherent divinity,—he stands self-proclaimed as being himself without it. He is labeled by the very fact of his use of the Revivalist methods. In nine cases out of ten the hearer is "impenitent" merely

because, though he has never been taught of his divinity nor how to use it, he has sense enough of it to refuse to hear it denied or slighted. His "impenitence" is intuitive and even almost divine self-respect sounding its note through all his follies and weakness.

STUDENT

## The Maison Paternelle

MIGHT the French *Maison Paternelle* be imitated in English-speaking countries? It is a Reformatory with the incredible peculiarity that it reforms. Another peculiarity is that it is for the sons of the wealthy.

A parent whose son seems incurably vicious or idle goes through some small legal formalities, and the youth disappears from society.

On his entry into the beautiful and beautifully situated building he is assigned a cell not beautiful unless voidness is a beauty. He sees no one but an attendant, and his door has a glass panel looking upon—or rather looked upon by—the attendant's corridor.

The French believe in the alchemical power of thought, and the youth now proceeds to think, perhaps for the first time in his life. He thinks because there is only one other thing to do, namely, to rage. That he soon finds profitless. It is explained to him by the attendant that if he finds time going laggardly he has only to express a desire to study and work, and that there are professors at hand only too eager to aid and teach him.

And there are. Whatever he wishes to study he may study. As soon as he does so wish he is provided with a much more comfortable cell, still, however, with its window in the door; with a professor and with books. But throughout his stay he sees no other living soul than the attendant and the teacher or teachers. He naturally studies intently, by reason of there being nothing else to do. And equally naturally, he comes to like his studies.

In between whiles he thinks, and in nearly every case, it is reported, his character undergoes a profound change for the better. During his residence he has no name, only a number. And after his release all papers relating to his case are destroyed. No inmate knows any other; no outsider need know of any inmate. Therefore he returns home entirely undisgraced. But he knows, of course, that the parental authority that put him there once may do so again.

It is difficult to say how the system would work in English-speaking countries. The French mind, French feeling, is *sui generis*. The whole nation, as a unit, has much more of the family spirit than we. And this wraps round every member of it in a subtle and peculiar way. The Ishmael is much less radically an Ishmael than with us, whatever the external similarity, and is much more readily reclaimed. Could we conceive of ourselves as relying confidently and naively on solitary contemplation as a youth's character-builder? Yet that people does rely on it—and on the study of science!—and their plan *works*! The prodigal comes back! STUDENT



# Archaeology

# Palaeontology

# Ethnology

## "La Vache de Deir-el-Bahari"

**M.** EDOUARD NAVILLE, the Egyptologist, has been writing in the *Gazette des Beaux Arts* on a beautiful group of statuary which he discovered at Deir-el-Bahari in February 1906. M. Maspero says: "Neither Greece nor Rome has left to us, nor have we ourselves, anything which compares with it," and the illustrations accompanying the article go to prove this judgment not exaggerated.

The group represents King Amenhetep II with the goddess Hathor. It is life-size, and carved in stone and painted a red-brown with details in black. The cow-goddess stands erect, as if emerging from the water, long masses of moist papyrus grass hang like a parted veil from her horns, which enclose the lunar disc; beneath her head stands the king. The group is marked by a grandeur of conception, combined with absolute truth to life, which can only be called astonishing. How was the unnamed sculptor able to put so much of the majesty of the universe into the figure of a cow?

The answer is to be found in the true meaning of the science of symbology. All natural objects were to the Egyptians symbols of universal truths, words, we may say, in the language of God. The form of the cow was used as implying a whole great principle in nature, something august, maternal, beautiful.

The statue is perhaps destined to become as well known as the cow of Myron, so famed in the Greek anthologies. Perhaps, indeed, Myron drew some of his inspiration from this marvelous work.

And the name of the sculptor is unknown. So he can never be converted into a solar myth, and never be accused of not having been himself at all, but "someone else of the same name"! STUDENT

## Ophir and Solomon

**D**R. KARL PETERS at a public meeting in Berlin told his audience how he had discovered in the southeast of Africa, between the Zambesi and Limpopo Rivers, "many shafts of ancient gold mines, 500 temples, fortifications, and other ruins of Phoenician origin." Consequently he is convinced that this region was the Ophir mentioned in the Bible as the place whence King Solomon procured his gold. He thinks also that the coins recently unearthed in Mashonaland belong to the time of King Solomon.

The Bible says:

King Solomon made a navy of ships. . . . And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almu trees and precious stones.



Lomaland Photo. and Engraving Dept.

## A CORNER OF THE OLD ROMAN FORUM

SHOWING the remains of the Temple of Saturn: eight out of ten original granite columns, believed to belong to the latest rebuilding, in the reign of Diocletian. Tradition says there was a prehistoric altar to Saturn; and on the site of this a Temple of Saturn was built about 500 B.C. according to the records. It was rebuilt in the time of Augustus, and the travertine sub-structure of the columns still exists. The Colosseum is seen in the background on the right.

Jehoshaphat made ships of Tarshish to go to Ophir for gold.

Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. (Book of Job.)

It is also mentioned in the Psalms and in Isaiah. In Genesis x, 29, Ophir is mentioned as the name of one of the descendants of Shem, which has led some Bible students to think that Ophir was in Arabia. Others have identified it with Sofala on the east coast of Africa, and others with India.

History shows unmistakably that there were natural riches obtainable from somewhere south of the Red Sea, or in Africa beyond the deserts of the north. As to the Ophir of the Bible and Solomon, it is not easy to say just what we are speaking of when we refer to topography, as we do not know what age is referred to. Africa, as a continent, emerged from the sea later than most of Asia, but earlier than Europe; and later again there was a time when the Saharan part of Africa was again temporarily submerged. Hence it may be impossible to fix such sites by modern landmarks.

We learn from *The Secret Doctrine* that "Moses," an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon mathematical formulæ derived from the Egyptian Initiates and used in the construction of the Pyramids. These data are symbolized in the measurements of the Tabernacle which he is

supposed to have built in the wilderness; and on them the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had King Solomon himself. The Persian traditions speak of a race of wise kings of the East called Sulimans, and count seventy-two of that name. Thence King Solomon, whose traces are nowhere to be found outside of the Bible, and the descriptions of whose magnificent palace and city dovetail with those of the Persian tales, though they were unknown to all pagan travelers, even to Herodotus. STUDENT

## Carnivorous Dinosaur

**T**HE American Museum of Natural History has mounted the skeleton of an Allosaurus, a huge carnivorous dinosaur. In the mount it is represented as feeding on the vertebrae of a Brontosaurus. The Brontosaurus was larger than the Allosaurus, herbivorous, bulky, slow-moving, seventy or eighty feet long, and without armor or apparent means of defence.

Carnivorous dinosaurs are rare. This was found in the Como Bluffs, Wyoming. It is 34 feet long, like a gigantic lizard, standing on its hind legs, and with teeth like an alligator. The hind limbs are eight feet long, massive, and with great claws, used probably for tearing the flesh off its prey. The tail is 20 feet long, and the animal stood some 20 feet high. T.

# ✻ The Trend of Twentieth Century Science ✻

## Conscious Electricity

**E**LECTRICIANS who are philosophically-minded will be very shortly raising the question of the consciousness of electricity and its relation to will.

The point comes up in connexion with the use of the galvanometer to detect crime. The galvanometer is a magnetic compass with a coil of wire wound around it. When an electric current is sent through the wire the needle deflects to the right or left, and the amount of its deflection is the measure of the current.

The human body offers a certain resistance to the passage of a current. If the poles of a battery are connected with the palms of the two hands the intensity of the flow must be raised to a certain point before this resistance is broken down. A galvanometer put into the circuit shows that the resistance varies with different people, with the same person in different states of health and different times of the day, and with different qualities and degrees of feeling. As one emotion deepens or gives place to another the resistance rises or falls.

It is proposed to use this fact in the detection of crime. Words or objects connected with the crime are said or shown to the supposed criminal, and his altering emotions, fear, remorse, and so on, are indicated by the needle of the galvanometer.

The plan may or may not be practicable; the point here is the relation between electricity and feeling. That there is a relation between emotion and intellectual activity, and electricity, has been known for some time. Here is a new step in the direction of definiteness. Is feeling the subjective side of electricity? If so, has all electricity a subjective or conscious side? Such questions have already been asked in connexion with this almost new fact.

Theosophy teaches that wherever there is a chemical, magnetic, or electric change in nature, there is a change (small or larger) in her consciousness at that point. For the purposes of thought and language we make a duality where there is really none. So we have to say that in man, feeling and electricity are the measures of each other. In him they are under the control of will and we can say that this acts upon electricity or magnetism through its subjective side. But between will and such magnetic and electric changes as science can now measure, there are subtle grades of the same force not yet known to it which translate themselves down into those which are known. And so in nature.

If a man does not use his will he is the prey of his feeling or emotion; and without losing sight of the real facts there would be no harm in saying of such a man that he is therefore the prey of those magnetic and electric changes which he should control. He is then nothing but nature; and nature, where she should be controlled but is not, becomes *lower* nature. Man cannot make "nature" his excuse. She has lent him some of her force and demands of him that he control it and harmonize it.

But all these instrumental methods of detecting crime, apart from their interest as scientific curiosities, are open to most serious objection. *They will "detect" crime that was never committed at all.* If their ingenious inventor succeeds in getting their results into the law-courts, as he wishes, the innocent man may possibly go to jail or the executioner's chair ten times where now he goes once.

An innocent man's fear of being *thought* guilty will give exactly the same instrumental results as a guilty man's fear of being *found* guilty. In certain very negative or timid natures an ordinary examination by a stern and positive inquisitor with a preconception at the back of his mind may even produce a semi-hypnotic state in which the victim's mind may be reduced to a mirror of the examiner's, or in which every question acts as a suggestion evoking in an extreme case elaborate "confessions" of acts never committed; and in slighter cases the manner and appearance of guilt. An instrumental examination would register this appearance and concrete it into "evidence."

STUDENT

## "Exhausted" Soils

**F**URTHER investigation is confirming the view that what is called the exhaustion of soils is no real exhaustion at all, or may not be; but is due to the accumulation of toxic products secreted by the vegetation. These are very elusive to chemical investigation, though very definite in their effects.

If, for example, wheat is grown so repeatedly in the same soil that the yield becomes very small, it is found that a watery extract of this—so-called exhausted, but really only poisoned—soil, added to fresh soil, will make a first crop of wheat sown therein as poor as if it were the last crop of a long series. Turn up that "exhausted" soil to the air and leave it two or three years; it will be found to have recovered itself in a way that has until now been inexplicable. The explanation is that the sun and rain and air have oxidised and destroyed the poisons.

In the case of Cowpea the toxin has been isolated. This plant was grown repeatedly in the same soil until the yield was very poor. An extract of this soil was found to contain a crystalline principle which was poisonous to the plant itself *but beneficial to wheat*.

Here is a secret of agriculture, by no means fully worked out as yet. The problem is to find what plants thrive best on the toxins of what others and use them up. Gradually a perfect system of rotation will be worked out. And, combining this knowledge with the cultivation of any number of new species of nitrogen-fixing bacteria, so as to have perhaps one for each food-plant, we may find ourselves able to dispense altogether with manures and chemical fertilizers. Food will cheapen in ratio of the cheapened production and enhanced yield.

We have lit upon several other possibilities of food cheapening and bettering during the last few years. Burbank and others have

shown the power in our hands for the production of new and permanent species by crossings; species that shall have all the qualities we want and no others; that shall bloom when we will; that shall have what proportions of nitrogen and starch and sugar we will; that shall be adapted to what climate, what cold, what aridity, what rainfall, what soil, we will; and that shall resist parasites and diseases and birds. It is hardly too much to say that each country will be able to adopt into itself whatever habitant of any other country it may wish and give it all desirable qualities.

In this sort of work man shows himself as a part of the intelligence of nature or a co-worker with her. And in that co-partnership she shows herself able to support human life in any degree of density. If there are any difficulties, they lie with man himself, his selfishness, wantonness and quarrels. STUDENT

## Ancient Concepts in Chemistry

**S**OME of the ancient concepts in chemistry are coming back very nicely. It almost looks, in fact, as if chemistry might one day be studied as one of the branches of archaeology! Since, very far back in our own civilization, they had some very modern notions of the behavior and constitution of things, it seems possible that very much farther back yet, before history begins to touch the canvas, they might have had notions to which it will take us another century or so to attain.

We have had the atoms, Lucretian and pre-Lucretian, for a long time. But why do they combine and separate? Some of the ancient atomists said, because of "love" and "hate"—thus endowing them with conscious feeling. Others dropped the terms indicating consciousness and substituted *affinity* and *repulsion*. In our own time these terms have been duly laughed at—now to be re-adopted. To say that atoms combined because of affinity, was to explain nothing, was to say the same thing twice, was to explain that clocks keep time because of their "horology."

So the word affinity was kept out of hearing, and the chemists spoke of "bonds," each atom being credited with from one to five or six of these. This was of course still affinity under an alias, but detailed into *how much* affinity. And it enabled the affinity to be made into a picture.

A noted German chemist now returns to the very word. From certain facts, says *Science*:

Werner draws the conclusion that we must drop our idea of independent, definitely directed valencies [another word for bonds]. In place of this conception he introduces that of "affinity"—an attractive force acting, in the manner of an electrical charge on a sphere, from the center of the atom and uniformly distributed on its surface.

Having got back that far, the next step backwards, absolutely unavoidable in the long run, will be to re-credit the atoms with sentience and make that the real cause of their behavior, their unions and partings. STUDENT

## Nature

## Studies



Lomaland Photo. and Engraving Dept.

## PARK AT NARA, JAPAN

## Pictures from the Far East

Letters to *Göteborgs Handels- och Sjöfarts-Tidning*, by  
CARL RAMBERG

## The Sacred Isle

Itsukushima, Japan, December 1907.

LIKE a dream of wondrous beauty, Itsukushima rises out of the clear blue waters of the Japanese Inland Sea. Cone upon cone it towers, hill upon hill; and the fir tree climbs them all. Firs a hundred years old strike their clinging roots into the earth on the crests, making bold outlines against the bright sky. In the valleys the deep solemnity of the firs is broken by the smiling verdure of leafy woods, and now in the fall the maples flame red as blood.

Many warm summer days have I wandered in these woods and trod the lonely path that winds its way up amid mighty trees—giants, many of them gray with age and tottering to their fall, others blasted in the flower of their might by heaven's fires. On one side of the way the hill rises in a gentle slope covered with blooming brush and luxuriant ferns; on the other is a yawning chasm in whose depths, among massive boulders, there foams in crystal waves the "Cascades of the White Thread." Here all is coolness and silence; the waters purl in the ravine, but no other sound is heard. This is the spot where he should go who longs to hear the inner voice. This is the "Sacred Island."

Thus it has been as far back as the annals of Japan can tell—long before Kobo Daishi, "The Great Teacher" who brought the Law from a foreign land, 1100 years ago lighted on the highest peak a temple-fire that has never gone out. Many of the mighty Mikados, Shoguns, and Daimyos have cared

for this spot; and hither came the grim war-chiefs of Japan, their swords left behind, to worship the Gods. In those days the island was consecrated to peace and purity; and so it is even today. No plough may touch its virgin soil; and, as far as may be, death and pain are banished. When children are born, the women are carried across the narrow passage to the mainland; they who are about to die must likewise cross the water. Even if they should meet their death on the sacred ground, they cannot find their resting-place there; and the opposite shore is covered with memorial stones to the dead from Itsukushima.

No jinrikishas or other vehicles, no stray dogs, may disturb the peace of these lonely woodland ways. Everywhere in this home of Nature reigns the law, "Thou shalt not kill!" Here man is no enemy to other living beings; the stags and deer in the spacious temple-parks have no fear of man; they come forth from the dark forest to join him in his walks and feed from his hands. Even the pigeons show no trace of shyness as they circle in hundreds around the wanderer's head or alight at his feet; the goldfish in the temple-ponds have naught to fear.

But the *tabu* does not reach the life in the sea glittering yonder in the sun. Where I wander on the white sand of the shore I can see fleets of fishing-boats plying on the waters; it is the people of the Sacred Island, who earn from the depths that which they need for their simple fare. Others have tea-houses and lodgings for the pilgrims who come every year; others again are merchants in the little village, and the number is made up by the priests of the temple.

From time immemorial the temple has been sacred to the divinities of the sea, and the sea-waves plash around its foundation pillars. Far away in the

water, even at low tide, stands the great torii, the principal gate; and from it a long avenue of stone lanterns leads to the sacred spot and beyond it along the roads on the shore. Far within, amid the mystic gloom of the wood-paths, they may be found, in company with some grim old stone lion guarding the way to a shrine.

When high tide comes in the evening, the temple of Itsukushima becomes an island floating on the water. Its vast red colonnades, the work of the tyrant Kiyomori of the mighty family of Taira, become bridges between lakes of clear still water. Later on in the twilight, the two hundred and sixteen bronze candelabra along parapets of the colonnades begin to flame with a red and flickering light, whose reflections dance on the water-mirror and sparkle among the tree trunks; then indeed the picture becomes unreal, fairy-like. The hurrying life of today, with all its toil for material ends, is so near and yet so far. Only a few hours from here it runs its never-ending course in great seaports and factory towns where all the needs of our age of luxury are made or exchanged. And here one finds oneself set back to an age when life floated on quiet waters, just like all those little boats to-night on the tranquil Inland Sea. Here temple candelabra burn among green trees, and from their shadows the deer come forth to the path to view the wondrous scenery of the night. Here the men and women of the island go about in many colored robes, along the paths by the shore, to fill the mind after the day's work with a melody which both Nature and tradition join in instilling. It is like a dream which one expects to disappear at any moment.

This is the first time I have seen Japan as my fancy, inspired by many a harmonious picture, had painted it.



Students'



Path

### Reincarnation

ONE of the fundamental teachings of Theosophy is the law of Reincarnation, or rebirth into earth-life in a human body, again and again until material life has been mastered.

The law of Reincarnation has sometimes been called the "Lost Chord of Christianity," for it is known to have been taught and believed by the early Christians, and it is in the faith of millions of people in the world today.

Man is a divine living Soul, not merely the body which we can see. The body is but the tenement which the Soul inhabits—the instrument through which it works, and it is through the body that the Soul learns to realize itself, just as the instrument of the musician is the means by which he learns to express outwardly his highest nature.

We do not know all the possibilities of the body, because we have not yet perfected the body. The Soul cannot perfectly express itself until it has a perfect instrument. It is possible for the body to become in perfect harmony with the Soul, and the Soul must reincarnate until this unity is brought about. The Soul becomes so entangled with the body and its gross material nature that it almost loses sight of its own nature, and so it has periodically to lay aside the body and rest, entering into that state which we call "death." Here the Soul is untouched by earth-life; no word or thought can disturb its peace. The only line of communication is the pure current of love from those on earth, who have been left behind. This reaches the Soul and enhances its dream.

But after the rest is over it is drawn back to the earth, to resume its work; to take up again the uncompleted tasks; to resume old ties, and make new ones.

One of the reasons why we do not remember our past lives is that with the new body comes a new brain, but although we do not remember in detail past experiences, these lessons and experiences have been registered on the Soul, and are shown in the character, and as this past knowledge accumulates with each life, the Soul will ultimately have a body through which it will be able to find perfect expression. Then consciousness will be continuous, and whether entering or leaving the body, it will remain unbroken.

Without the truth of Reincarnation how do we account for the very obvious fact that children come into the world with characters all formed, with characteristics and tendencies that could not possibly have been acquired since birth? How do we account for the high and low positions in life; for the geniuses along all lines, in music, literature and art? Take for example the child Mozart. How can we account for the wonderful knowledge which he manifested so early in life—in his babyhood almost. Can these things be attributed to heredity, especially when parents often show none of the characteristics seen in their children?

If we believe in the immortality of the Higher Self, that it is deathless and has no ending, must we not also believe that it is without a beginning? Hence what we call genius must be the result of the accumulation of past knowledge. This seems much more reasonable and easy to believe than that a just God would create a world of beings so unfairly portioned, many with marked ability, but with no opportunity to express it; others with plenty of

opportunity, but no ability to use it; rare and beautiful Souls forced (seemingly) into situations in life where their surroundings are sordid and utterly distasteful, nothing which finds any response in their natures; yet they have to struggle on, unsatisfied, and longing for better and higher things.

On the other hand, we may look around us and see those in the so-called high walks of life surrounded by luxury and with ample opportunity for development—yet here are often seen the sordid natures: natures with no love for the beautiful, no aspirations, no lofty ideals.

How do we explain our sudden and unaccountable likes and dislikes for people—our impulses to do kindnesses to those whom we have scarcely met? May not this be simply the meeting of an old friend, or a desire to pay an old debt—one contracted in a past life? Is it not also reasonable to suppose that our likes and dislikes are recognition of old ties—happy or unhappy ones?

Every belief assures us that ties of love are never broken, and that we shall finally be united to those whom we love. So Reincarnation gives us the same assurance that we shall come back to those we love; but this law, to be consistent, must also bring us back to those whom we have hated, in order that we may learn to love.

The Soul demands a perfect life. Life means progress—evolution. Is one life long enough in which to attain perfection? Can we in so short a time learn to live in harmony with each other? Can we attain the highest possible development of all our faculties? And if life doesn't mean all this, it means nothing!

Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Either we accept these words of a Master, or we do not. If we do not accept them we make Jesus out to have been a false Teacher who said what he did not mean. If we do accept them, we must accept also his endorsement of Reincarnation.

When we come to a realizing sense of our innate Divinity—that all men are children of one Father and "Sons of God," therefore capable of perfectibility, then and then only can we find a reason for being at all.

If there were only *one* instance recorded of the teaching of Reincarnation by Jesus, it should be sufficient proof of his endorsement of the doctrine to satisfy those who profess to believe in his teachings; but there are many illustrations in the Bible.

Job xiv: "If a man die, shall he live again? All the days of my warfare would I wait till my release should come." "I was an ingenious child, and received a good soul: nay more, being good, I came into a body undefiled."

St. John, ix. 2: "And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?" If the man had only come into being at that birth, he had had no time to sin, he must have had a pre-existence, and the return to life again was a rebirth.

Matt. xvii. 10-13: "And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you that Elias is come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Here is a direct instance of the teaching of Reincarnation in the words of Christ himself—that Elias had reincarnated as John the Baptist.

Rev. iii. 12: "I him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." One must infer from this saying that he who does not overcome must go out or be born into earth-life until he does overcome.

Heb. ii. 10: "For it became him in whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." "Though he were a Son, yet learned he

obedience by the things which he suffered." These texts seem to indicate clearly that Jesus did not attain perfection in one life. He too, must have lived and learned by living, and it is this humanity of Jesus that touches the human heart and makes men aspire to be like him.

Who, if he really loved humanity and pitied it in its upward and painful struggle, would be willing comfortably to take his ease in heaven while his suffering brothers lived and struggled on? An ancient Teacher once said: "Never will I seek or receive private individual salvation, never enter into final peace alone, but forever and everywhere will I live and strive for the universal redemption of every creature, throughout the world."

Who are the great lovers of Humanity, the Helpers of the race, sometimes called the "Elder Brothers," who "incarnate from age to age for the preservation of the just, the destruction of the wicked and the establishment of righteousness"? (*Bhagavad Gita*, ch. iv, p. 31.) They are "the Souls of just men made perfect"—Souls that have by pure unselfish lives spent in the service of Humanity earned the right to "Heaven," and then have turned back from this open gateway through which streamed the perfect light, and retraced their steps, Pilgrims once more, voluntarily returning to earth-life to help others to find Truth, Light and Liberation. Does this in any way lessen their Divinity, or make them any the less worthy of our gratitude and devotion?

There is much current nonsense in the world regarding this law of Reincarnation, which probably goes far to prejudice sceptical people. We see examples of this in those who go about declaring that they are incarnations of great men and women of the past—but it is noteworthy that those who make such claims rarely show in their *present* incarnation evidences of greatness. Another foolish idea is that we reincarnate in the bodies of animals. Any thinking man or woman knows that once we have attained to the human state, progression must ever be onward and upward, not backward and downward. A sincere seeker after Truth will pay no attention to such declarations except to protest against them. When we reach the stage in the course of our evolution where we do remember our past incarnations, we shall have too much sense and real wisdom to talk about them, even though we were conscious of all past events. The evolution of a soul is too sacred and true greatness never has to introduce itself to gain recognition.

Let us ever remember that our lives and circumstances are the results of causes which we ourselves have set in motion, in previous lives, and under this law of cause and effect, called in Theosophy Karma, must they be worked out. This divine law, which is absolutely just, says that whatsoever a man sows that shall he reap, not in some far away sphere, but just where he sowed the seed, there must he reap it.

"The tissue of the life to be,  
We weave with colors all our own,  
And in the field of Destiny,  
We reap as we have sown.

Still shall the soul around it call  
The shadows which it garnered here;  
And painted on the eternal wall  
The past shall re-appear.

O no! we live our life again,  
Or warmly touched, or coldly dim,  
The pictures of the past remain;  
Man's works shall follow him."

The soul must have needed for its experience just the body and the environment which it has and through which it is trying to express itself; so all our experiences must belong to us, since the Soul is the Knower. We cannot measure the existence of the soul by that of its frail tenement, the body. We cannot compress its countless experiences into a few short years.

In this forgotten truth of Reincarnation lies the

## THE THREE QUALITIES

**G**OOD is the Intellect which comprehends  
The coming forth and going back of life,  
What must be done, and what must not be done,  
What should be feared and what should not be feared,  
What binds and what emancipates the soul:  
That is of *Sattwan*, Prince! of "soothfastness".  
Marred is the Intellect which, knowing right  
And knowing wrong, and what is well to do  
And what must not be done, yet understands  
Naught with firm mind, nor as the calm truth is:  
This is of *Rajas*, Prince! and "passionate!"  
Evil is Intellect which, wrapped in gloom,  
Looks upon wrong as right, and sees all things  
Contrariwise of Truth. O Prithā's Son!  
That is of *Tamas*, "dark" and desperate!  
—*Bhagavad Gītā* Book xviii (Sir Edwin Arnold's rendering)

explanation of all the problems of life, and a great hope for humanity. It assures man of limitless opportunities to achieve, to love where he has hated, to redress all wrongs, to do kindness where he has done injury. This is the demand of the Soul—the perfection of human life. The prevailing unrest in the world at the present time is because men are feeling the soul-urge. The soul must express itself through the instrument which it has to use. We, by our thoughts and acts construct these instruments, and according to their perfectness or their defectiveness do we help or hinder the progress of the soul. It is the intuitive knowledge of this law of Reincarnation which prompts children to ask the often perplexing questions which they do, about birth, death, and other things concerning natural law. They are asking us to help them to recall the knowledge which has, in the interval between lives, been partially forgotten. A child is never too young to be told many truths concerning life—truths told in language suited to his understanding, and in harmony with the ideal world in which he lives. When he demands knowledge, then is the time to give it, and if we turn him aside with an evasive answer (or worse still, with an untruth) we may have forever closed a door—we may have put a stumbling block in his way—we may have lost the opportunity to help a Soul on the Path.

This truth of Reincarnation has its great value, not in the fact that Jesus taught it, but because it helps men to live and to understand life, and because it is *true*.  
M. H. K.

## THEOSOPHICAL FORUM

Conducted by J. H. Russell

**Question** In the maelstrom of conflicting theories regarding life and its purpose, and the relation between life and so-called death, what is the message that Theosophy has to give to the world? Can it give any certain light on the subject? What is the real life? Will you kindly take up this question in the Forum. (*Concluded from last issue*)

**Answer** III. The experience of students of Theosophy is that it does indeed give light upon this question, showing the great purpose of life and the relation between our life and that which we call death. First of all, as to the purpose of life: In order to understand this it is necessary to know what man is; what his real nature. Theosophy teaches that man in his real nature is divine, truly a son of God; that he enters into what we call life, that is, into material existence with a double purpose. First of all to gain experience and a perfect expression of his own divine nature; and second, that of helping on all other beings towards the same

end. In reality this twofold purpose is but one, for it is a part of divinity itself to work for others.

Many others besides Theosophists have taught the divinity of man, but have been able to give no satisfactory solution of the difficulties which beset him or of life as it is lived now, in which so little of the divine is manifested. It is here especially that Theosophy gives such help to the student. It teaches not a single life of but a few years and then an endless heaven or hell dependent upon what has been accomplished in that short time, but it teaches and demonstrates that man lives many lives on earth; that he swings as a pendulum between so-called life and death, with power to rise higher and higher towards the divine. Each life is a field in which we both sow and reap; today we are reaping the harvest of seed sown in many past lives, and today also we are sowing seed that will bear fruit in lives to come.

Some, looking at the recurring cycles of birth and rebirth, of life and death, and yet not being able to grasp the vastness and the scope of human evolution, have looked upon this teaching but as a mere tread-mill repetition. It is because they have had but a very limited view of the whole teaching. The other side must be presented with its ever widening power of consciousness that is ours to attain to, and that with each life well lived we return to earth with *added* powers, with a *widened* horizon, with a *deeper* consciousness of the reality of life. It is not a tread-mill of repetition but an ascending spiral of ever widening sweep, until at last we reach again the goal from which we started, that of divinity—the same and not the same, for it is with a higher consciousness, with a wider experience, that we re-attain our godlike state.

From this standpoint all the trials and difficulties which we have to meet take on a new meaning; they are at best but for a day, like the buffetings of the storm which give strength to the growing tree destined to become the monarch of the forest; and though in each earth life our bodies apparently succumb to the pains and ills of mortal life, yet the body is not the man. The real man, the soul, rises from the struggle stronger, with greater power and wider vision and the strength of that which it has had to fight against has through its overcoming been added to its own. We learn that the trials and sufferings we have to endure are of our own making and consequently are not something to be shunned or avoided, but to be bravely endured that so we may learn the lesson they have to teach.

One other point that is most important: What is the purpose of life? And what is real life? Theosophy teaches that it is not for himself that man lives; it demonstrates the truth of the old saying that no man liveth unto himself and no man dieth unto himself. However much appearances may be to the contrary no man can isolate himself from others or live his life apart from the interests of others, for he is linked to all of human kind and to the whole of nature both on the outer and the inner planes. Every thought that he thinks, every intention or aspiration that he has, sets in motion the currents of the thought world which affect the thought atmosphere of the whole human race. And the

very thoughts, according to their intensity, may find lodgment in other minds.

One of the most important teachings of Theosophy in regard to life is that of human solidarity as a fact in nature, and thus the purpose of life is not that which applies to the individual alone but embraces all humanity. To understand the deeper meaning of life and its true purpose man must live less for himself and enter more into the life of others about him and the life of humanity as a whole. As it is today we know but little of the possibilities of life as they will be unfolded to us when the whole human race acts as one.

While we are fighting and struggling one with another our life is as it were comparable to the life of single cells in the human body separated from the human consciousness, each living its own puny life apart from that of the organism to which they belong. That indeed will be life glorious beyond conception when the human units, our individual selves, no longer acting each for his own petty self but actuated by the mighty purpose of the self of all Humanity, share in and mirror the consciousness of the Over-Soul. STUDENT

**Question** I suppose you Theosophists, like everyone else, have some panacea to prescribe for all the woes that afflict mankind?

**Answer** Well, it must be confessed we have. William Q. Judge, the second of our three Teachers, says, in one of his books:—"What then is the panacea finally, the royal talisman? It is *Duty*, selflessness."

**Question** Duty? That has been preached these thousands of years. So has selflessness. We want something more than that. Why should these ideals have greater force when proclaimed by Theosophy?

**Answer** Of all subjects, people are most profoundly ignorant of their own human nature. We do not understand the processes of feeling, the connexions between thought and action, the subtle play of motives and the effects of these upon our lives. Ethical precepts are generally admired when temptation is *not* in the field, and forgotten when it is. The mere enunciation of ethics does not throw any particular light on the workings of our own minds and desires, and unless you understand the machinery, how can you hope to govern the machine?

**Question** By which term I suppose you mean, oneself? How can one hope to govern the machine anyway, Theosophy or no, when one is that machine oneself?

**Answer** That is where Theosophy begins to illuminate things. You should read the works by Madame Blavatsky, her *Key to Theosophy* in particular. That book shows that there is really a master of the machine, which we may call the Soul; how he may be awakened and brought into control of the whole working of it: also about the machine itself and all the principles and laws involved in it. So you see, Theosophy does not merely say:—Go on turning the handle and producing the finished article, duty. It shows you where to look for the broken screw, the worn-out cog, or the wheel that wants oiling. STUDENT

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l O f f i c e P o i n t L o m a C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## The Shadow of Memory

"AND, saying she would ne'er consent, — consented"; is a line that comes irresistibly to one's memory in reading a recent article in the (London) *Spectator*. Reincarnation cannot, shall not, be a fact; — and yet — and yet — it certainly is one.

The theme of a part of the article is instinctive sympathy.

Instinctive sympathy is a fascinating subject. The only theory by which it can be wholly accounted for is one which has always revolted the Western imagination — the theory of a former existence. Europeans cannot take such an explanation seriously.

Since when could they not? Since the Church made the belief a formal heresy? But that they *are* taking it seriously, and that the idea is in the air, is shown by the foreboding assertion. The article goes on:

For all that, it is impossible not to reflect how very near to the region of memory this psychological instinct lies, how very near alike is the sense of the familiar and the sense of sympathy. We say that we feel at home when we mean that we are in congenial company, and occasionally when we meet a complete stranger we have a haunting sense that our acquaintance is of long standing.

But is the writer really a friend of the theory, praising it with faint damning? Is he arguing for it with just a preliminary sop to the orthodox Mrs. Grundy? For the theory precisely is that we are thrown life after life with those to whom we are tied by real love and sympathy. The "haunting sense" is rather memory itself than "very near to the region of memory." It is nearly as much of the memory of former lives as he who has not regained his full soul-consciousness, can get; as much as is possible to one whose consciousness is so nearly limited to a brain that was new for this life and was furnished only with the record of this life. That there *is*, however, a deeper, fuller memory, the "haunting sense" is witness.

STUDENT

## The Nation versus the People

THE above distinction is made for present purposes only, and is not intended as a definition or to be observed on any other occasion. But one must have words to describe the state of affairs which arises when we see the Nation intervening, like a provid-

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

ence, to undo the mischief done by the people. The allusion is to the steps being taken by the Government to prevent future waste of natural resources.

Thus we see that the Nation is not merely the sum-total of the people; it is something a great deal more. It might be better to call it the National Conscience and to define it as the sum-total of the people's better selves.

There is more than one kind of union, and not all unions are good. Selfish interests can unite to further their own advantage at the expense of those not included; and, though such unions, being based on selfishness, have not the seeds of permanency, they may yet endure long enough to work great mischief. We have to guard against this misuse of the principle of collaboration — wherever found, among the rich or the poor, in whatever class or calling.

But the collective action of people endued with unselfish far-sighted motives is a union containing the seeds of permanence. It may be called the national (or international) conscience.

Theosophy, seeing realities where others see only abstractions, regards the national conscience as an actual entity. It is not merely the aggregate of individual motives, but has an existence of its own. As the human body has a life of its own, to which the individual lives of the cells and organs are subordinate, and is not merely the aggregate of these individual lives; as man's essential being is not merely the sum-total of his moods and feelings, but is an independent overruling existence; — so a nation is something more than the aggregate of its members; it has an existence of its own. This may seem a strange belief to minds that have formed the habit of viewing things wrong side up. But Theosophy views things as proceeding from unity to diversity, not merely as being built up from diversity to unity.

Thus, while in the scientific view man is an

aggregate made of many units, Theosophy regards him as primarily a unit, which unit is differentiated into many subordinate parts. The life-principle is not the totality of the lives of the cells, but an independent existence which rules over and coordinates the lesser lives. So also man has an Individuality which is independent and rules

over the lower elements of his nature. Applying this to the case of humanity, we get the idea that a nation or a race has an individuality as such, apart from the collective effect of its individual members.

This race-individuality will become more manifest in proportion as people cherish disinterested motives and impersonal ideals — think and feel more as members of a family. Thus it will form the basis of a true unity of interest and action. Ignoring this aspect of the matter, some sociologists have sought the basis of union in a pooling of separate interests which they have denoted under such phrases as "the greatest good of the greatest number." The notion that superior powers are evolved from below, generated by the friction or mutual adjustment of inferior forces, is in line with the general view of modern science, which seeks to derive the whole from its parts.

The idea that a national or international conscience is an ensoulment from above is in line with the idea that the human Soul is an independent existence from above. Instead of being the mere result, least common multiple or highest common factor, of the individual units, it is in each case a *Deus ex machina*, which steps in and takes charge of the whole.

Whenever, therefore, we hear the cry that the future welfare of humanity is to be regulated by a politic adjustment of self-interests or class interests, let us try to remember that there is a higher Law, whose recognition may mean a *second birth for humanity*. We have been told that "He who seeketh shall find: and to him who knocketh, it shall be opened": and perchance those who seek and knock may find the gateway of a larger life opening out within their heart. But it does not need much seeking to find opportunity; opportunities to obey higher calls than those of selfish interest come hourly, and in proportion as we obey them we shall nourish our higher nature and open the gates of understanding. STUDENT



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Prof. H. T. Edge Concludes his Address on  
Theosophy and the Bible

A VERY large and attentive audience listened to Mr. Edge's fifth and concluding lecture last night on the above subject. The Point Loma Orchestra gave several musical selections which were heartily appreciated by the audience. Mr. Edge said in effect:

Friends, this last lecture will be partly a summary of the previous four lectures, and partly new matter. In speaking of Christianity a Theosophist has no desire to destroy the faith and peace of mind of any one; for the message of Theosophy is one of peace and hope. But few thinkers will deny that Christianity today is in a very unsettled condition, and its ministers are in doubt as to what their religion really consists in. It is powerless to face the problems of today, and men are ceasing to look to dogmatic teaching for light and guidance. In short, religion needs a revival in a truer sense than any ordinary revival. We need to penetrate beneath the accumulation of dogmas, interpretations, ecclesiastical inventions, and false history, to the inner spirit of Christianity, and to resurrect the Christ-spirit from the tomb wherein it has so long remained buried.

We have seen that the Bible consists of the Old Testament and the New Testament. The Old Testament is a compilation of Hebrew books which were selected from a large number of possible ones; the rejected ones being known as the Apocrypha. In the early chapters of Genesis we have a cosmogony which scholars show to have been derived from the ancient Babylonians. But it might be traced equally well to Hindû, Persian, Egyptian, or even American sources. In all the ancient scriptures the same symbology is used. Man is first an animal soul, and then the Divine Mind is infused. In every cosmogonic mythos there is a flood, an "ark" with a Noah; and birds are sent forth. In many such mythoi there are stories of giants etc.

The comparison of creation mythoi is a question of study, and we cannot fail to see that they have all been derived from a common source far antedating Christianity. This source was the Wisdom-Religion, which was very widely diffused and was, indeed, the common religion of humanity. Teachings were given symbolically for the uninitiated, and there were schools of initiation where the symbols were explained. All religions have sprung from the Ancient Wisdom-Religion, as languages have a common root-language, and races a common root-race. Theosophy is the key to the ancient symbols and sacred writings, for it is a revival of the Ancient Wisdom-Religion.

The New Testament Canon is a collection of gospels and epistles selected from a large number and compiled at some unsettled date or dates in the early centuries after Christ. Classical sources give no certain testimony for the existence of the historical Jesus; but there is a rabbinical tradition about Jesus or Jehoshua son of Pandira, as having lived a century earlier than the one called Christian. He was accused by the Jews of having learned magical arts in Egypt, and was put to death by the Sanhedrim at Lûd or Lydda. Practically all contemporary sources of history are silent about him. But we may gather that a great Teacher did live sometime about the Christian era, and that he was

an initiate into the ancient Wisdom. From his teachings, from a multitude of Pagan sources, and from Hebrew traditions the Christian religion was gradually put together in those early centuries, and from time to time was modified by the addition of dogmas through the dark ages and medieval times.

About the time of the Christian era schools or sects existed which studied, practised, and taught the ancient Mysteries on the same lines as the Egyptian and Greek schools. One of these was the *Essenes*, of whom we find an account in the *Encyclopaedia Britannica*. From this we learn that the *Essenes* appeared about the second century B.C. and were an exclusive society which practised severe asceticism, and benevolence. They had fixed rules for initiation; were the first society in history to condemn slavery in theory and practice; they enforced a complete community of goods; and while their tendency was practical they kept the tenets of their society a profound secret. It is clear they deviated from the normal Judaism, and had a profound sympathy with Greek philosophy, and probably also with Oriental ideas. They were very temperate; among them oaths were forbidden; they despised riches; and were bound by the most awful oaths to reverence the deity, do justice to men, and hurt no man voluntarily or at the command of another. They held that while the body is mortal the soul is immortal, and coming from the subtlest ether has been lured by a sorcery of nature into the prison-house of the body. Josephus says the *Essenes* lived the same kind of life as the *Pythagoreans*.

We find another body of people called the *Gnostics* flourishing during the first three centuries of the Christian era. The term *Gnosis* was given to the spiritual sacred knowledge taught in their schools after initiation into the Mysteries. The *Gnostics* may be traced to Egyptian, Chaldaean, and Hindû sources. We discover in these early centuries a deathly struggle between this ancient philosophy and the spirit of dogmatism and bigotry, which struggle ended in a victory for the latter, and the conversion of fragments of the ancient *Gnosis* into an ecclesiastical and dogmatic religion.

Such evidence as we can glean from ancient Hebrew accounts indicates that Jesus was an *Essene* and went through initiations, afterwards teaching the ancient philosophy.

About the term "Christos" there is much confusion. It is generally admitted to have been not a name but a title applied to initiated persons. Theologians make it the equivalent of the Hebrew word "Messiah," or "anointed," (?) but the Greek word *Christos* had several far deeper senses. As a word literal it means "something to be rubbed on" and was used of ointment. It is hardly possible that the Greeks of the time of Jesus would have translated the word "Messiah" by such a word. Some trace the origin of the word to the Hindû Krishna, others to the town of Krisa. It was applied to initiated persons long before the advent of Christianity. There is also the word "Chrestos" meaning a worthy person. This term is used by classical writers of the pre-Christian age. Clemens Alexandrinus says: "all who believe in Chrest both are, and are called Chrestians," that is, good men. These two words *Chrestos*, and *Christos*, have been confused.

Now to pass to another very important point of Christian doctrine, salvation by faith, built on a passage in the last chapter of the Gospel of Mark,

"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We find in the margin of the Revised Version that "the two oldest Greek MSS. and some other authorities omit from verse 9 to the end, some other authorities have a different ending to the Gospel." Thus we see that these verses were added to the Bible at some later time, obviously in the interests of dogma. Elsewhere there are other such additions of words or sentences not found in the older MSS. So much for the text upon which so much dogma has been built.

H. P. Blavatsky says, in *The Esoteric Character of the Gospels*, p. 248: "The *Gnosis* was the echo of the Wisdom-Religion which had once been the heirloom of the whole of mankind; and therefore one may truly say that in its purely metaphysical aspect, the spirit of Christ (the divine *Logos*) was present in humanity from the beginning of it. The author of the *Clementine Homilies* is right; the mystery of *Christos* . . . now supposed to have been taught by Jesus of Nazareth . . . was identical (as he says) with that which from the first had been communicated to those who were worthy. . . . The surname *Christos* is based on, and the story of the crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldaea as in Greece, all these legends were built upon one and the same primitive type, the Voluntary Sacrifice of the *Logoi* . . . the rays of the *LOGOS* . . . whose rays are incarnated in mankind."

Again, in the same book, H. P. Blavatsky says: "The adepts who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of *Chrestos* before Jesus of Nazareth, otherwise Jesus (or Joshua) ben Pandira, was born. Therefore one may be permitted to conclude with good reason that Jesus or Jehoshua, like Socrates, like Phocion, like Theodorus, and so many others surnamed *Chrestos*, i.e. 'the good and excellent,' the gentle and holy Initiate who showed the 'way' to the *Christos* condition, became himself 'the way' in the hearts of his enthusiastic admirers."

All religions have their origin in the Wisdom-Religion; their legendary basis is supplied from various sources. In Christianity the teachings attributed to Jesus are Gnostic in their origin; and the *Gnostics* were the Theosophists of that day. The historical story of Jesus was derived from Jewish sources. But, even more important than the origin of Christianity is the study of its essential teachings apart from the dogmas and superstitions that have accumulated round them.

We have seen that the worst delusion was created under the name of the "atonement." This doctrine had its origin in two sublime facts; first, that the *Christos*, or Divine Soul in man undergoes a voluntary sacrifice when it enters into terrestrial life, there to be crucified by the passions, until, conquering death and delusion, it is resurrected from the tomb of the flesh, and thereby saves man or redeems him—buys him back to his original blessedness. Second, that in the Mysteries, the initiated priest vowed to offer himself as a sacrifice for the candidates, taking upon himself the responsibility for their mistakes. For an Initiate is pledged to the life of Divine Love, and, purged from the love of self, his only object in living is that he may help and serve. This was called the Mediation or atonement, and upon it has been built the church dogma of the atonement, which teaches a very different

thing. Fortified, as has just been shown, by forged texts, the doctrine has been preached that mankind is unworthy and without power of self-help; and that man is forgiven and excused, and taken to heaven in spite of his sins by the vicarious sacrifice of the only son of God.

This teaching has kept humanity back by destroying in man the sense of his own divinity, and thus making him the tool of those who would profit by his weakness. No such doctrine was taught by Christ. Theosophy comes to teach anew the ancient teaching of Christ, that man is created in the image of God and that in him resides the Eternal Will, and the Eternal Intelligence, and the Eternal Love. These powers, man must himself evoke from the depths of his own nature; for heaven helps those who help themselves.

Again and again the noble, free spirit of man rises in protest against false theology, and establishes orders of Chivalry, Masonry, and independent endeavor. To these the church is at first opposed, but finding that they cannot be stopped, it patronises them, and gives them a religious twist.

In many places today the public conscience is rising against authority. Everywhere we see that the last court of appeal is the voice of intuition in the people. This voice in the past has determined all questions of faith, and religions are but the formulations of man's beliefs from time to time. When man's mind enlarges, the religions have to enlarge or perish.

Theosophy recognizes this last court of appeal; it addresses the hearts of the people, and calls them to turn away from superstitions and listen to the voice of their own better selves.

The key to Christ's teaching is surely the law of Love, Love in its highest, purest sense, compassion, self-forgetfulness, altruism. Many have recognized this but have been held back from realizing it by the dogmas. In all religions this quality of self-forgetfulness has been made an essential; but many have been hindered through ignorance of man's nature and the laws of life. Reincarnation, and the perpetuity of the real Self through all lives have been forgotten. But Theosophy teaches that self-forgetfulness is the key to perfection, wisdom, and happiness, the solution of the great mystery of life, the mystery of the Sphinx, and that it brings its reward here.

Paul a student of the Gnostic Wisdom, and the opponent of Peter the dogmatist, says: "My little children, of whom I travail in birth again until Christ be formed in you." Theosophy teaches men how to form the Christos in themselves, that is, how to become true men.

Again, religion has been separated from knowledge, thus making knowledge profane or secular. But we should not be afraid of our intelligence nor dread that it will lead us away from the true Life and Faith. We need it all. The new knowledge which we have in the world, the discoveries of science, the finds of archaeology—all these but broaden and exalt our ideas of religion. We see that the Truth is Eternal, and that the Divine Spirit has always revealed itself to the human understanding whenever men have offered the requisite conditions. The world has many Bibles, and not one only, and the key to them all is the one fundamental system from which all were derived—the Wisdom Religion of the ages, Theosophy. OBSERVER

### Does Modern Science Rule the Universe?

THE notions which some opponents of Theosophy have of its nature are of the vaguest, and certainly not founded upon even a slight study of its teachings and claims. This is not an uncommon attitude on the part of opponents in general towards the systems they oppose; and there are always plenty of

misrepresentations current to confirm them in their misunderstanding.

A correspondent, who is opposed to Theosophy—or thinks he is—or is opposed to something that he thinks is Theosophy—sends a copy of the weekly journal *Science*, containing a report of the address of the retiring president of the American Association for the Advancement of Science. This address is by a representative of the science of medicine, Professor William H. Welch, and is entitled "The Interdependence of Medicine and Other Sciences of Nature."

Our correspondent appears to labor under the impression that his sending it, with passages marked, constitutes a grave argument against Theosophy; but to us it appears entirely devoid of relevancy to the subject, nor can we detect any trace of an issue raised by the address between science and Theosophy. Indeed the journal in question is currently received by the CENTURY PATH, and the address had already come under notice without leaving any other impression than that of a well written and informing article on the history of medical science.

The notion that Theosophy can be in any way perturbed by a lucid presentation of the history, progress, and aims of science, seems to imply that some people regard Theosophy as a rival of science. It may therefore be well to quote the words used by H. P. Blavatsky, the Founder of the Theosophical Society, in the introduction to that part of her second great work which she devotes specially to the relation between Theosophy and science:

So far as Science remains what in the words of Professor Huxley it is, namely, "organized common sense"; so far as its inferences are drawn from accurate premisses—its generalizations, resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. (*The Secret Doctrine*, Vol. I, p. 477.)

In harmony with the above statement, then Theosophists read with due admiration and respect the interesting *résumé* of the contributions of science, past and present, to the domain of cosmological law. They can follow the writer through his description of the work of physicians from the earliest historical times down to the present day, and through his explanations of the bearings of physics and chemistry upon medicine. But they fail to see just what this has to do with the position of Theosophy as regards science, or where it can be deemed to constitute an attack upon Theosophy.

But for the benefit of any who think that Theosophy will quail before a presentation of science, let us continue the quotation from H. P. Blavatsky:

It is only when its [Science's] more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its living Forces from Spirit, and attribute all to blind matter, that the Occultist claims the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon

phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the offshoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. (*Ibid* 477-8.)

But this the writer in *Science* admits, for he says:

The ultimate problems of reality and of knowledge belong to metaphysics, which we may, following Descartes, bury deep in the soil at the root of the tree of science.

Theosophy avers that a science whose range of observation is limited to that of the physical senses, cannot, on that basis, build a philosophy sufficient for the needs of humanity; and points to the world today in illustration of that point. *The world is not ruled by modern science*, in spite of how it may seem to some scientists whose enthusiasm for their occupation has given them an exaggerated idea of its value, for the statement is one-sided. Science has contributed largely to the material resources of mankind, and has done grand work in aiding to free men from the bonds of a cramping and dogmatic theology; but who will be so bold as to say that it has solved the great ever-present problems of life? In face of such problems, confronting us more menacingly than ever today, and even increased in their intensity by the very discoveries of science, science stands helpless. Its theories as to man's nature and destiny, founded on a study of physical nature, tend to contradict what man knows and feels to be true and to present him with an altogether untenable and intolerable conception of his own being.

Theosophy has plenty of admiration for great scientists, so long as they do not claim that their own particular branch of study is the last word of knowledge and the sole salvation of humanity. Such bigotry is worthy only of the narrowest religious sects, and is not cherished by the real leaders of science, who are men of judgment and modesty.

Not today only, but throughout the ages, as those who have studied history know, there have been people who have dreamed that life could be regulated by a purely artificial system; just as there are and have been people who believe that a dogmatic religious basis is all-sufficient. But neither one of these is broad enough to satisfy the needs of Man; and his real guide, throughout the ages when these moonlights have shone, has been that light which has welled up from the depths of his own nature and infused his doubting mind with gleams of intuition and noble incentive. It is this inner light that has enabled him to throw off the shackles of both religious and scientific dogmatism, when these have threatened to choke him. To this light he looks for his future hope. He has no great expectations from either religious or scientific orthodoxy, for he realizes that these do not lead but follow. But true science is something apart from its dogmatic counterparts; the ancient *Gnosis* was founded on *Self-knowledge*, not merely on a study of externals. E.

# Art Music Literature and the Drama

## Some Notes on Ancient Greek Music

MUCH more light has been thrown upon the drama than upon the music of ancient Greece. While there are many Greek hymns of antiquity known to the present world, a large number of these partake more of the darkened period of Greek musical history than of the enlightened but as yet obscured epoch.

Some of these hymns are as follows:

A hymn found at Tralles near Ephesus written by Seikolos, 100 A.D.; two hymns attributed to Dionysos 117 to 138 A.D.; one written by Mesomedes about the middle of the second century A.D.; and the hymn to Apollo, date uncertain when first found but thought to be 2000 B.C., later given 278 B.C.

This Hymn to Apollo is by far the most beautiful and satisfying of any hymn so far found. It was discovered in May 1893 by the French Archaeological School at Athens, in the Treasury of the Athenians at Delphi. It was engraved on marble slabs, the greater part of the hymn being thus preserved. Without doubt it is a religious song of triumph in praise of Apollo, to commemorate some event, perhaps the victory of the Phocians over Brennus the Gaul in 278 B.C. If this be the fact, as modern archaeologists contend, it has a comparatively modern origin.

When one begins to delve into antiquity a period of two or three centuries B.C. does not seem so far removed from us. But we are inclined to the opinion that the music, if not the words, of this "Hymn to Apollo" had its inspiration from an older source, entirely different from that of the others now known. There was without doubt a period in the history of Greece when music had as perfect a symmetry as sculpture and carving—and evidences of this can be found today amongst the old folk songs of the people which are not available to the ordinary curiosity seeker. One great peculiarity of the old Greek music was that the rhythm of the melody was controlled by the rhythm of the words. This knowledge was given to the Greeks by the Egyptian teachers of music and theory who knew the power of sounds through the rhythmic flow of the words. This Hymn to Apollo has a peculiar, rhythmic melody, unusual to modern ears, but which exerts a remarkable influence upon all listeners, notwithstanding.

The first public performance ever given of this hymn was by the students of Katherine Tingley in the first production of Aeschylus' *Eumenides* in this country in New York City in 1898, although previously a private hearing had been held before the Royal Family at Athens, Greece, soon after the hymn was discovered. It does seem significant, however, that Katherine Tingley should present the opportunity for this most beautiful of religious hymns to be revived, and who could more truly interpret these echoes from the past than her own students? The melodious song and noble rhythmic dance, are truly blended with the courageous warrior-spirit in the words of this magnificent ode. The fol-

lowing translation is by M. Henri Weil. Even without the music, the words alone seem to enfold one with the very atmosphere of "lofty, sky-reaching Olympus."

I will sing in praise of thee, glorious son of Zeus! Who dwellest on the snowy peak of the hill, where in sacred oracles, to mortal men, thou dost proclaim tidings prophetic, from the divine tripod seat. Thou hast driven forth from his place the dragon who watched over the shrine, and, with thy darts, hast forced him to hide far in the dark underworld. And as thou drovest forth the fierce serpent, so hast thou conquered the Gaul.

Muses come from deeply-wooded Helicon, beauti-

mark whose death recently occurred. Like old Vikings both loved the sea and its wideness, where the sun can lavish all its richness and diffuse its gold, and the strength gained by the inspiration of this intimate touch with nature in its real grandness shines through the life-work of both. The noble voices of these two silver-haired Skalds, so laden with soul-courage, are no more heard in the North. But in the silence that reigns we draw in a breath of the aroma of their lives, in their highest aspirations we catch a glimpse of the real men that they were. They stand as imperishable links between us and the inner



Lomaland Photo. and Engraving Dept.

THE NEW TOWN HALL, CARDIFF, WALES

ful fair-armed daughters of the loud-singing god who dwells there: praising their noble kinsman, even Phoebus with golden hair. To the lyre sing they their songs. He hovers o'er the twin-headed peak of Parnasse, and he haunts the rocky places, round about famous Delphi and Castalia's plentiful springs, full of waters deep and clear; and presides over Delphi, with its oracle true in prophecy. Come ye, then, here Attica's noble daughters come, ye who dwell in Tritonis' fertile plain, safe from the foe's death-dealing shaft; incense and the sacrifice off'ring, Hephaestus kindles sacred fire, burning on the altar limbs of bulls, while the smoke rises up and reaches to Olympus; and from the flute's powerful voice, come forth melodious, beautiful tones, spreading around. And the lyre's golden notes join in the hymns, aiding in the melody; while in a throng Athens sends chosen bands unto the shrine.

STUDENT

## Holger Drachmann --- The Danish Poet

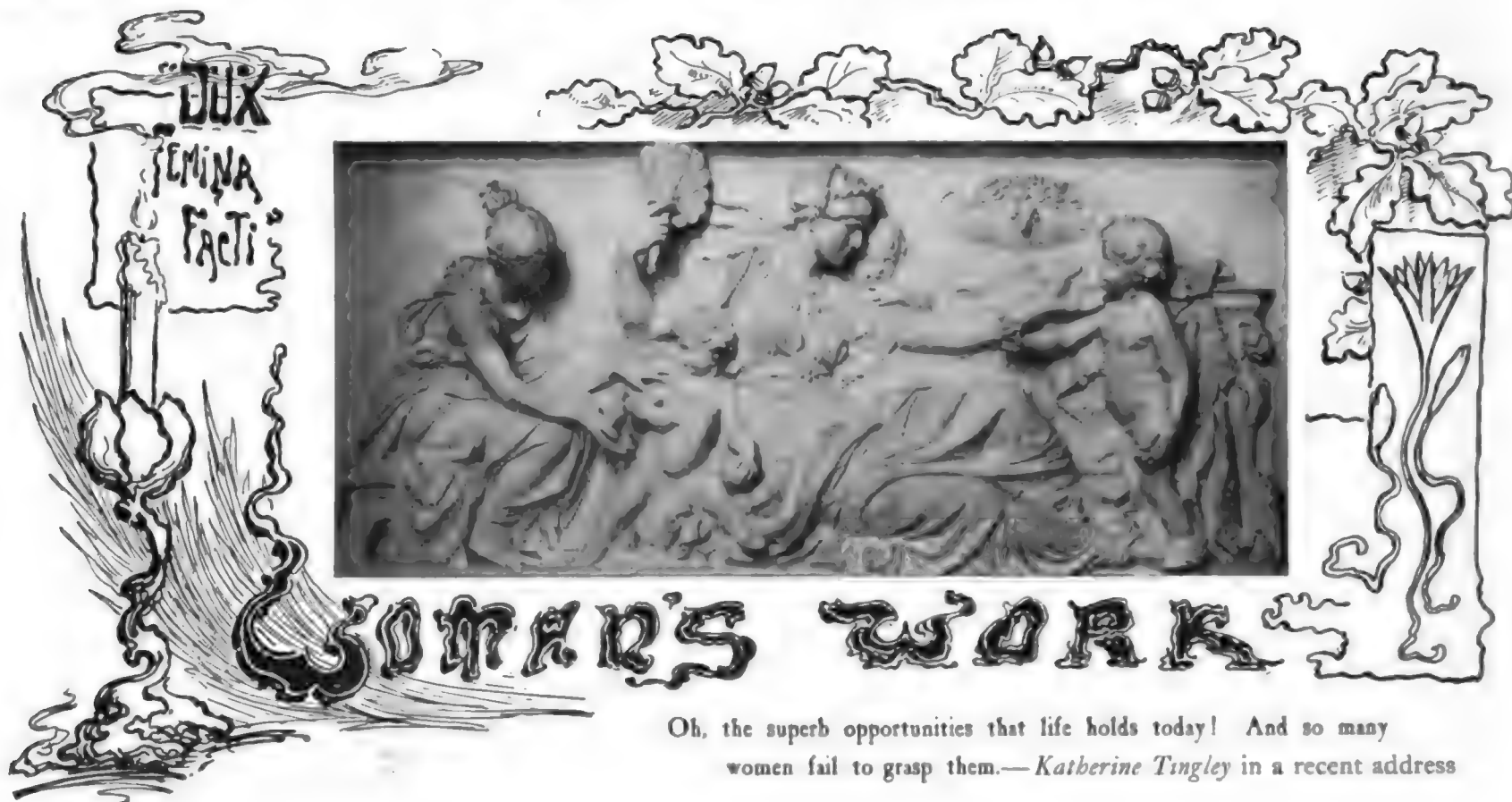
THE great ideals of King Oscar were closely followed by his friend and brother in the world of poetry, Holger Drachmann, the great lyric writer of Den-

mark whose death recently occurred. Like old Vikings both loved the sea and its wideness, where the sun can lavish all its richness and diffuse its gold, and the strength gained by the inspiration of this intimate touch with nature in its real grandness shines through the life-work of both. The noble voices of these two silver-haired Skalds, so laden with soul-courage, are no more heard in the North. But in the silence that reigns we draw in a breath of the aroma of their lives, in their highest aspirations we catch a glimpse of the real men that they were. They stand as imperishable links between us and the inner

Drachmann's tall, even royal, stature and easy manner, suggesting as it ever did, the radiance of sunshine and sea-breeze, called to the mind memories of olden days when the song of the Skald was a power in the North. when the Skald stood at the side of the Chief as his equal on the dragon-ship that cut the waves of foreign seas.

The poet Drachmann was a wanderer through many different ages and through many countries, and always his pictures bear witness of having been perceived and painted from above. They have the soul-touch. But always the wanderer returned to his native coast, and there we think of him as his friend, the artist Krøyer, has rendered him in his famous painting, with head uncovered, beside a fishing-boat on the beach, looking out over the waves which roll towards the shore and throw their pearls at his feet. STUDENT





Oh, the superb opportunities that life holds today! And so many women fail to grasp them.—*Katherine Tingley* in a recent address

**W**HAT our children cost us is a subject interesting both England and America at the present time, to judge from articles appearing in journals published on both sides of the Atlantic. The cost as usually counted is in dollars and cents, or pounds and shillings. The material outlay, the material sacrifice, seems to be of paramount interest. That this is an important issue at the present time, who can doubt, for there seems to be a culmination of the material problems of existence confronting the heads of families.

Just a few years ago the press in this country raised the warning against race-suicide among native Americans, and an insistent plea was urged for larger families. Yet today, the thoughtful cannot but admit that this much-to-be-desired end seems far from accomplishment; for it is undoubtedly true that much of the so-called "race-suicide" is forced on present-day Americans. Many children-loving home-makers are confronted with the question of the larger justice to their offspring, else no ideals of fatherhood and motherhood, nor yet of the rights of childhood can be maintained. Unfortunately for us as a nation, our present social and economic standards are such that in nearly all cases, the homes are virtually deprived of the fathers; for all the best energy of the honest industrious citizen goes into the well-named struggle for existence, a struggle against the man-made barriers of selfishness. The injustice to children of being deprived of the influence, training, and companionship of their fathers is incalculable. Admirable as the training of women may be, and should be, since today so much of the machinery of education is carried on for their benefit, it cannot be complete save in rare instances of wisdom and devotedness, for the touch of both father and mother is needed in the true home.

Yet what more can the man of family do

## What Our Children Cost Us

under existing conditions than provide for the material needs of his dear ones? And the more education, culture, refinement of nature the present-day father was able to receive in his own home, in quieter, less strenuous times, the more difficult he finds the struggle for existence today, the more of his best life energy he must put into it, and therefore the less he has for the higher duties of fatherhood. Many, many thoughtful devoted wives de-

### SONG OF THE ROSE SAPPHO

Metrical version by Elizabeth Barrett Browning

IF Zeus chose us a king of the flowers in his mirth,  
He would call to the rose, and would royally crown it;  
For the rose, ho, the rose! is the grace of the earth,  
Is the light of the plants that are growing upon it!  
For the rose, ho, the rose! is the eye of the flowers,  
Is the blush of the meadows that feel themselves fair,  
Is the lightning of beauty that strikes through the bowers  
On pale lovers that sit on the glow unaware.  
Ho, the rose breathes of love! ho, the rose lifts the cup  
To the red lips of Cypris invoked for a guest!  
Ho, the rose, having curled its sweet leaves for the world  
Takes delight in the motion its petals keep up,  
As they laugh to the wind as it laughs from the West.

plore this condition that binds their husbands to the slavery of satisfying material needs alone, but they see no escape from the difficulty; yet by acquiescence they increase the exigencies of the situation. Material wants make cogent demands, and husbands and fathers bend every energy to supply them. Thus it is little wonder that the press of two countries is bringing forward seriously the question of "the cost of the child," and reducing it to statistics.

That there is another side to this question, both higher and deeper, is obvious from the

beginning. Do we not owe our children that which cannot be computed in coin, that is not reducible to figures for some statistical table which a newspaper may publish? Are children fully prepared for life when we have given them proper nourishment, suitable clothing, adequate mental equipment and the refining influence of a comfortable home? The parents who do this do much, for think of the vast army of children who are in part or entirely deprived of these their just dues! In view of all that the man and woman of the future must face, these advantages are but tentative.

It is in the home that the strong moral fiber must be woven that will withstand the stretch and strain of circumstance; the perception trained to see and know the truth without and within, while standing unmoved in inward integrity; the inner eye directed to the stars. For, despite all prejudices to the contrary, the most practical inheritance that the well-wishing, thrifty parent can leave to his child is established character and high ideals. Balanced by character, these ideals open up the rich treasure-house of the heart-life with its wealth of love and imagination, the only real and inexhaustible source of happiness. Youth so equipped cannot be made bankrupt by change of fortune. Trials and tribulations will only serve to separate the golden grain from the worthless chaff, and every untoward circumstance will find the man or woman richer in abiding wealth. How often does it happen that loss of fortune utterly bankrupts men and women, leaving them wrecks in heart, mind, and body, miserable derelicts on the sea of life; or sends them to an early grave when they might have lived long lives of usefulness—nay, when it was the more their duty to do so?

The question now arises, "Have we been so prepared for fatherhood and motherhood, or is it so much the heritage of the race, that

we can pass on to our children this finely-forged, invulnerable armor?" With our homes dominated by the money question, forced upon us, as it were, by the exigencies of the economic situation, our young folk too easily take this as the main issue of life, subordinating to it all higher and finer interests; regarding as the end and aim of education the acquiring of as much as possible of this all-powerful "good." What else can they think when they note that it is the corner stone of our social structure; and when they observe that their beloved father works with might and main towards this end; while the smooth or wrinkled brow, calm or irritated nerves of the dear mother, depend on the state of the family exchequer? Is it possible to keep this omnipresent money-question out of the homes, so that the well-spring of our national life need not be tainted by it?

Yes! While a very, very few courageous and devoted men and women, those with a genius for fatherhood and motherhood, have always known the way and have been and are able to maintain the strict autonomy of their home-life, ruling together with wisdom and love, more and more thoughtful parents are finding the broader, deeper way by the light of Theosophy and the royal path of Râja Yoga. By the placing of children in the Râja Yoga School of Lomaland the parents remove them from the old life-stream with its fierce currents of selfishness and materiality, placing them instead where there is the gushing-forth of the well-spring of new life; where, in their youth, the fair qualities of mind, heart, and character may grow and blossom, pure and white as the petals of the Lotus, warm and golden as its heart; where they may learn as sweetly as the birds sing that the law of life is service, and, in the words of more than one Teacher, words often urged upon her students by Katherine Tingley, that "it is more blessed to minister than to be ministered unto."

And the cost of a child, a Râja Yoga child? This is what it costs: the sacrifice of the multiform and subtle forms of selfishness that the parents have absorbed from the old life currents, and which they know have blighted their own lives, preventing them from reaching full fruition. And the reward?—for William Quan Judge says that "the desire for reward is inherent in humanity, and is a reflection of the evolutionary law,"—is the knowledge that all human life will be lightened and sweetened by these young lives that have been enabled to grow strong, straight and beautiful by the sacrifices, the golden transmuted sacrifices of life's lesser and baser things which, gloriously indeed they cost their parents.

A LOMALAND STUDENT AND MOTHER

### "Help Nature and Work With Her"

QUEEN ALEXANDRA of England in the retirement of her Norfolkshire home, it is said, revels in the culture of flowers in Alpine gardens, Italian gardens, wild-flower gardens, each inviting with its distinctive attractions.

"One touch of Nature makes the whole world kin," and to hear of their Queen entering into the pursuits of gardening and even the work of a dairy, intelligently and earnestly, has drawn her people yet closer to her. Gardeners as a class know the delights of their work, when it is followed, not as a fad but with real joy in labor and continued interest; they feel instinctively that its great rewards

Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance?"

Queen Alexandra loves roses especially, and in her gardens are hundreds of varieties with a constant succession of blooms. She not only has the joy of gathering her own roses, violets, and primroses to grace her private rooms at Sandringham, but the deeper joy of having wherewith to give pleasure to others.

With the evolution and growth of a nation the ideas of what is befitting the dignity of monarchy also change. We no longer have to be worked into a frenzy of loyalty by magnificent pageants, nor by lavish expenditure of titles and orders, nor are we now to be held in trembling submission by the tyrannous movements of a despotic hand. Royalty may walk abroad unheralded but it is not the less recognized; for we bend the head in reverence before those qualities and refinements that proclaim the true nobility. Has the day of royalty's power passed as some would have us believe? Is the instinct of reverence beginning to die in men's breasts? Are we not rather, hungrily looking around that we may discover those spirits having a stronger moral state and a truer and deeper

power of thought that we may render homage to them and ask to serve under their banner?

A royalty of this new order is already superseding that royalty of pomps and tyrannies whose day is passed. A Queen whose hours are not considered wasted when passed close to Nature must inspire a purer and nobler womanhood throughout the nation, silently urging all women to turn away from the empty voice of flatterers and pleasure-seekers for the joy of honest work. And that work out-of-doors brings an atmosphere of cheerfulness into the life the women of Lomaland can testify. As soon as day breaks, a happy group of young women may here be seen in their garden aprons with spade and fork, barrow and sieve, beginning the day by putting their garden in order. This early morning work together has a magic power. Moods and preoccupations are quickly chased away, our sympathies are quickened and uplifted. The care we bestow on Nature always redounds to our own gain in some unexpected way and before long these workers find there has crept into their hearts a new insight, a new feeling of the Universal Soul; strange sympathies stir within them for all that lives and from their gentle touch flow undreamed-of results.

There are no roses like those that blossom at Lomaland when they are well cultivated, and Queen Alexandra does not love roses more than do the daughters of Loma Hill.

AN ENGLISH STUDENT IN LOMALAND



Lomaland Photo. and Engraving Dept.

THE MANCHESTER (ENGLAND) ROYAL EXCHANGE

should not be the prerogative of any class, and their respect deepens for any who share its pains and pleasures with them. England's beautiful Queen has endeared herself to the people of her adopted land in many ways, by the personal interest she takes in those around her, by her thoughtfulness and general intelligence, and though last not least by her pure, simple tastes and unaffected love of nature.

The pure delight in having everything perfect of its kind befits the queenly rank and it is a delight we all understand. What a picture of a dairy we can imagine a Queen's to be! immaculately clean, with its bowls of thick cream and golden butter unequaled in the land! Then the delights of a garden—who would exchange these for a round of gaities and entertainments? What joy to walk in a wild-flower garden and find clumps of the early primrose growing round its native tree stump, so pure and luxuriant, protected but undisturbed! rockeries designed to give lodgment to the tiny ferns and rock plants—everywhere design, but Nature's setting followed and the chosen plants left to untrammelled growth!

To enter into the spirit of Nature and delight in the growth of all, placing here, adjusting there, working with Nature and continually reaching forward to the producing of a more and more perfect specimen—is it not a joy? The ancients so declared and by their writings we feel that they knew. Do we not read in an ancient and sacred script: "Help

# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

ONE OF THE AVENUES OF GÖTEBORG, SWEDEN

## Göteborg

WHEN the city of Göteborg, or Gothenburg, as it is known abroad, was established in the first years of the seventeenth century, most of the settlers were Dutch merchants and farmers. In a few years a mighty trading company was formed, making the new city the center of the foreign trade, as it has been ever since. It was from here the New Sweden in America was planned and established in 1631.

The Swedes preserved something of their original simple life longer into historic times than most of even the kindred Teutonic nations. When they opened their borders to the new cycle of trade and industry, it was foreigners who introduced the new course of life, in return receiving great privileges. Thus the Germans governed the trade along the coast for centuries until their power was broken by Gustaf Vasa, when it threatened to become dangerous to the country. They were succeeded by the Dutch. Even the important iron and copper industries were expanded with the help of skilful miners from Germany and Holland. Many Huguenots came from France, spreading their knowledge and skill among the people.

Later on, when England became the center of the world's market, English influence was dominant and is so still in many ways, because of the close ethnic and trade connexions. The English and Scotch families who settled here in the last century, are numerous.

As Stockholm, the capital of Sweden, is

situated where Lake Mälaren joins the sea, and thus lies as the key of the most ancient region of culture in Sweden proper, so Göteborg, the second city of Sweden, takes the same place in regard to Gothia. The plains between Lakes Venern and Vettern are found to be perhaps the first inhabited in Sweden, and the former lake discharges its water by the river at the mouth of which Göteborg lies.

The entrances to the two cities are protected by numerous islands, though of quite different characters. Those off Stockholm are fertile, and form with their countless summer-houses most smiling scenery. The west coast shows naked, wave-beaten rocks, with a green valley here and there. There is a feeling of simple grandness and majesty prevalent in this landscape, and the light-effects of sun and sea add to this feeling. It is as if a mighty stone wall were placed here to protect the land against the attacks of the ocean. VIDAR

## Knighthood

AS you read of the fair knights — and the foul knights, for Froissart tells of both — it cannot but occur to you that somehow it seems harder to be a good knight nowadays than it was then. This is because we have so many more ways of fighting now than in King Edward the Third's time. A good deal of what is really combat nowadays is not called combat. Many struggles, instead of taking the form of the sword and armor, will present themselves to you after a few years

in the following shapes: the strict payment of debts; the utmost delicacy of national honor; the greatest openness of party discussion, and the most respectful courtesy towards political opponents; the purity of the ballot-box; the sacred and liberal guaranty of all rights to all citizens; the holiness of marriage; the lofty contempt for what is small, knowing, and gossipy; and the like.

Nevertheless the same qualities which made a manful fighter then make one now. To speak the very truth; to perform a promise to the uttermost; to reverence all women; to maintain right and honesty; to help the weak; to treat high and low with courtesy; to be constant to one love; to be fair to a bitter foe; to despise luxury; to preserve simplicity, modesty, and gentleness in heart and bearing: this was in the oath of the young knight who took the stroke upon him in the fourteenth century, and this is still the way to win love and glory in the nineteenth. (From the Introduction to Sidney Lanier's *Boy's Froissart*.)

HOWEVER strange it may well seem, to do one's duty will make any one conceited who only does it sometimes. Those who do it always would as soon think of being conceited about eating their dinner as about doing their duty. What honest boy would pride himself on not picking pockets? A thief who was trying to reform would. To be conceited about doing one's duty is then a sign of how little one does it.—George Macdonald







# THE CHILDREN'S HOUR

## The Two Neighbors

**I**N a place called Child, once lived two old neighbors. Mr. I. Can't had been lame in his legs as long as anyone could remember, and on that account he very seldom went out. Mr. I. Won't was strong and robust and could easily have carried Mr. I. Can't on his shoulders, but he never offered to do it. He had his own reason for this, sly old fox that he was!

Being of a very selfish nature he had never been seen to do a helpful deed, and so he was feared and disliked by everyone. No one would have anything to do with him. "Clever as I am, I can easily fool them," said he, and ran quickly over the bridge called Tongue out through the Mouth gate which stood open.

As soon as he met anyone he started to limp pitifully, telling them that his name was I. Can't. As the real Mr. I. Can't was so seldom seen people were easily fooled and gave Mr. I. Won't what he wanted.

Things went on like this for a long time, and Mr. I. Won't grew rich and fat.

"Too bad to have that old Mr. I. Can't go begging about here all the time," said the people, "but what can we do, lame as he is? It is encouraging though, to see how the selfish brute, Mr. I. Won't, is reforming and staying at home. He must have been touched when we tried to teach him a lesson."

So it happened that one day as Mr. I. Won't limped out as usual, he met a Râja Yoga girl.

"I am Mr. I. Can't! Please have pity on a poor lame man," he drawled out in a miserable voice. How baffled he felt when she looked him right in the face and said:

"I know you! You are Mr. I. Won't. When you come here, use your right name. Now, as a penance for your falsehood, you are to use your strength in doing my bidding. You are to stand on guard at my gate, and whenever anyone comes to call me to do wrong you are to attack them with your club."

"If you behave well you will be given a healing salve; with this you may go to your old neighbor, I. Can't, and cure his lameness, thus paying the wrong that you have done to him. Go to your post!" YLVA

## A Letter from Pinar Del Rio

LA ACADEMIA RÂJA YOGA

Pinar del Rio, Dec. 14, 1907.

Dear Mrs. Tingley:

We hope that you are now safe at Point Loma, and that you will have a very happy Christmas. We are sure the Râja Yoga children are preparing a great welcome for you. We wish we were there to greet you with them.

Let us tell you what we are going to do for the poor children in this city. Some of the girls are making dresses for poor children, and every child in the school will bring something. Some will bring their toys. The day before Christmas the children will bring food, and on Christmas Eve we shall send these things to many poor people. Our friend



Lomaland Photo. and Engraving Dept.

MAILING A LETTER, CHINATOWN,  
SAN FRANCISCO

## WRITTEN IN MARCH

William Wordsworth

**T**HE cock is crowing,  
The stream is flowing,  
The small birds twitter,  
The lake doth glitter,  
The green field sleeps in the sun;  
The oldest and the youngest  
Are at work with the strongest;  
The cattle are grazing,  
Their heads never raising;  
They are forty feeding like one!  
Like an army defeated  
The snow hath retreated,  
And now doth fare ill  
On the top of the bare hill;  
The Ploughboy is whooping—anon—anon:  
There's joy on the mountains;  
There's life in the fountains;  
Small clouds are sailing,  
Blue sky prevailing;  
The rain is over and gone.

Sr. Rodríguez Acosta has given us the names of some poor people who have nothing, but work hard. We hope these poor people will receive something more than food and clothing, and that we can make them feel some of the joy of Râja Yoga.

The little children have written a letter to Santa Claus inviting him to come here this year to distribute some of the things that we have made for our parents, but they have not yet received an answer and so we do not know if he will come or not. As Santa Claus is so big and as when he comes he will bring probably his two sons, the little children have invited him to the patio instead of the house.

We wish to see you soon, and we hope you will come to us with the New Year. We hope you are quite well now, and that the New Year will be the happiest of all for you and Râja Yoga.

THE GIRLS' LEAGUE

## Old Cap. Dinsmore

**"O**LD Cap. Dinsmore" was one of the heroes of the pioneer days of beautiful Santa Barbara. How old he was or where he was born I never learned, but he must have been well advanced in years when we first met, for he already had the saving of several lives to his credit.

The first time I saw him he came bounding into our yard, with all the school children behind him, wagging his bushy tail and barking a hearty welcome to me, his new neighbor; for Americans were few in those early days in California.

On Saturday afternoons all the neighbors for miles around gathered at the sea shore to bathe. Cap. was always there and at the head of the life-saving service. Many were the venturesome children or exhausted men or women whom Cap. pulled out of the surf.

But the bravest of his deeds was saving his master from the clutches of a grizzly bear. Mr. Dinsmore was well-nigh torn to pieces when Cap. pulled the bear off. Then Mr. Dinsmore saved Cap. The battle raged furiously, but finally the bear was killed, and Cap. lived to be the guardian of the children for many years.

Though he has been dead some thirty years or more, few names of those pioneer days have been so loved and respected, or recall more tender memories than his; for he always thought first of the children and last of himself.

"Old Cap. Dinsmore," you see, was old Col. Dinsmore's great Newfoundland dog. T.

## A Swedish Tale

**T**HREE peasants went to dig in a mountain for a treasure which was reported to be buried there. The mountain sprites tried by threats and in all kinds of ways to frighten them away; but the peasants knew that as long as they showed no fear the sprites were powerless to harm them. So they dug away without heeding the sprites. At last the sprites, by enchantments, caused a scaffold to be erected, and suddenly cried out: "Let us hang the man with the red shirt first."

The peasant who wore the red shirt, for a moment was thrown off guard, and forgetting his companions and all save the threatened danger to himself, took to his heels and ran as fast as ever he could go, which act so frightened his companions that they ran after him. The sprites had won the victory because one man succumbed to fear. OLGA

A LADY in New York has invented a bird piano. It is for use in teaching canaries to sing, instead of a flute or whistle. Music boxes are often used for this purpose also, but as they play the tunes too rapidly for the birds to keep up with them, this lady who loves music and loves birds as well, has invented a tiny piano in which the tones are made by little hammers striking on silver wires. Of course the tunes have to be played very often before a canary can learn to sing. P. R.



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS  
Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
February the 23d, 1908

Total number of hours sunshine recorded during JANUARY 155.  
Possible sunshine, 319. Percentage, 49. Average number of hours per day, 5.01 (decimal notation). Observations taken at 8 a. m., Pacific Time.

FEB.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
17	29.775	61	48	49	49	0.00	SE	4
18	29.793	59	47	52	47	0.00	E	4
19	29.715	63	53	56	46	0.00	SE	2
20	29.717	63	54	55	52	trace	W	6
21	29.896	58	48	52	48	0.00	E	2
22	29.923	61	48	51	50	0.16	SE	5
23	29.893	59	50	51	51	0.02	E	2

## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

**ENGLAND AND IRELAND** — Theosophical Book Co., 18 Bartlett's Bldg., Holborn Circus, LONDON, E. C., England

**GERMANY** — J. Th. Heller, ob. Turnstrasse, 3, NÜRNBERG

**SWEDEN** — Universella Bröderskapets Förlag, Barnhusgatan, 10, STOCKHOLM

**HOLLAND** — Louis F. Schudel, Hollandia-Drukkerij, BAARN.

**AUSTRALIA** — Willans & Williams, 16 Carrington St., WYNDY, N. S. W.

**CUBA** — H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

**MEXICO** — Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical  
Propaganda League, Point Loma .05

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BHAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East.  
American edition; pocket size; morocco, gilt edges 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) .15

DEVACHAN; or the Heavenworld (H. Coryn) .05

ECHOES FROM THE ORIENT; a broad Outline of Theosophical Doctrine. By William  
Q. Judge. New Point Loma Edition. Sm. 8vo, cloth, .50

21 valued articles, giving a broad outline of Theosophical doctrines, written for  
the newspaper reading public .25

EPITOME OF THEOSOPHICAL TEACHINGS, AN. (W. Q. Judge); 40 pages. .15

FREEMASONRY AND JESUITRY. The Pith and Marrow of the Closing and Coming Century  
and Related Position of (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00.

KATHERINE TINGLEY, Humanity's Friend; A VISIT TO KATHERINE TINGLEY (by John  
Hubert Greusel); A STUDY OF RAYA YOGA AT POINT LOMA (Reprint from the  
San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet  
of 50 pages, published by the Woman's Theosophical Propaganda League, Point  
Loma .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335)  
Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from  
NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

ISIS UNVEILED, by H. P. Blavatsky. 2 vols., royal 8vo, about 1500 pages; cloth; with  
portrait of the author. New Point Loma Edition, with a preface. Postpaid, 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary  
and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo,  
cloth, 400 pages. Postpaid, 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the  
*Los Angeles Saturday Post*, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author-  
itative rules for treading the path of a higher life. New Point Loma Edition,  
pocket size edition of this classic, embossed paper. .25

MYSTERIES OF ANTIQUITY (G. de Purucker) .05

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her  
pupils. Square 8vo, cloth, 2.00

A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, .15

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Machell. A collection  
of the weirdest tales ever written down by any mortal. Cloth .60

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by  
H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo.,  
about 1500 pages; cloth. Postage prepaid. 10.00

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky.  
YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75

**GREEK SYMPOSIA**, as performed by Students of the Isis League of Music and  
Drama, under the direction of Katherine Tingley. Already published (fully pro-  
tected by copyright):

1 THE WISDOM OF HYPATIA .15

2 A PROMISE .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS.  
Ten Pamphlets, issued serially; Scripts, each .25

Subscription 1.50

Already published:

SCRIPT 1 — Contents: The Relation of Universal Brotherhood to Christianity —  
No Man Can Serve Two Masters — In this Place is a Greater Thing

SCRIPT 2 — Contents: A Vision of Judgment — The "Woes" of the Prophets —  
The Great Victory — Fragment; from Bhagavad Gita — Co-Heirs with Christ —  
Jesus the Man (the only known personal description)

SCRIPT 3 — Contents: The Lesson of Israel's History — The Man Born Blind —  
Man's Divinity and Perfectibility — The Everlasting Covenant — The Mysteries  
of the Kingdom of Heaven — The Burden of the Lord

SCRIPT 4 — Contents: Reincarnation in the Bible — The Mysteries of the King-  
dom of Heaven — The Temple of God — The Heart Doctrine — The Money-  
Changers in the Temple

SCRIPT 5 — Contents: Egypt and Prehistoric America — Theoretical and Practical  
Theosophy — Death, One of the Crowning Victories of Human Life — Reliance  
on the Law — Led by the Spirit of God

SCRIPT 6 — Contents: Education through Illusion to Truth — Astronomy in the  
Light of Ancient Wisdom — Occultism and Magic — Resurrection

SCRIPT 7 — Contents: Theosophy and Islam, a word concerning Sufism —  
Archaeology in the Light of Theosophy — Man, a Spiritual Builder

**OCCULTISM, STUDIES IN.** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50

VOL. 1 — Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

VOL. 2 — Hypnotism. Black Magic in Science. Signs of the Times. .35

VOL. 3 — Psychic and Noetic Action .35

VOL. 4 — Cosmic Mind. Dual Aspect of Wisdom .35

VOL. 5 — Esoteric Character of the Gospels .35

VOL. 6 — Astral Bodies; Constitution of the Inner Man .35

**THEOSOPHICAL MANUALS**, Elementary Handbooks for Students.

Bound in cloth, 16mo, price, each .35

Now Ready.

No. 1. ELEMENTARY THEOSOPHY.

No. 2. THE SEVEN PRINCIPLES OF MAN.

No. 3. KARMA.

No. 4. REINCARNATION.

No. 5. MAN AFTER DEATH.

No. 6. KAMALOKA AND DEVACHAN.

No. 7. THE DOCTRINE OF CYCLES.

No. 8. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.

No. 9. THE ASTRAL LIGHT.

No. 10. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSFERENCE.

No. 11. THE ANGEL AND THE DEMON (2 vols., 35c. each)

No. 12. THE FLAME AND THE CLAY.

No. 13. ON GOD AND PRAYER.

No. 14. THEOSOPHY: THE MOTHER OF RELIGIONS.

No. 15. TEACHERS AND THEIR DISCIPLES.

No. 16. FROM CRYPT TO PRONAOS; an Essay on the Rise and Fall of Dogma.

No. 17. EARTH: Its Parentage; its Rounds and its Races.

No. 18. SONS OF THE FIREMIST; a Study of Man.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1 — THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2 — THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*

No. 3 — MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4 — THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOWLAND.

Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL. *The Path — Parsifal —*

*The Prodigal — The Bard — The Light of the Coming Day — Twist Priest*

*and Profligate — The Hour of Despair — The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c.; mounted .75

PATH MAGAZINE, THE — Vol. ix ('94-'5), Vol. x ('95-'6), each 2.00

PATH MAGAZINE, THE — Index to Vols. i to viii; cloth .50

PATH MAGAZINE, THE — Back numbers; each .20

SEARCHLIGHT, No. 6 — Full report of the Great Debate on Theosophy and Christ-  
ianity held at Fisher Opera House, San Diego, Cal., September and October,  
1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE .20

UNIVERSAL BROTHERHOOD PATH .20

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangi (R. N.) .50

2 THE COMING OF THE KING (Machell); cloth, gilt edges .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG — "The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50

EPÍTOPE DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. 30 copias, \$1.00; 100 copias, \$3.00 .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

LUZ EN EL SENDERO (M. C.) con Comentarios paper .35

RESEÑA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to  
the respective Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

AN IHREN FRÜCHTEN SOLLT IHR SIE ERKENNEN. — WER IST EIN THEOSOPH? — WAS  
THEOSOPHIE ÜBER MÄNCHEN PUNKTE LEHRT UND WAS SIE WEDER LEHRT NOCH BILLIGT.

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

## IN DUTCH

DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OORZAKEN DER THEOSOPHIE (door W. Q. Judge)

DE MYSTERIEN DER OUDHEID, door G. de Purucker.

(Vertaling uit *The New Century Path*, overdruk van de *Nieuwe Eeuw*, No. 12)

DE RIDDER VAN KEIZER ARTHUR — Een Verhaal voor Kinderen, door Ceinnyd Mornis.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

HET LEBEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (Leerling). pp. 42.

KATHERINE TINGLEY, DE AUTOCRAAT (De Geheimen van de Leer van het Hart)

LICHT OP HET PAD (door M. C.) Bound in morocco or paper .

PIT EN MERG, uit sommige Heilige Geschriften, 1<sup>o</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

meers dan de Tempel. Een Geslacht des Oordeels. De Mensch Jezus.

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE ERUW, en de daarmee in betrekking

staande positie van Vrijmetselarij en Jesuitisme, door Rameses

## IN SWEDISH

ASIENS LJUS (Sir Edwin Arnold). Bound and Unbound.

BHAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL TEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI af H. P. Blavatsky } Prices according to size

" " Katherine Tingley }

HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (lefnadsteckning)

LJUS PÅ VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

MYSTERIES OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

NEW CENTURY PATH (selected articles) 52 nr.

NEW CENTURY PATH — Raja Yoga Nr. md 122 ill.

ÖPNING I KONCENTRATION (William Q. Judge)

SAMTAL I OCCULTISM (William Q. Judge)

STJÄRNAN SÄG OCH POEMSAML. (Recommended)

STUDIEN ÖFVER BHAGAVAD GITA (126 sidor) (William Q. Judge)

TEOSOFI FÖR UNGDOM

TYSTADENS RÖST (H. P. Blavatsky)

TEOSOFI OCH KRISTENDOM, Gemåle till Prof. Pfannenstill (Dr. G. Zander och F. Kellberg)

DEVACHAN (William Q. Judge)

MÄNNISKOLIVETS TRENN PLAN, med flera } (William Q. Judge)

OM OCCULTA KRAFTER OCH DERAS FÖRÄRFVANDE; } (William Q. Judge)

NÄGRA TANKAR OM KARMA, med flera. } (William Q. Judge)

KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN } (William Q. Judge)

DÖDSSTRÄFFET I TEOSOFISK BELYSNING, med flera } (William Q. Judge)

Etc. Etc. Etc.

## PERIODICALS

**INTERNATIONAL THEOSOPHICAL CHRONICLE.** Illustrated. Yearly

subscription, postpaid 1.60

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The

Theosophical Publishing Co., Point Loma, California.

**THEOSOPHIA.** Yearly subscription. 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden,

or to The Theosophical Publishing Co., Point Loma.

**UNIVERSE BRÜDERSCHAFT.** Illustrated. Yearly subscription, postpaid. 1.45

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,

Germany; or to The Theosophical Publishing Co., Point Loma, California.

**LOTUS-KNOPPEN.** Yearly subscription postpaid .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma.

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration.

All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-  
itarian work. All who assist in this work are directly helping the great cause of Humanity.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

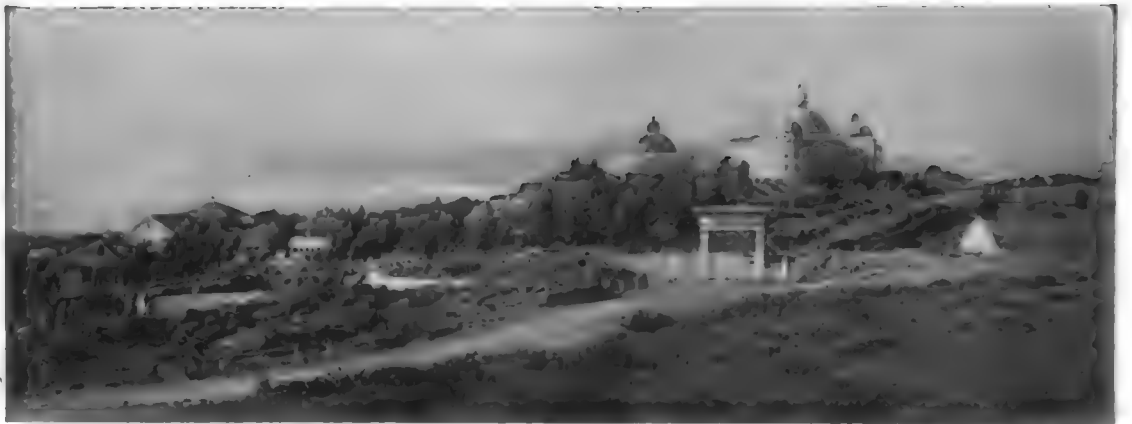
between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS

THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS

RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA

THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE

KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA

CAPITAL PUNISHMENT

THE DEATH FARCE

THEOSOPHY AND SCIENCE

THEOSOPHY FOR THE YOUNG

HUMAN LIMITATIONS

THEOSOPHICAL SIGN-POSTS

LIGHT ON "THE WAY"

POINT LOMA AND ITS LEGEND

THE PILLAR OF THE WORLD

THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

**The THEOSOPHICAL PUBLISHING CO., Point Loma, California**

PRICE 25 CENTS PER PAMPHLET

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba **H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED

# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

MARCH 8, 1908

No. 18

COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 18

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>
Evolution
The Pro and Con of South American Progress
A Prayer Translated
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>
An Agnostic's Search
The Hidden Element
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>
Ancient Culture West of Gothland (illustrated)
Dinosaurs in Africa
Mammoth Hide Found in Alaska
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>
The Soul of Matter
Singing Sands
Reincarnating Chemistry
Another Elixir
The Third Eye
<b>Page 7 — NATURE STUDIES</b>
La Grande Dune, Arcachon, France (illustr'd)
Limburg, Holland (illustrated)
Underground Realms in Canada
A New National Redwood Grove
Spiritual Blindness
<b>Pages 8, 9 — STUDENT'S PATH, ETC.</b>
Morality a Theosophical Necessity
Simplicity
Friends in Counsel
Theosophical Forum
Reincarnation
<b>Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>
Some Assorted Clerical Opinions on Christianity
Wishes
<b>Page 11 — THEOSOPHICAL FORUM, ISIS THEATER</b>
Last Sunday Evening at Isis Theater
Inauguration of New Activity at Isis Theater
<b>Page 12 — GENERAL</b>
Scientific Spook-Hunting
On Mental and Other Clocks
Italy Lays Claim to the Vatican
"They'll be Tanned and We'll be Singing"
<b>Page 13 — ART, MUSIC, LITERATURE &amp; DRAMA</b>
News Letter from a Recent Visitor to Point Loma (with illustration)
Mistral, the Poet of Provence
Holger Drachmann, the Danish Poet
<b>Pages 14, 15 — WOMAN'S WORK</b>
The Times we Live in
Impressions of a New Member at Lomaland
What Will and Work Can Do
"Peter's Gallery," in the St. Petersburg Academy of Fine Arts (illustration)
<b>Page 16 — OUR YOUNG FOLK</b>
The Fortunate Isles (verse)
Tangier
Snake Charmers, Tangier, Morocco (illustration)
<b>Page 17 — CHILDREN'S HOUR</b>
The Messengers of the Gods
The Man from Japan and His Elephant (ill.)
Two Brown Babies
Jumbo at Point Loma
<b>Pages 18, 19, 20 —</b>
Meteorological Table; Advertisements; Book List

## Evolution

THE word "Evolution" is rather hard to define satisfactorily; it is used in different senses. Its etymological sense is the manifesting or unfolding of something that has previously existed in germ. It is used in modern philosophy to mean the principle that all living forms in the universe are successive links in a scale of derivation from the simplest primal forms. The doctrine is as old as thought. Beginning from the close of the Seventeenth century in Europe, several lines of investigation converged into more or less definite ideas as to the application of this principle to biology; and in the Nineteenth century, Wallace, Darwin, and other allied thinkers, crystallized these ideas into what is known as the modern doctrine of evolution.

The word Evolution may be considered as (1) concerned merely with a description of facts observed in the chain of life, or (2) as suggesting theories as to the process by which evolution, or development, takes place.

## The Greatness of Evolution According to Theosophy

In considering the attitude of Theosophy towards Evolution, we have to be very careful as to the meaning of the word; for while Theosophy may admit the principle, it can not endorse all that may be put forward under the name. H. P. Blavatsky says:

We have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years.

Yet it should be pointed out that there are differences which are radical between Darwinian evolutionism and the Theosophic teaching of progressive unfoldment.

The re-announcement of Evolution last century, so far as it implied a recognition that all life proceeds by orderly and intelligent law, was a great emancipation from the shackles of narrow theological thought. But it brought with it many ideas calculated to fetter thought in other ways. The purely biological aspect of the question claimed disproportionate attention, to the exclusion of other aspects which would have given a more balanced and comprehensive view. Again, the scientists were too hasty in constructing their theories on the basis of (relatively) a few facts, thus making the theories too narrow, and then trying to force other facts to accommodate themselves to these too narrow theories.

## Universal Theories on Scanty Data

The attempt to give a complete explanation by physical science alone will therefore be

abortive and lead to errors. To give a complete explanation of the processes by which development proceeds would require that we should extend our science to planes of nature beyond the physical. This is a complicated subject, but some hints have been given by H. P. Blavatsky and W. Q. Judge, who explain that the astral models which enter the physical forms are modified in the astral stage of existence which precedes the physical.

The doctrine of Evolution is so great and important a truth that if mixed up with the very limited ideas of physical science, it is likely to cause equally great and important errors. And when it is considered that science

## Evolution Must Have a Purpose

knows merely the most external phenomena of nature — those which are perceptible to the physical senses — and is in the dark about what lies beyond, it will be easy to see that the chances of mistake are great. We see germs springing up into life and evolving into complex organisms, but we do not see where they come from. That great invisible substratum of nature, from which all life so mysteriously wells up, is an unknown country for modern science. Yet the mental and psychic life of animals, and indeed of other organisms, must be at least as important as the merely physical life.

Theosophy teaches that every organism is the instrument of a soul which is passing through its evolution, gradually acquiring more powers and learning to manifest more of the attributes of the One Life of which it is a spark. Hence it inculcates the duties which man has towards all creation, in helping on its progress, and in recognizing that every living soul is destined to mount upwards in the scale of evolution.

## A Harmony of Balanced Forces

The evolution of Man is a very complex process; and its complete study requires the study, not only of his physical evolution, but of his psychic evolution, and of his mental evolution, and of his spiritual evolution. Man is the converging point of a number of distinct lines of evolution, not the culmination of a single line.

As the tendency of a thing which has a growing spirit in it is to pass on to higher forms, so the tendency of a thing in which the life-spirit is fading out is to degenerate. So the question for Man is whether he will allow himself to degenerate or whether he will pass on. If he is to leave himself to the animal forces of his lower nature, it may well be that, in his next incarnation, he will find himself encumbered by a grosser form (though

not an animal form—the idea that a man can ever become an animal being a superstition). But Man should remember that in him are manifest, not only the animal forces, but the higher potencies of mind and will; and that his duty is to promote evolution and growth in himself and all with which he comes in contact. His aim is to render the physical a fit instrument and home of the spiritual.

We regard too much the outer garb of nature and forget the more real life within. We need to study more the minds of men and animals and the intelligence that underlies all nature. T.

## The Pro and Con of South American Progress

A VIVID account, by Mr. Alfred Sears, in the *Popular Science Monthly*, of the progress of the South and Central American Republics, a progress exemplified by the recent Arbitration Treaty into which five of them have entered, pictures the forces *pro* and *con* as practically Masonry and Clericalism. He says:

Masonry is making great strides in all the republics since the establishment of the new Kingdom of Italy, which has been a lesson in method to the advocates of liberty of opinion, who have learned its value in freeing them from the espionage of those who mold and bind the shackles of thought. Its adherents are everywhere the advocates of the separation of church and state. Visible progress towards this desirable end is slow, but as sure as the irresistible march of time.

Then taking the case of Peru as exemplifying what is going on with more or less speed in all the other states, he tells a story which gives a better view of the two forces at work than any amount of other description:

Probably the story of the priest, Francisco Pablo de Vigil, D.D. of Lima, is the most conspicuous illustration of the condition of life in its relation to the features here treated that can be presented in one single biography. This distinguished theologian, scholar and statesman, was excommunicated from his church because he refused to accept the dogma of papal infallibility. Notwithstanding his expulsion, he continued to wear the ecclesiastical garb and the tonsure and to attend the functions of the church, occupying a seat among the laity. He had warm friends and sympathizers among the lower clergy, but could not receive absolution after confession, since he refused to renounce his error. The national government, recognizing his purity of character, his high degree of scholarship and devotion to liberty of thought, placed him in charge of the national museum, which is a great educational institution of Lima, and brought him into close intellectual contact with the students of the university, so that in this position he had the largest field he had ever yet possessed for influencing the growing mind of the nation. While occupying this station, he died. His death and funeral were as full of interest to the world of thought as his life had been. A personal friend in the priesthood attended him in the last hour and received his confession, but had been expressly forbidden to give him absolution, unless he renounced his error. His confessor relates that he was weeping as he knelt by the bedside of his dying friend, who laid his hand tenderly upon his head and said, "Don't weep for me dear brother, but for the archbishop, whom you but obey; I am going before a greater judge than he." The body was refused admission to the church of La Merced for the ordinary requiem mass, and the clergy also refused the certificate required for

burial in the "Panteón general," which, while "consecrated," is the property of the municipality. This body, immediately, by municipal ordinance, authorized the interment of the body of Dr. Vigil within its consecrated grounds. When the body was brought from the house to be laid in the hearse awaiting its reception, a body of students stepped forward and took it upon their shoulders, bearing it reverently to the chapel of the cemetery.

But now, another surprise awaited the wondering public. As the funeral cortège moved along the streets of the city, processions of Free Masons in full regalia poured from the side streets and followed the train. On reaching the chapel, Masons took charge and conducted the burial service, in the name of human liberty; and in the chapel, which had been consecrated by the church, but was owned by the municipality. The same Order conducted the ceremonies at the grave, with the solemn earnestness of men who understood the act to be a declaration of independence against ecclesiastical tyranny. The higher clergy beheld the act with fear and indignation, while the priests smiled solemnly to see their bishop defied in his own capital. None of them had dreamed that a Masonic Lodge existed in their midst; today the handsomest, best built, and most modern structure in the commercial city of Callao is the Masonic Temple.

Since then the city of Tacna, capital of a southern department of Perú, has erected a fine marble monument to the memory of Dr. Pablo Francisco De Vigil, who was a native son of that town.

This entire episode, in its defiance of the clergy, illustrates the longing for liberty in the better classes of Latin America. But, in all these republics, there is more liberty of conscience than is allowed by the written law which, often angrily cited by the clergy, finds itself in such antagonism to the higher law of the popular conscience, that the courts of ultimate authority manage to fail of finding it in the statute books, written as it is under the unwritten decrees of an advancing civilization.

Clericalism is in fact waning swiftly, knows it, and does what is possible, to get its own worst features a little out of sight:

The clerical apprehension of approaching danger is shown in various attempts to hide or destroy ancient insignia of idolatrous superstition; thus, witness on the façade of the church of La Merced in Lima, the capital of Perú, there existed up to a few years ago the following inscription upon a fillet over the grand portal, *Indulgencia, plenaria, cuotidiana, perpetua, por los vivos y los difuntos*. [Indulgence, plenary, daily, perpetual, for both living and dead.]

Once the people placed the church first, the state after. Now the order is reversed:

A half-century ago, the priest in blessing the national troops in Costa Rica walked over the abased national flag to sprinkle it and the troops with holy water. Today the flag is laid reverently upon a table and the priest walks round it in the performance of the ceremony.

The writer says:

It is contact with the Saxon world, that is stimulating the Latin factor of it to shake off the yoke of that ecclesiasticism which has debauched and, in every moral, intellectual, and spiritual sense, degraded the masses to be the scum of the world's populations. C.

## A Prayer Translated

THE historical old lady who wanted no revised version of the Bible "because the vigorous Saxon of King David was good enough for her," probably never heard of the "little white seal" which it is said

the worthy Laplander is compelled to substitute for the "Lamb" of God, if he would obtain any approach to an understanding of the New Testament which the missionary brings him.

And yet such a translation into the vernacular idea does give a shock to the iron-bound literal translation of the Hebrew Scriptures which obtained so largely but a generation or two ago. And the fact that it was possible to "revise" the Bible made a breach in the infallibility of the letter that has never ceased widening. Finally, no doubt, the Christian world will find no great difficulty in foregoing the obvious errors and forgeries which abound in the translated volume, and will take a broader view of the oriental imagery and style than western dogmatism has been willing to allow.

The effect of translation is bound to be destructive, and a further translation from the version will not fail to show a falling away from the original idea which makes one wonder just what is the difference of idea as to the Christian religion between the various nations of the world from Samoa to Alaska, from India to Peru.

A little study of such a second-remove translation is afforded by a glance at the "Lord's Prayer" in Chinook, the Indian hybrid trade language of the Pacific Coast from California to Alaska, the *lingua franca* of perhaps a million people. A more free translation is quite approximate to the English version, but one wonders if the latter would seem as strange to one of the old writers of the Greek, or to one of the old Hebrew members of the early church?

Nesika papa klaksta mit-	Our papa who sits down
lite	in the up above, good in
kopa saghalie, kloshe	our
kopa nesika	mind your name; good
tumtum mika nem; klo-	you
she mika	chief among all people.
tyee kopa konaway tili-	Good your tumtum
cunt;	(mind, will, opinion)
kloshe mika tumtum ko-	in this country,
pa illahie,	(the earth)
kahkwa kopa saghalie.	as in the up above.
Potlatch konaway sun	Give every day our food
nesika muckamuck.	(grub).
Spose nesika mamook	'Spose we do bad,
masachie	
wake nika liyas solleks,	not you (be) big angry,
pe spose	but 'spose
klaska masachie, kopa	they (another) bad to
nesika wake	us, not we
solleks kopa klaska.	angry to them.
Mahsh siah kopa nesika	Send away from us all
konaway masachie.	bad.
Kloshe kahkwa.	Good so.
	STUDENT

WHERE reigns the true impulse to meditation, not merely to think such or another thought, there also is progress. Many men of learning are without this impulse. They have learned to reason and conclude, as a shoemaker makes shoes, never reaching the parent idea, never troubling to find the root of thoughts. Nevertheless there is no other way to safety. With many this impulse only lasts a certain time. It lessens, often with the passing years, often also with the invention of a system which they have only sought in order to place themselves above the trouble of meditation.—*Novalis* (translation)



## Some Views on XXth Century Problems

### An Agnostic's Search

SUPPOSE a man took a lantern to look for a sound or studied Euclid in order to see whether he was warranted in believing that he loved his mother? No sound is discovered and even the forty-seventh proposition fails to give him the warrant of which he is in search. He therefore concludes that there may quite possibly be no sound and no love, but that he will nevertheless perhaps be justified in living as though he *had* heard one and still felt the other.

In a recent work Professor Earl Barnes, writing from an agnostic standpoint, inquires what warrant there may be for a spiritual conception of the universe and man. Is man an ego or only a stream of states of feeling? Is there God? Is there immortality? Is there even an external universe at all?

Beginning with the first question, we find, says the Professor, that "the self eludes us. We can find sensations and then more sensations, until, like Hume, we are driven to declare that the stream of consciousness is all that exists."

Another professor, pragmatist and psychologist, has also declared his inability to find, *by the methods of natural history*, any central self, distinct from the stream of his consciousness. He forgot to ask himself who it was, or what it was, that was examining the "stream." He stood on the shore, examined the flowing water, naturally failed to see himself disporting therein, and then decided that himself did not exist.

Is there a universe apart from our perceptions of it? The question is illegitimate because it cannot be made to have any meaning; and it is unscientific. It is unscientific because science knows now that every atom in the universe is bonded to every other by various force relationships—for instance, attracts every other. Some atoms—for example those of the furniture of my room and of the scenery out of the window—very vividly appeal to me; some—for example those that compose Sirius—very faintly. But every atom in the whole universe makes *some* appeal to me, is a minute—however minute—element in the inextricable complex of sensation. I only recognize, and think of, the few sensations or feelings that are relatively strong and that specially appeal to one of the five senses. But the keyboard of sensation has more than five keys, though we have no name as yet for the others. Some people, for example, become aware of it when a strong magnet is brought into the room. We stand therefore linked by sensation to the whole universe, though we only sort out from the complex, five of its strands and only the very vivid ones among them.

Our consciousness, in fact, extends to the boundaries of the universe, and there is no "outside." A better way of saying the same thing would be that the whole universe is a consciousness, or a whole of consciousnesses, able to make, and making, appeal to our consciousness *because of community of nature*.

The appeal is faint, and unrecognized, or vivid.

And as we do not *recognize* the whole in its extent, no more do we in its intent. Molecules, when massed, awake the sensation of touch. But they are also self-luminous and sonorous and a thousand other things for which we have no name because they have never yet awakened enough sensation for *recognition*. And even a molecule has its own special secret of being, a secret that is one because we do not *consciously* take it, not because it is not given.

The Professor concludes that a reasonable faith is the best we can manage about these things, about God and immortality:

There may be no universe to fit my modes of thinking and feeling; but beliefs that accord with those modes are for me necessary and respectable. And if one will go further and admit that this is a sane and orderly universe then there seems increased reason for believing in realities that fit the most persistent longings and beliefs of humanity.

God and selfhood and immortality cannot be physically proved, but they can become subjective certainties for those who do not depend solely upon lanterns and Euclids and test-tubes in their search. The path into nature, to God and to immortality, is found by search of one's own inner being, of the diviner selfhood. It must first be followed inward to the center of our own being, beyond sensation and even beyond thought. Full self-recognition is the beginning of real life and the end of perplexities. We have to transcend the cultivated arrogance of our own minds, which claim that what they do not know is not knowable. They must not preside but *record*.

STUDENT

### The Hidden Element

A LONDON suburb has put up a stone memorial to a dog that was gradually vivisected to death in a London hospital, the process of killing it occupying several months. A number of operators took part and perhaps so many cooks spoiled the privacy of the broth.

The case has excited unusual attention owing to the necessity of protecting the monument against gangs of irate medical students who feel that one of the sacred rights of their profession is in danger.

It is this fact that should stimulate the public to a little thinking. In two or three years they, their wives and their little children will be the patients of those same students, by that time qualified practitioners and already advocates of vivisection.

There is an element in human nature which is wholly undealt with in current psychology, the element of blood-lust, torture-lust. Those who go to see prize-fights and bull-fights are under its sway, though they may think they go merely to see skill and "science." No such self-excuse was possible for those who used to go and see public executions. The infernal element was covered by no rag of respectable excuse. The people wanted to see death.

That this element, whilst *in*, is not exactly a *part* of human nature, is shown by the fact that at the same moment the onlookers gloated over the execution and were horrified. It inspires some of the worst crimes of torture and mutilation, the criminal being often revolted by his crime while he commits it. England has just been wondering at a case of prolonged and purposeless cruelty to some children, the criminal here being a woman. The thing of which we speak had come to occupy the whole field of her consciousness, altogether ousting her better elements.

When that happens in an extreme degree, nothing whatever that can be called human being left, phenomena like "Jack the Ripper" result. When it happens as one phase of an oscillation, we have a case of Jekyll and Hyde.

Itself essentially irrational, it is capable of co-operating with something higher. Those who attend a bull-fight, for example, do also enjoy the scenic display and the swift skill of the toreadors. The vivisector also gratifies his love of knowledge and his ambition. He may not be aware that anything else is active as his motor. But in however slight a degree he has opened a channel between this thing and his mind, and it may be relied upon to press that channel into wider and wider patency. As it does so, ever pressing, to that extent the higher nature must go. It may have to go entirely, leaving nothing but ambition and curiosity to represent the departed humanity of the man. The work of some vivisectors shows that they have reached this point.

That may not be true, probably was not true, of any of the operators on the unhappy dog; still less of the students who tried to destroy the memorial. But the impulse to vivisection always has the cordial backing of the blood elemental; it is always present, pressing for more. The anti-human element has been let into consciousness.

Do we want such a consciousness by the bedside of the sick? Do we not want more than anything else that the consciousness of the physician should be of the highest order, incapable of the slightest prompting from below? And this, not only on general grounds, but because it is from the higher nature that come those flashes of genius and intuition which may mean the salvation of an apparently hopeless case of sickness.

It is also the higher nature which radiates the something that renders the mere presence of some doctors curative. They may only know that they wish well to the patient, but in such men this wish is power.

No such feats are possible to the vivisector. His consciousness has been blunted; the more delicate operations of intuition are impossible; he can but *reason*. And if his practice of vivisection has gone very far he will *experiment* upon his patient in the sole interests of knowledge—and may go lower yet.

This is but a fragment of the case against vivisection. But it may prove of more immediate weight than the many others. STUDENT

# Archaeology

# Palaeontology

# Ethnology

## Ancient Culture of West Gothland

THE following article by Professor Montelius, an archaeologist recognized all over Europe for his researches in the finding of traces of ancient northern culture in southern Europe, and especially in Italy, will be of peculiar interest to students of Theosophy, from the fact that West Gothland borders the beautiful Lake Vättern, in which lies the island of Visingsö, where Katherine Tingley, the Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, has recently purchased a large property, on which she will build a Branch of the Rāja Yoga School, for the education of children on the same lines as are being carried out at the Rāja Yoga Academy at Point Loma, California.

This spot is truly one of the world's beauty spots. It lies like a gem in the setting of the mystic waters of the lake, and the whole water-girt hill is one great garden with all its different kinds of trees and flowers. Near Katherine Tingley's property is the Royal Forest with its stately avenues. The picturesque cottages shelter a people who have retained in their seclusion much of the simple dignity and hospitality of olden times.

But it is for its historic interest that the spot is chiefly remarkable, especially from its connexion with the work now about to be initiated there. When we first hear of Visingsö in history, at the end of the Viking period, it is in the hands of the royal families who took possession of the throne in the 11th century. In the days of Gustaf Adolf it was owned by Earl Per Brahe, the most illustrious man in Sweden next to Axel Oxenstierna. Here he had his favorite retreat and palace of Visingsborg; and it was here that he carried out his plans in a school remarkable for its aims and constitution. Music was one of the principal subjects in this school, and it was the only school in Sweden to admit girls as pupils. In his last will the Earl entrusts it, in case of troubles arising, to the protection of the king that it may be maintained in perpetuity.

Soon after the Earl's death, however, the island was confiscated by the government; and, though the school was left undisturbed, it sank into insignificance. A hundred years ago it was dissolved by the Diet and its property divided between two other schools. From the quiescence of two hundred years it now re-emerges to fulfil the purpose for which its founder designed it.

The shores of Lake Vättern also whisper of the memory of Saint Birgitta, who in the 14th century established a new order of reformed religion which exerted great influence for long after.

Fuller details about Visingsö and its



Lomaland Photo. and Engraving Dept.

### ANCIENT SCANDINAVIAN BUCKLE

From MELHEIM, NORWAY. BERGEN MUSEUM

history will be found in recent numbers of the CENTURY PATH, about the beginning of the present volume. STUDENT

(From *Göteborgs Handels- och Sjöfarts-Tidning*, Jan. 27, 1908)

IN a recent lecture, Professor Montelius, leader of archaeological research in Sweden, touched on the valuable gold treasures found a year ago in the province of West Gothland. This province forms the west coast of Lake Vättern in the immediate neighborhood of Visingsö. He made evident how

the origin of these treasures could be traced to the fourth century A.D. They were probably brought to this place from Constantinople, whither crowds of the northern people went seeking adventure and compelled the Eastern Emperor to give them rich treasures. According to discoveries so far made, West Gothland had already 3000 years ago a culture quite equal to, and in some cases much surpassing, that of contemporary civilized countries. There must have been active communication between the countries of southern Europe and the north at that time. Abundant discoveries of treasure show how the line of communication extended through the Danube lands and followed the course of the river Elbe up to the Baltic. The southern traders seem to have brought amber with them on their return, since specimens chemically identical with that found on the Danish coast have been found in graves in southern Germany and in Italy during the last 2000 years.

There are many proofs that West Gothland had the most ancient culture of Sweden. On its plains gems have been found, with ornaments which are imitations of those common in Italy about 700 B.C. Gradually the style developed and acquired a unique character more full of harmony and taste than even our own time, with its academies of art, can show.

As to professional skill, West Gothland held the highest place in the whole world. During more than thirty years of work in this department, the speaker had visited all the antiquarian museums of Europe and found many proofs of the skill of past generations; but nothing of all this could be compared with the wonderful artistic gems and battle-axes which, after a rest of nearly 3000 years in Swedish soil, have been brought forth and gathered into the National Museum. There they are now kept as proof of our forefathers' taste and yearning for beauty long before the cultural impulses from the Orient had reached our distant country.

### Dinosaurs in Africa

A GERMAN professor has discovered the remains of fossil dinosaurs of gigantic size in a lime stratum eight days' journey from Lindi in German East Africa. This is described as the first palaeontological discovery of the kind on the African continent. T.

### Mammoth Hide found in Alaska

SAMPLES of the hair, wool and hide of a mammoth have been received by the American Museum of Natural History. They are from Elephant Point, Alaska, a fertile spot for such finds. In the St. Petersburg museum there is a complete specimen of a mammoth found cased in ice in Siberia. E.



Lomaland Photo. and Engraving Dept.

### ENAMELED BRONZE TUB, USED AS SEPULCHRAL URN

The Cover Formed by Shield Bosses rusted together. Found at Möklebust, Nordfjord, Norway. — Bergen Museum

# ✧ The Trend of Twentieth Century Science ✧

## The Soul of Matter

**D**R. T. W. MITCHELL has been making some close observations upon the faculty of time perception and time calculation possessed by the subconscious mind. How perfect is this faculty we all know by the familiar use of it in waking at any determined moment. But it also acts during the day, and we could use it then too if we could stop the clatter of the other mind sufficiently to hear the faint note beneath. The subconscious mind is really an extraordinary mathematician and is the performer of the calculating feats of the mathematical prodigies, who, naturally, do not know whence they get the solutions whose rapidity excites the wonder of the bystander.

This same subconscious mind knows a great many curious things. It knows the points of the compass and by it the experienced woodman instinctively orients himself. It knows what the weather tomorrow—and perhaps much further ahead than that—will be. It knows the portending of earthquakes, though it could not tell you what an earthquake is. It is in fact the mind by which animals—though some of these have also the beginnings of intellect—plants, and even molecules and electrons live. And because he also has it man ought to be able to know all that these other beings know—even Baron Nowack's amazing earthquake plant, that knows about sunspots.

It is also the seat of our moods, blueness, crossness, joviality and the like. And it is profoundly susceptible to music. It is the listener to all that our lips say, remembers all that it hears, and re-echoes our words to us along with their emotional color when perhaps we would fain have forgotten them forever.

And as, at bedtime, we can impose on this subconscious mind our command as to the hour at which it shall awake, so we can impose upon it the mood in which it shall awake and which it shall preserve through the day. It is as attentive to our silence as to our speech; and if, at bedtime, we fill some moments of silence with spiritual aspiration, it will faithfully do its best to attune itself thereto and, if so directed, to keep up that effort through the next day. STUDENT

## Singing Sands

**A**N extremely interesting paper on "singing sands" was recently read before the Physical Society of London. As everybody knows, it is not all sands that sing; and nobody seems yet to know exactly why some sands, or most sands, do not. The essential condition of the song seems to be that the sand shall be perfectly clean, shall contain no particle of sound-deadening mud or dust to smooth the friction. The sand granules must be hard clean quartz crystals, and they may apparently be angular or round. If they are not clean enough to sing they may often, perhaps always, be made so by boiling in hydrochloric acid and washing in

water. When they sing at all, the slightest movement is enough to awaken their song, which is very musical. A handful in a teacup will do for the experiment.

The scientific explanation is a little complicated, for the sound is not considered to be due to simple friction of the grains against each other. A quantity of this sand, say a teacupful, shaken, tends by reason of the smoothness of the particles and especially if they are round, to settle into the least volume. But owing to the shake they pass *through* that state of least volume, and beyond it. Then they oscillate back into it again and beyond, to the other side as it were. Expansion, and contraction back to least volume, oscillate, alternate, very rapidly. It is the rapidity of this that gives the note and the phenomenon is comparable to the oscillation of a stretched string. It throws the molecules of the air into corresponding oscillation and we hear the sound.

The phenomena of singing stones, occasionally found, may perhaps have the same explanation—expansion and contraction, or oscillation to and from a norm of some kind. The necessary may be assumed to be absolute perfection of crystallization, homogeneity.

STUDENT

## Reincarnating Chemistry

**W**E are back into the past in another chemical matter. Ancient Hindû chemistry claimed that we have none of the elements before us in their pure state. Each was a mixture composed in part, and mainly, of itself; but in part also of several others, dashes, as it were, of impurity. There were several stages downward from the pure primary "great" Elements; in each stage downward there was more mixing; at the stage of the elements we see, the maximum of it.

Hints of the truth of this are accumulating. It is now known of some elements, and suspected of all, that besides what might be called their keynote, subsidiary notes may be heard. That for example nitrogen consists of nitrogen pure and of some "meta"-nitrogens almost, but not quite, identical in chemical behavior.

Spectroscopy shows the same thing. In the spectrum of iron obtained by the electric arc there are more than 2000 lines, showing an extraordinary complexity of molecular structure. In the spectrum of the same metal obtained by the lower heat of flame these lines are much fewer, but there are some not in the arc spectrum, called "enhanced lines." To explain these Professor Lockyer assumes that the atoms of all elements consist of a mixture of a number of sub-elements and that the "enhanced lines" alone stand for the pure metal. This pure nucleus he calls the proto element. To demonstrate the mixtures of elements taught in the ancient chemistry it will be necessary to separate the "enhanced" or pure lines of each metal, and then see whether some of the others (when we are sure we have them all) may not be the same for a number of different metals. STUDENT

## Another Elixir

**A**NOTED French biologist has thought out another elixir of life, one that sounds promising and is at any rate not disgusting. He expounded his views to an immense audience at the Sorbonne the other day.

He takes the modern view that we die of self-poisoning. The cells become at last overwhelmed by the products of their own activity, of fermenting food in the intestine, and of bacilli therein.

The first of these should be nearly harmless, should be readily soluble, and should be removed by the blood as quickly as they are formed. But the cells are weak and unhealthy, form products that are not very soluble, and retain them. The blood is thick, does not properly bathe the cells, and does not properly dissolve the excretory poisons.

The proposed remedy is sea-water, the fluid in which organic life on earth began. Diluted to the proper point it becomes a friendly wash to the blood and cells, containing nearly every saline matter that is wanted. It causes no swelling of the cells, as, in great quantities, would water, merely washing them of matters which they are over-laboring to get rid of.

The results seem to be very good, and Paris is having a mild sensation over them. One only wonders why the fluid must be *injected* into the blood stream, why it would not be equally effective to take the properly diluted water in increasing doses by the stomach? Taken when that organ is empty, the blood would be almost as quickly reached.

STUDENT

## The Third Eye

**W**HERE did the Chinese learn about the third reptilian eye which they occasionally put between the two others in the great dragons which they parade on New Year's day and other festivities? The ordinary eyes are in their ordinary places and are more or less successful imitations; the third one is a mirror placed between and a little behind. Sometimes an electric light is made to shine through a hole in it; sometimes it is kept in oscillation.

There *was* a third or pineal eye in some reptiles of the past. The ichthyosaurus for example had one. No animal uses one now; for ages it has been buried deep in the skull. But it once functioned; even in man it is represented by the pineal gland and some accessory remnants. And according to Theosophy man once had its full use.

Is that Chinese monster that meanders through our streets on festive occasions a traditional reminiscence of the days of the great reptiles? Science to the contrary notwithstanding, man was their contemporary; human history is continuous and a continuous tradition is possible. That there were dragons as well as giants "in those days," and that the dragons had three eyes, might have been handed on like some other very active memories not yet recognized as such. STUDENT



## Nature

## Studies

**La Grande Dune, Arcachon**

THE accompanying illustration shows a typical scene in the beautiful pine forests of the South of France. These magnificent pines are a splendid memorial to the man whose genius and perseverance were the means of saving from ruin and desolation a very large part of the Landes, as this part of the country is called, by the planting of these trees under almost insuperable difficulties.

The following, translated from the French, shows that, in spite of general indifference, Brémontier and his work were not entirely without sympathy and appreciation:

The shores of the southwest of France, from the mouth of the river Gironde to the Pyrenees, are covered with hills of sand which the waves and tides continually bring to the coast. These hills, or dunes, when moved by the winds, which blow with violence in this desolate region, find an outlet upon the land, where they destroy everything before them, if there be nothing to check their course.

Village spires, villages, towns even have disappeared—buried for ever under the sands; and it was foreseen about a hundred years ago that Bordeaux also would ultimately meet such a fate.

However, the clever engineer, Brémontier, resolved to save the menaced regions. Alone, without protection, without help, he made long and ruinous experiments to forest with maritime pines those sands, until then sterile. The experiments of Brémontier were received with the greatest indifference, but after they were successively repeated during long years, they eventually met with success in spite of the obstinacy of his detractors.

It is interesting to note that the town of Arcachon, which is about forty miles from Bordeaux, owes its continued existence to the work of this man. The church there was at one time buried in the sands, and its recovery and renovation were due largely to the efforts of Brémontier in checking the inroads of the invader.

STUDENT

**Limburg, Holland**

THIS province, a scene from which is illustrated, is the most southern province of Holland, and the southern part of this province is the only region in Holland where rock-formations are to be found. It is considered one of the most beautiful parts; but no one who has lived in a



Lomaland Photo. and Engraving Dept.

**"LA GRANDE DUNE," ARCACHON, FRANCE**  
TYPICAL VIEW OF THE SAND-HILLS AND PINES

flat country will fail to recognize that plains also have their charm, which one feels must be dear to our Dutch brothers. T.

**Underground Realms in Canada**

A REMARKABLE series of underground caves and waterways, discovered in 1904 in the Selkirk Mountains, Canada, near Glacier House on the Canadian Pacific



Lomaland Photo. and Engraving Dept.

**WATERFALL ON THE GEUL, PROVINCE OF LIMBURG, HOLLAND**

Railway, has now been explored, and five or six thousand feet of passages mapped. No traces of men or animals were found: the tunnels were often narrow and the floors and roofs jagged, opening however every now and then into chambers of weird and fantastic attractions, to which the usual names of Art Gallery, Bridal Chamber, and so forth, have been applied. The rock is marble or partially marbleized limestone. H.

**A New National Redwood Grove**

A FOREST Service report states that a private owner has deeded to the United States 295 acres of primeval redwood forest on the southern slope of Mount Tamalpais, about six miles from San Francisco. The gift was approved by Chief Forester Pinchot and the cañon becomes by proclamation a national monument.

This grove is one of the only tracts of redwood forest to be found in the natural state in California today. The cañons of Tamalpais draining into San Francisco Bay were cut clean years ago and the wood used for building old San Francisco. But this cañon has its outlet on the ocean side and has been saved.

The tract will be named "Muir Woods," after John Muir the naturalist; and will be kept both for scientific interest and for recreation. The largest trees are 18 feet in diameter at the butt and will approach 300 feet in height, rising with perfectly straight and clean stems. Their age must be from 1000 to 1500 years. Besides the redwood, there are Douglas fir and all the various hardwoods common to the region, including oaks, madrone, alder, maple and mountain laurel. May many other private owners of timber lands imitate this example. T.

**Spiritual Blindness**

THERE are certain burrowing animals—the mole, for instance, which have taken to spending their lives beneath the surface of the ground. And Nature has taken her revenge upon them in a thoroughly natural way—she has closed up their eyes. If they mean to live in darkness, she argues, eyes are obviously a superfluous function. . . . And in exactly the same way the spiritual eye must die and lose its power by purely natural law if the soul choose to walk in darkness rather than in light.—Henry Drummond

Students'



Path

## THE SAGES' WAY

AT times I almost dream  
I too have spent a life the Sages' way,  
And tread once more familiar paths. Perchance  
I perished in an arrogant self-reliance  
An age ago; and in that act, a prayer  
For one more chance went up so earnest, so  
Instinct with better light let in by Death,  
That life was blotted out—not so completely  
But scattered wrecks enough of it remain,  
Dim memories; as now, when seems once more  
The grail in sight again.

—From Browning's *Paracelsus*

## Morality a Theosophical Necessity

NO one, whose moral sense has not been blunted, could fail to see, even in glancing through the Theosophical text books, that a moral basis is a necessity in a Theosophical education.

H. P. Blavatsky, the Founder of the Society which is now known as the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, and her co-worker and colleague William Q. Judge, were untiring in their constant and repeated teaching on this point; and Katherine Tingley, their successor, makes it a necessity for her students.

That the Theosophical moral code was also the same as that of all the great Teachers from Krishna to Christ, from the Laws of Manu and the Ten Commandments to the tribal laws of the Australian aborigines, is indisputable, as is clearly demonstrated by a study of comparative religion, except that the Theosophical moral code is the most far-reaching and the highest of all, being the source and foundation of all.

There is also a remarkable identity in the chivalrous moral teaching of the Europeans, the Japanese, and the Maoris, peoples widely separated and unknown to each other for ages, as far as their traditions and public records show, yet one and all having the same *moral teaching*! How is this? Surely this must point to a natural Divine moral law inherently the property of all well constituted human beings, and not a class-made arbitrary code at all! The very principles of Theosophy insist that this is so; and that man is and must be shut off from his higher Divine nature, unless he sincerely carries out the moral law, and it is only through the practice of the highest morality that our human nature and the vehicles of human consciousness may be so clarified as to permit the light of the Spiritual nature to illumine the mind and brain.

One of the Great Teachers of Theosophy said: "Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect . . ." and then enumerated various other requirements, and said: "these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

Mark the first step is a *moral one, a clean life*.

There is also a teaching well known to all Theosophical students, given to them by H. P. Blavatsky, from the *Book of Golden Precepts*; "To live to benefit mankind is the first step. To practise the six glorious virtues is the second:"

1. *Charity and love immortal*: or universal Brotherhood, the law which Buddha, Jesus, and Confucius put first also.

2. *Harmony in word and deed*: or practise what you preach. Honesty and sincerity.

3. *Patience*: teaching self-restraint, etc.

4. *Indifference to pain or pleasure in the pursuit of Truth*.

5. *Courage and dauntless energy that fights its way to the Supernal Truth*.

6. *Concentration or contemplation on the Higher Self*.

If you think over these, and especially seek to practise them, you will find that to carry them out requires the constant practice of the highest morality in all the circumstances of our lives. And Theosophy teaches that not until there is the honest endeavor to make the highest moral law the rule and guide of our life can the first touch of the Divine nature, hence Divine Wisdom, Theosophy, be felt or perceived. This will receive the unqualified support and testimony of thousands of genuine Theosophical students of the present and the past. For the fundamental proposition of Theosophy is: that by living in harmony with the Divine natural laws of life we can become conscious of our own Divinity and so attain the divine wisdom, or the Truth; and this is being demonstrated by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

This discovery or recovery of the knowledge of the *actual divinity* of Man, is the greatest triumph of the age; for it is the key to all our difficulties, individual and social.

T. W. WILLANS

## Simplicity

PERHAPS really to appreciate simplicity we need to be simple ourselves. Simple in the real sense, I mean, "frank," "sincere," for it would be only then that "absence of artificial ornamentation" would appeal to us. Simplicity, in the Theosophical sense does not mean absence of beauty, art, or refinement. On the contrary, true simplicity needs all these things. Theosophy teaches that one of the powers of the soul is to discriminate, to see things as they really are, and this is essential to true simplicity.

Children are simple, when they have not been spoiled, and how apt they are at times at going straight towards the truth, without thought of conventionalities, or expediences! How often a world of woe would be saved by simplicity; and what an aid to acting promptly without the thousand and one *pros* and *cons* of our complex mentality—the soul acting before the brain-mind has had time to protest.

Who has not at times felt the benefit of, say, simple obedience, faith, or trust, in times of difficulty, and if pride were sometimes less, we should feel it more. Simplicity means attention to duty, doing the thing in hand, "with all thy might," for the reason that the simple

person puts his heart interest into what he is doing and so does his best.

Then too there is a simplicity about true genius, and finally it is one of the marks of a noble and unselfish character. Simplicity sees "the great in the small and the small in the great"; it deals with principles and not merely with effects, and it has been said that to be a student of Theosophy, simplicity is essential, "the pupil must regain the child state he has lost." He must be content to work for humanity regardless of place or power for himself, work for the love of duty and to carry out the higher law of his being. The simple truths of Theosophy show this to be the only way to fulfil our high destiny, to attain perfection and become as the gods.

Consider the main teachings of Theosophy. How simple they are! Unity, immortality, the dual nature of man, Reincarnation, Karma, Universal Brotherhood, are all so simple in the great sweep of universal application. And the student who lives his life simply, trustingly, and obediently, in accord with the great laws of all Life, learns to control the evil and bring forth the good, avoiding the dark abyss of broken law with its sad penalties.

Simplicity, too, is the magic power that brings us in touch with many of the inner beauties of Nature, that otherwise would remain hidden. In a word it is in its true sense an open doorway through which we may glimpse our Divinity.

STUDENT

## FRIENDS IN COUNSEL

DR. Emil Reich is of opinion that "Englishmen are incapable of friendship," but as he kindly explains his ideal friend as "a man who has an irresistible desire to see you frequently, to talk with you, and to take a personal interest in you and yours," the Englishman may perhaps reply. "Is thy servant a dog that he should do this thing?" And it may be a matter of some satisfaction to that people to know that this caustic critic has not been able to find an Englishman willing to pay him the homage of such canine devotion.

Such egotism is incompatible with true friendship, which is the dawn of altruism, that self-forgetfulness which lies far beyond the reach of the selfish seeker for sympathy, and indeed beyond the reach of the one who merely practises self-sacrifice. This latter quality in itself implies a consciousness of selfishness that needs to be sacrificed and can have no place in true friendship, which breaks through the barriers of personal selfishness and merges two hearts in one.

Altruism is the perfection of human evolution, wherein each individual feels and knows its unity with all others. Friendship is but one step in this evolution, and the man who still craves for the devotion of admirers and adorers, is as yet unable to give the friendship that he seeks. That plant cannot be grown by one who has not the seed. STUDENT

BUT the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. . . . He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss.—*Gita*

## TRUTH

**O** BRAVE poets, keep back nothing,  
Nor mix falsehood with the whole.  
Look up godward! Speak the truth in  
Worthy song from earnest soul!  
Hold, in high poetic duty  
Truest Truth, the fairest beauty.

—Mrs. Browning

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

You say Theosophy and the teachings of Christ are identical, yet the latter during two thousand years have not regenerated the world. How will Theosophy do any better?

## Answer

Identical? Yes, in a sense. Christ taught nothing but Theosophy, and perhaps he taught the whole of Theosophy to his immediate disciples, but what has come down to us is merely fragmentary, and pure and beautiful as it is, it is not enough to meet the needs of humanity today.

Suppose you had a man in from the streets, showed him a complicated machine, and told him to produce the finished article, whatever it might be, and left him. If he were no mechanic, had no knowledge of machinery, would a description of the thing to be made be very useful to him? Would he understand it? No, you would first have to teach him the principles involved and show him how to work. Otherwise he would be checkmated at the start; he would not even know how to get to work or, in trying, might so disarrange the machine as to make it useless until the master mechanic had restored it to order.

What were those "Mysteries of the Kingdom" to which Jesus referred, but of which we find no trace in the Gospels? Jesus had gathered about him a body of men whom he proposed to train to be teachers and helpers for humanity. We cannot doubt that he taught them how to understand and work the human machine—it was given to them to "know the mysteries"; but to the multitude he only spoke in parables or gave the clear ethics of the Sermon on the Mount. Supposing that Sermon were the only religious teaching we had, how many men and women are there capable of forming their lives on it? All can try, and succeed up to a point, in loving their enemies, doing good to them that hate them etc. but is the one command, once given, enough to help the ordinary man, weak-willed and beset by passions, right through to that perfection which Jesus held up as the goal of our endeavor, perfection "even as the Father is perfect"? What is to be the motive force for our striving? Why bother about it at all? To save one's soul? Ah, here is the point. The soul is too problematical with some, and there are others wise enough in their ignorance to know that their own salvation is not worth losing sleep over. Out of so many millions, they say, what will it matter if a few, themselves, are lost? What doctrine is there to help these people, to show them where their mistake lies? They are right so far as a selfish motive is never worth following, yet of course in the result they are hideously wrong.

With no more truth than what has come down to us of Jesus' teachings, and interpreted as it is in most churches, it is possible to make self-salvation the goal of religion;

no better motive is defined. But Theosophy taught by H. P. Blavatsky, William Q. Judge, and Katherine Tingley, shows that this is one of the broad roads that lead to destruction. "To live to benefit mankind is the first step," and all the inner life of aspiration must have altruism for its end. To reverse this, and cultivate a kind of imitation brotherhood for your own soul's good, or as a means to the religious life, is fatuous or even suicidal. And Theosophy shows that a pure life must be lived because an impure life harms humanity—and these things are not mere dogmas; the reasons for them are quite clearly shown.

And then, should there not have been some new help, some new knowledge ready for the man who had done his best with what he had? Jesus gave his disciples such knowledge and prepared them to give it out, as far as he was able; but where is it now? Where has it been all these ages?

Think of the history of Theosophy in our time, note the attacks from within and without that have broken on it, and marvel that Theosophy still lives and triumphs. The tares grew up with the wheat, and shouted to the world that they were the only grain in the harvest. Was there no plot there? No attempt to kill altruism and the living power, and foist on the world instead, hypnotism, astral garbage, nominalism, and the rest? But the plots failed because there was a William Q. Judge to succeed H. P. Blavatsky, and a Katherine Tingley to succeed Mr. Judge. But in ten million ages perhaps this has not happened before. Where you have humanity you have all the possibilities of godhood, but you have also this demoniacal power which plots and plans the destruction of every attempt to put forward the Grand Unravelment of our human problems.

Jesus chose twelve men, as the story says, to train them so that after his passing, they might be to the world lights as great as he was. He had only three years or so for this work, and seven years has been spoken of as the minimum time. Then one of them was found ready to deny him thrice, another to betray him; but who was there fitted to take the Master's place and *protect the work with full knowledge*?

So little by little the Mysteries of the Kingdom were suppressed by the believers in no moral code of the time, and if the beautiful ethics remained, they remained overlaid with a thousand misleading dogmas. What but plots and the working of malice could have covered up the teaching of man's divinity and perfectibility, and flourished in the public gaze the doctrine of original sin in its stead? Nourished it, too, as the hypnotist makes his passes, until Christendom came to be marked by carelessness and hopelessness of ever getting beyond the morasses of sin.

Now and again a man tries to live according to the Sermon on the Mount; but having no knowledge of his own nature he fails again and again. Even with the best knowledge one is likely to fail until, after much fighting, that knowledge has been made practical. He fails, and for lack of any further teaching of the right sort, becomes discouraged. If he goes to theology, in place of the nourishment he asks for, he will receive the stone, the serpent, the scorpion of original sin; no call to his

manhood, but only an appeal to fear and despair. Not that we must be understood as attacking the churches; it is merely that the true and living teaching disappeared ages ago, and imitations are not substitutes for it.

Theosophy on the other hand, does more than send the man to the machine of which he is entirely ignorant and bid him produce the priceless fabric of the perfect life. Theosophy does show us how to work this terribly complicated thing, our human nature, a million times more delicate and difficult to control than any engine ever invented. It throws light on the subtle play of the motives that move us to evil unawares; shows us how to take the current of them at its source, depolarize it, and set it to accomplish other ends. Not that it is claimed that all this can be gained through no more effort than is implied in the reading of books, but it is claimed that Theosophy points the way to the study of our human nature; indicates how we may trace out the intricacies of self, divine and animal; how to foster the higher and curb the lower; how to recognize and work with Universal Law. For Theosophy does represent those lost Mysteries of the Kingdom, and as it is assimilated it extends more and more help. The ten cities are always ready for the man who has made his one talent into ten, or, in other words, whoso doeth the will, does come more and more to know of the doctrine. STUDENT

## Reincarnation

**N**O other doctrine has exerted so extensive, controlling, and permanent an influence upon mankind as that of the metempsychosis [Reincarnation]—the notion that when the soul leaves the body it is born anew in another body; its rank, character, circumstances, and experience in each successive existence depending on its qualities, deeds, and attainments in its preceding lives.

"Such a theory well matured, bore unre-sisted sway through the great Eastern World long before Moses slept in his little ark of bulrushes on the shore of the Egyptian river. Alexander the Great gazed with amazement on the self-immolation by fire to which it inspired the Gymnosophists; Caesar found its tenets propagated among the Gauls beyond the Rubicon; and at this hour it reigns despotic, as the learned and traveled Professor of Sanskrit at Oxford tells us, 'without any sign of decrepitude or decay, over the Burman, Chinese, Tartar, Tibetan, and Indian nations, including at least six hundred and fifty millions of mankind.'

"There is abundant evidence to prove that this scheme of thought prevailed at a very early period among the Egyptians, all classes and sects of the Hindûs, the Persian disciples of the Magi, and the Druids, and, in a later age, among the Greeks and Romans as represented by Musaeus, Pythagoras, Plato, Plotinus, Macrobius, Ovid, and many others.

"It was generally adopted by the Jews from the time of the Babylonian captivity. Traces of it have been discovered among the ancient Scythians, the African tribes, some of the Pacific Islanders, and various aboriginal nations both of North and of South America."—Rev. William R. Alger, in *Critical History of the Doctrine of a Future Life*.



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Some Assorted Clerical Opinions About Christianity Church Has No Monopoly Upon Religion

A BAPTIST minister is reported as preaching that:

I do not believe that the Church has any monopoly upon religion. . . . It is becoming more and more apparent that the fate of Christianity is in no way bound up with the fortune of any or of every church. God has other servants, and if one proves unfaithful the work will be committed to another. . . . But I believe the mission of the Church has not yet been fulfilled; her greatest work has only begun.

### MORE THEOLOGY NEEDED

A University professor says that theology has been too much neglected. Feeling and action have crowded out of the foreground the function of thought; piety and efficiency seem substitutes for intellectual power; the passion for service has supplanted the passion for truth. The Church must either:—

frankly retreat from the pretense of leadership under the conditions of the present age, or it must become a more efficient organ of rational and candid thought.

### BIBLE STORIES "MERE FLUBDUB"

#### CHRISTIANITY BASED ON PERSONALITY OF CHRIST

A pastor who is described as having passed through a nine-day soul experience that stirred him to the very depths, believes that the present-day church is dying, choked to death by old forms and church systems; that real Christianity is being born again; and that it will be founded not upon a book but upon a personality. The real Christianity is founded upon the personality of Christ, he says—what Christ said and did. The living church is not founded upon a book; the Bible is by no means the solid truth from cover to cover.

Most of the Old Testament, he says, is little more than traditions and folk-lore, permeated with a thoroughly religious spirit and very valuable and helpful at the present day, but subject to the possibilities of error that all folk-lore is liable to. Daniel in the lion's den, the opening of the Red Sea, etc. are all "mere flubdub." The prophets of old sought the best means of conveying religion to the minds of people then living; but they are not adapted to the minds of today. And so during the

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Reformation, many of the dogmas were made by men for men then living. The present church system is a heritage from a past age. It is clearly dying; but that does not mean that Christianity is dying.

### BIBLE IS THE GREAT STAND-BY

At the meeting of a club for religious discussion, the principal speaker said that Biblical literature is the most hopeful in the world. The Bible is a book for everyone to read. The optimism of the Bible is eternal. Heaven and earth shall pass away, but the eternal words of hope shall not pass away. After all, that is the secret of the enduring power of the Bible.

### BIBLE NEEDS RE-EDITING

A University professor says that the Bible of the future will contain all the sacred books that have been eliminated from it by ancient critical processes, and these books will be restored to their places in the canonical scriptures. The Bible of the future, moreover, will have to be constantly translated, owing to continued study of the text, and the discovery of new texts.

### THE ONLY GOD IS THE GOD IN MAN

A preacher who became well known through having been turned out of his church on account of his beliefs, but who was much respected by his congregation, and whose expulsion is now admitted to have been a great mistake, says that God is the sum of the forces in the universe, and in order to have the help of God we must first know him as he reveals himself in these forces. He ridiculed the idea that a select few souls were to compensate God for his failure in the creation of man; and said that we were now beginning to see that in every part of the universe there is enough of the divine to save it. The only God we had to depend on was the God working through our own intelligence. STUDENT

## Wishes

THE wish to *become* is reasonable in direct ratio to its largeness,—or, in other words, the more you wish to be, the wiser you are; while the wish to *have* is apt to be foolish in proportion to its largeness. Cosmic law permits us very few of the countless things that we wish to have, but will help us to

become all that we can possibly wish to be. Finite, and in so much feeble, is the wish to have: but infinite in puissance is the wish to become; and every mortal wish to become must eventually find satisfaction. By wanting to be, the monad makes of itself the elephant, the eagle, or the man. By wanting to be, the man should become a god.

Probably everything is a mere question of wishing—providing that we wish, not to have, but to be. Most of the sorrow of life certainly exists because of the wrong kind of wishing and because of the contemptible pettiness of the wishes. Even to wish for the absolute lordship and possession of the entire earth were a pitifully small and vulgar wish. We must learn to nourish very much bigger wishes than that!

Nay!—surely the time must come when we shall desire to be all that is, all that ever has been known,—the past and the present and the future in one,—all feeling, striving, thinking, joying, sorrowing,—and everywhere the Part,—and everywhere the Whole. And before us, with the waxing of the wish, perpetually the Infinities shall widen.—*Lafcadio Hearn*

YES, my friend, I too look at the sunset glory; I too let my sense go forth and dissolve in that ocean of liquid and changeable color. But whilst sight is thus occupied, I myself go in to Myself. And thus, when the sun has gone down and the west wind blows chilly across the fields, I have gained something that does not pass away as passes away the memory of the colors. They may serve us as music may serve,—to still the marketplace whilst we steal a moment for the inner shrine.—*Colbert*

HE who would profit by the wisdom of the universal mind, has to reach it through the whole of humanity without distinction of race, complexion, religion or social status.—*H. P. B.*

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

SPACE lacks this week to give a full report of the meeting at Isis Theater, San Diego, last Sunday evening, when a large audience gathered to hear Mr. A. G. Frisbie, of Cleveland, Ohio, speak on "Some Errors of Christian Science."

Mr. Frisbie, who was formerly a prominent member of the Christian Science organization, having held several official positions in that body, sustained the interest of his discourse by apparently impersonal and unprejudiced statements. The audience manifested great interest throughout. Mr. Frisbie carried much power in his address and received hearty applause. It is understood that the address will be printed for public circulation.

Some specially good musical numbers were rendered by the Point Loma orchestra.

OBSERVER

## Inauguration of New Activity at Katherine Tingley's Beautiful Isis Theater, San Diego, California

SELDOM has the Isis Theater, San Diego, looked more attractive than it did on Tuesday, February 25, when the curtain rose upon some of the most elaborate and effective stage settings that have ever been shown even in a Metropolitan house. They were beautifully relieved by a tasteful arrangement of flowers and green foliage, on either side and in front of the proscenium, sent from Lomaland. A highly appreciative audience, composed of the most cultured and refined citizens, filled the theater, the action of the play went with the greatest smoothness and brilliancy from start to finish, and in every way the inauguration of this new effort for the benefit of San Diego was started under the most favorable auspices.

The Isis Theater has been leased to Mr. Edmund Gardiner for the production of the highest class of comedy and drama, and, to judge by the keynote struck in the choice and presentation of his first play, and the warm reception given by the public, there can be no doubt of success. At the end of the second act the performers were called before the curtain and flowers were presented. Mr. Gardiner was called upon for a speech and he expressed in a few heartfelt sentences his pleasure at the favorable reception accorded.

Mr. Gardiner, the lessee, has no connexion with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, but he shows in his methods of carrying out his ideals of dramatic work a most cheerful disposition to try to meet the demands of Mrs. Tingley in conducting this work at the Isis Theater.

Although the rapidly increasing activities of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY and the extension of its work in new countries demand the time and attention of the students at Point Loma more

than ever, the members of the Isis League of Music and Drama will occupy the Theater from time to time to present the special dramatic works whose interpretation is part of Katherine Tingley's public educational work in spreading the principles of Theosophy. The new and original plays in Katherine Tingley's possession will some day also be produced at the Isis Theater.

The moral of the play chosen by Mr. Gardiner for his *début* was quite in harmony with the Theosophical teachings. As the struggle between honor and wounded pride on the part of the heroine became clearly defined, the duality of human nature, a basic Theosophical principle, was effectively pictured; and the secondary plot touches upon the true position of woman in the world, and shows in comic relief the absurd and degrading effects that ensue from the efforts made by extremists to step out of the rightful sphere of woman's life in search of imaginary "rights."

Before the curtain rose there was an agreeable surprise for the audience in the shape of an address, written by Katherine Tingley, upon the inauguration of this new dramatic work under her auspices. This was read with the most perfect intonation by one of the Cuban Râja Yoga girls; it is given in full below. The Point Loma Theater Orchestra played the opening piece, and the remainder of the music was given by Mr. Gardiner's Orchestra which rendered some excellent selections.

Mrs. Tingley has leased the Isis Theater only for weekdays for dramatic purposes. On Sundays, the free public meetings on Theosophical subjects, which have been held by the students from Point Loma for over seven years, will continue as usual.

The following report is taken from the San Diego Union of February 26. OBSERVER

### Society Audience Witnesses Initial Performance of Gardiner Stock Company

"AN excellent representation of *The Case of Rebellious Susan*, a mild satire on conjugal life, by Henry Arthur Jones, was given by the Gardiner stock company at the opening of the Isis Theater last night. The play was surpassingly well staged and the acting of a high grade.

"The story deals with the matrimonial misadventures of Sir James Harribin and Lady Susan Harribin. Sir James has been indiscreet enough to carry on a love affair, news of which has reached Lady Harribin. She determines to pay him back in his own coin, and carries on a flirtation with a young man in Cairo. It is the part of Sir Richard Kato to reconcile husband and wife.

"As Sir Richard Kato, H. R. Roberts achieved a pronounced success. Mr. Roberts has the ease of a finished actor. It is distinctly a pleasure to see him carry out his part, so sympathetic is he in his interpretation of the character he represents. He strikes no

false notes, for his words and acts are always those of the character whom he is impersonating.

"Miss Eleanor Montell took the part of Lady Susan. She pleased the audience last night by her beauty and grace. . . .

"The comic element was introduced into the play by the sad love story of Ferguson Pybus and Elaine Shrimpton. The lady belongs to the class known in England as suffragettes. Pybus is an insipid admirer of the fair suffragette. Only marriage can bring about his disenchantment which, when it comes, is complete.

"Carlton Chase as Ferguson kept the audience in very good humor. His success was unqualified.

"Miss Virginia Berry made an excellent suffragette. Her part was probably better received by the audience than that of any of the rest of the company, with the exception of Mr. Roberts.

"Miss Marion Tiffany had the part of a sweet widow. She played this so well that she succeeded in captivating her audience as completely as she did the heart of Sir Richard Kato.

"Mr. Franklyn Hurleigh's makeup as an English admiral was especially good.

"The other members of the cast gave good support to the leaders.

"The audience was composed of the leading people of San Diego. Conspicuous among those present was Mrs. Katherine Tingley, Leader of the Point Loma Theosophists. She occupied one of the lower boxes on the left side of her theater, and took great interest in the play. She applauded vigorously at times and especially when any reference was made as to woman's proper sphere being her own home. The following address of Mrs. Tingley was read by one of the Point Loma students:

"Ladies and Gentlemen:

"Out of the large number of applicants for the leasing of the Isis Theater presented to me, many of them fairly desirable, I favored Edmund Gardiner with a lease most stringent in character, which exacts from him and the attachés of the theater, as well as the members of the Gardiner stock company, a conscientious support on their part to sustain the dignity of Isis Theater, that it may continue in its work as an educative factor of morality and helpfulness to all who enter its doors.

"The spirit with which Mr. Gardiner responded to my demands and his endeavor to co-operate with me in trying to accentuate the highest moral standards here has caused me to find it a pleasure to speak in his behalf tonight and to accentuate my appreciation of his good taste in the selection of a play on the opening night which carries in its construction the atmosphere of sweet morals. *The Case of Rebellious Susan*, although not writ-

ten by a Theosophist, touches the margin, in parts, of an educative force that points to the fact that happiness in the home depends upon woman realizing the dignity of her calling as a wife, as a mother and as a homemaker.

"The contrasts pictured in this play, so free from that vulgar touch that we often find identified with theatrical work, are most wholesome.

"In conclusion I here repeat what I have said before in this theater, that true drama points the way from the unrealities to the real life of the soul. As such the drama should lead and guide the public taste, providing it with ideals to which it can aspire. It is good to find in this capricious age refreshing signs of Mr. Gardiner's work — of a first step being made that if rightly followed must lead to redemptive work in theatrical efforts. In this connexion may we not assure Mr. Gardiner that if he follows out this course begun here tonight he may depend not only upon your hearty support, but the support of all the citizens of San Diego?" — *San Diego Union*.

### Scientific Spook-Hunting

THE distinguished scientific gentlemen who are members of the Psychical Research Society seem sooner or later to reach a spiritualistic basis for phenomena otherwise inexplicable.

Seriously speaking, however, has the world received any real enlightenment on esoteric phenomena since this society was organized?

The above sentences are from a newspaper paragraph. This paragraph mentions the latest pronouncements of a certain often mentioned scientific gentleman who has done good work in his own domain, but who, whether voluntarily or involuntarily, seems of late to have assumed the rôle of prophet upon questions outside that domain.

Scientific gentlemen have a certain reputation for being "hardheaded" — a reputation which it is not necessary to begrudge them — and for accuracy of observation and unliability to be deceived. Hence, when they put down their test-tubes and occupy their leisure in writing creeds and catechisms, defining the origin, nature, and destiny of man, and his duty here on earth, they are looked up to with as much confidence as a renowned actress when she recommends a new kind of soap. Nevertheless one detects a certain subtle humor and flippancy in the remarks which the press makes upon them. This one, for instance, after talking about this particular case, ends up with "seriously however."

We understand that the scientific gentleman in question has become convinced that he receives messages from a member of the Psychical Research Society, now deceased; and his ideas on the subject are represented by the following weighty words:

On the question of the life hereafter, the excavators are engaged in boring a tunnel from opposite ends. Amid the roar of the waters and the other noises [the gentleman is evidently a poet as well] we are beginning to hear the strokes of the pick-axes of our comrades on the other side.

What a picture! No wonder Theosophy is asked to make way for science, the leader of the vanguard of human thought in this culminating era of the ages! The eminent scientist at one end, and the renowned F. P. R. S. at the other, tunneling the veil!

It is interesting to speculate as to where the F. P. R. S. is. Clearly he is not in heaven; but wherever he is, he seems anxious to get away from there! And what a glorious prospect for the eminent scientist, when he dies; to be promoted from bottom sawyer to top sawyer, or *vice versa*, as the case may be. He will be able to join the F. P. R. S. at the other end of the diggings. And when they meet in the middle, what joy there will be!

"Seriously, however," does not this kind of thing bring great discredit upon science? To know the mysteries of life and death is hardly given to people of small imaginations, with a solemn lack of the sense of humor and proportion. There comes to mind a sentence from one of Stevenson's novels which seems to apply wonderfully to this case:

Dig away boys! you'll find a few pignuts and I shouldn't wonder!

One would be very much surprised if they found any treasure.

Now what does all this illustrate? It illustrates the fact so often insisted on in Theosophical writings, that when anyone attempts to investigate the occult he soon comes upon a switch (to continue the engineering metaphor). He finds two paths open before him. The one was that emphasized anew by H. P. Blavatsky, and since kept clear by her successors — the path of duty and love of esoteric knowledge for the sake of the power it confers "to bless and serve humanity." The other is that which leads by a sharp curve into the realms of delusion. These two paths have been so clearly defined that no middle course is possible.

If, therefore, anyone wonders why it should be that people should all of a sudden wander into spook-hunting and table-turning, here they have the answer.

But do not these scientific investigators want facts — evidence that can be seen and weighed — instead of theories and dogmas?

Very well, and they will surely get their facts. And they are welcome to them, as the baffled treasure-seekers were welcome to their pignuts.

"But seriously," has the world received any real enlightenment or will it? STUDENT

### On Mental and Other Clocks

"CURIOUS about getting up in the morning," said a man who has to rise early. "I find that I can make my brain serve as an alarm clock if I so will.

"I say to myself, or my other self, or my brain, or however you mind to put it, that I want to wake up at 6 o'clock, and at that hour I wake up, roused by my mental alarm clock, which from the time I set it the night before has kept right on running, steady and true while I slept, to wake me practically if not exactly on the hour.

"But I find that this silent alarm clock is a very sensitive clock, a clock that refuses to do its part of the work unless I do mine. I said that it will wake if I so will; that is to say if I really mean it. But I find that if I don't actually obey the summons when it comes, if I turn over for another five minute nap and sleep maybe half an hour, and I do this a few mornings in succession, why then my mental alarm clock won't work; it appears to resent working for anybody that won't perform his part of the contract faithfully.

"In short, our mental alarm clock appears to be a very delicate piece of machinery which will not

bear any trifling with. Form the habit of responding to it promptly and truly and it will wake you at any hour for which you set it, but disregard it or treat it lightly and it will not call you at all, or with quite proper resentment it will now call so softly as not to be heard.

"But you have to mean it even with a noisy alarm clock of brass and steel; for otherwise it is easily possible for you to sleep right on through even its noisy clamor. Suppose you set this clock for 6 o'clock, when you ought to get up, though you could sleep till 7, as you'd lazily like to do, and still manage to get through.

"If, thus temporizing with duty, you should let yourself sleep over a few mornings you would soon get so that you wouldn't hear the alarm clock at all; it might hang its head off and still you wouldn't hear it.

"On the other hand, if you are resolute in your intention to get up you will sometimes wake up a minute or two or thereabouts before the clock goes off. Here, you see, our mental alarm clock comes in to re-inforce the clock of metallic wheels and springs.

"You may have given no thought whatever to setting it when you did set the metal clock, on which alone you were relying; but if you really willed that you would get up the clock of your brain would very likely set itself, of its own accord, for the same hour, and it would also call you then. Very kind and sympathetic and helpful is the human brain to those who deal fairly with it and treat it right; a truly wonderful thing it is in fact." — *Exch.*

### Italy Lays Claim to the Vatican

Government Regards Itself as Real Owner of Treasures the Palace Contains

Rome, Feb. 1. — The *Corriere della Sera* publishes the astounding fact that the government of Italy regards itself, or the Italian people, as the real owners of the Vatican, including its art treasures, libraries, gold and silver, jewels, antiques, etc.

The principle is laid down in a dispatch sent by the late Premier Crispi to the Italian Ambassador in Berlin, and which has just come to light.

Crispi informs the ambassador that the German government had inquired in Rome what Italy meant to do if the pope should decide to demand entrance fees to the vatican museums. "Report to the German government that this is a matter of interior Italian politics, and that we will not discuss it, except as a matter of information," writes Crispi.

The dispatch continues: "Since the pope is no longer king of Rome, and the Vatican palaces, with all they contain, are now the inviolable property of the Italian nation, the pope has no right whatever to charge admissions to the museums etc., for under the law of guarantees he is but the beneficiary of the Vatican properties, our tenant.

"The establishment of entrance fees to galleries, etc., owned by the Italian nation is equivalent to levying taxes, and in levying taxes the pope, being no longer a sovereign, is assuming rights that do not properly belong to him." — *Omaha World-Herald*, Feb. 2, 1908.

### "They'll Be Tamned and We'll Be Singing"

AN English visitor when out deer-stalking conversed with a ghillie, who belonged to the Free Church, as to the difference between his Church and the Established.

The Englishman said he had attended the services of both Churches, and had heard their ministers talk in private, and could make out no difference at all between the faith and practice of worship between the two. "Och, yes," answered Tonal, "there is a great difference." "What is it? I can't see it." "Och, it's just this: that we'll have grace, and the others will be burned in the everlasting fire. It's just that they'll be tamned and we'll be singing." — *Passages from the Past*, by the Duke of Argyll.



# Art Music Literature and the Drama

## News Letter from a Recent Visitor to Point Loma

THE following interesting article is reprinted from the Editorial Correspondence of a recent issue of the *Musical Courier*, in which the article was accompanied by a large number of illustrations.

THE illustrations in this number of *The Musical Courier* are taken from photographs of actual facts and conditions as they can be met with by the eye in the remarkable habitation in the southern section of the State of California, called Point Loma, near San Diego. This is a peninsula that extends out into the Pacific coast, and at its extreme point is the Point Loma lighthouse. Nearer to the mouth of the bay is Fort Rosecrans, near which is the Rosecrans National Cemetery, where the sailors were buried that were killed at the explosion of the Bennington, which took place in San Diego Bay. Between Fort Rosecrans and the city or the old town of San Diego, on a height overlooking both the ocean and the bay, is a twelve hundred acre settlement, studded with magnificent temples, buildings, schools, homes, and academies. This is the School of Antiquity, conducted by Mrs. Katherine Tingley, who is the Leader and the Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

A recent visit to this remarkable nucleus of institutions disclosed the fact that in addition to the elemental studies, art, such as painting and sculpture and architecture, the sciences and literature, are studied, as well as music and the drama. As Point Loma is the center of the Organization and the Theosophical Society, the activities of the place are of deep interest to everyone interested in a liberal view of ethical, social, and artistic questions that are now constantly propounded to us in our daily intercourse with humanity.

We notice that in explaining the nature of the term "Râja Yoga," which is the name of one of the schools, the literature states that it implies but the balance of the physical, mental, and moral faculties. The balancing of these faculties is what constitutes the equilibrium of intelligence. Under the broadest interpretation of all religious beliefs, with a liberality of thought that is sometimes amazing, particularly to those whose minds are concentrated in dogmatic theories, the children and pupils and teachers are taught to give an equal option to each and every department of religious belief in its development. There are no prejudices generated; there are no dogmas engendered. The mind is free from any bondage as soon as it can grasp the strength and power which the theories and plans of Point Loma inculcate.

As we are interested in the musical division of the school, it is necessary to state here that a thorough musical education can be gathered at Point Loma. There is an orchestra there. Of course, being a students' orchestra, it is merely in a developing condition, but the best kind of music is played, harmony and counterpoint are taught by men and women who have graduated from the best colleges and schools of music, and, of course, the instrumental task is taken up, with the result that piano, violin, other string instruments and the voice are cultivated. The children also sing in chorals and are trained in their earliest period to seek for the higher and better in music. The effect of these ideas is heard in some excellent results both in classes and in individual tests.

The fundamental theory of work is co-operation on the basis of the development of the individual

mind, free from the overweighing and depressing influence of traditional prejudices and pragmatic dogmas. There is no attempt to proselyte and no effort to influence, but under the beautiful sky of Southern California, with its delightful and even climate, with the magnificent stretch of the Pacific before the eyes of the children and the youth and teachers, some estimate of the grandeur of nature is reached and narrow-minded theories are naturally eradicated through the influence of greatness as exhibited in the profundity and magnificence of nature itself.

The human element is primarily cultivated; not only humanity, but humanity as represented in the

besides all this, a home life, the children being surrounded by all the elements of the fireside. It is, therefore, a most unique institution, which is now of such prominence as to call forth the attention of the educators of this country and of the West particularly. Many families are taking advantage of the opportunities offered to young children to be educated under this amiable plan, and with such an atmosphere to imbue their early youth with a character to fit them for future usefulness. As to the natural climatic conditions, they are the most attractive in that attractive section of the globe. The spot is ideal, the conditions are ideal and the life is ideal. B.



Lomaland Photo. and Engraving Dept.

### A CORNER OF ONE OF THE MUSIC ROOMS, POINT LOMA

individual; not only humanity in wholesale, but humanity in the retail, each single intelligence being approached in such a manner as to give it the greatest freedom of action, and yet under such a reserve of benign thought and generous action as to prevent that action from being sordid or selfish.

Such being the case, it was impossible to overlook this institution, with its primary school and academies, and we therefore state some additional facts regarding its influence. There are now, besides the Point Loma school, two schools at Santiago in Cuba, two in San Diego, two in California besides San Diego—that is, one in Roseville and one in San Francisco. There are also one in Stockholm and several in England. The theory, in addition to what has just been stated, is non-sectarianism, enunciation of language, calisthenic exercises, chorus singing. As Mrs. Tingley says, "Music is not merely one of the arts of life, but a part of life itself," and that is the basis of musical instruction.

In the city of San Diego is the Isis Theater Building, a beautiful modern theater, in which performances take place of the highest dramatic character. This is owned by Mrs. Tingley and the citizens of San Diego receive great benefit from it. There is,

### Mistral, the Poet of Provence

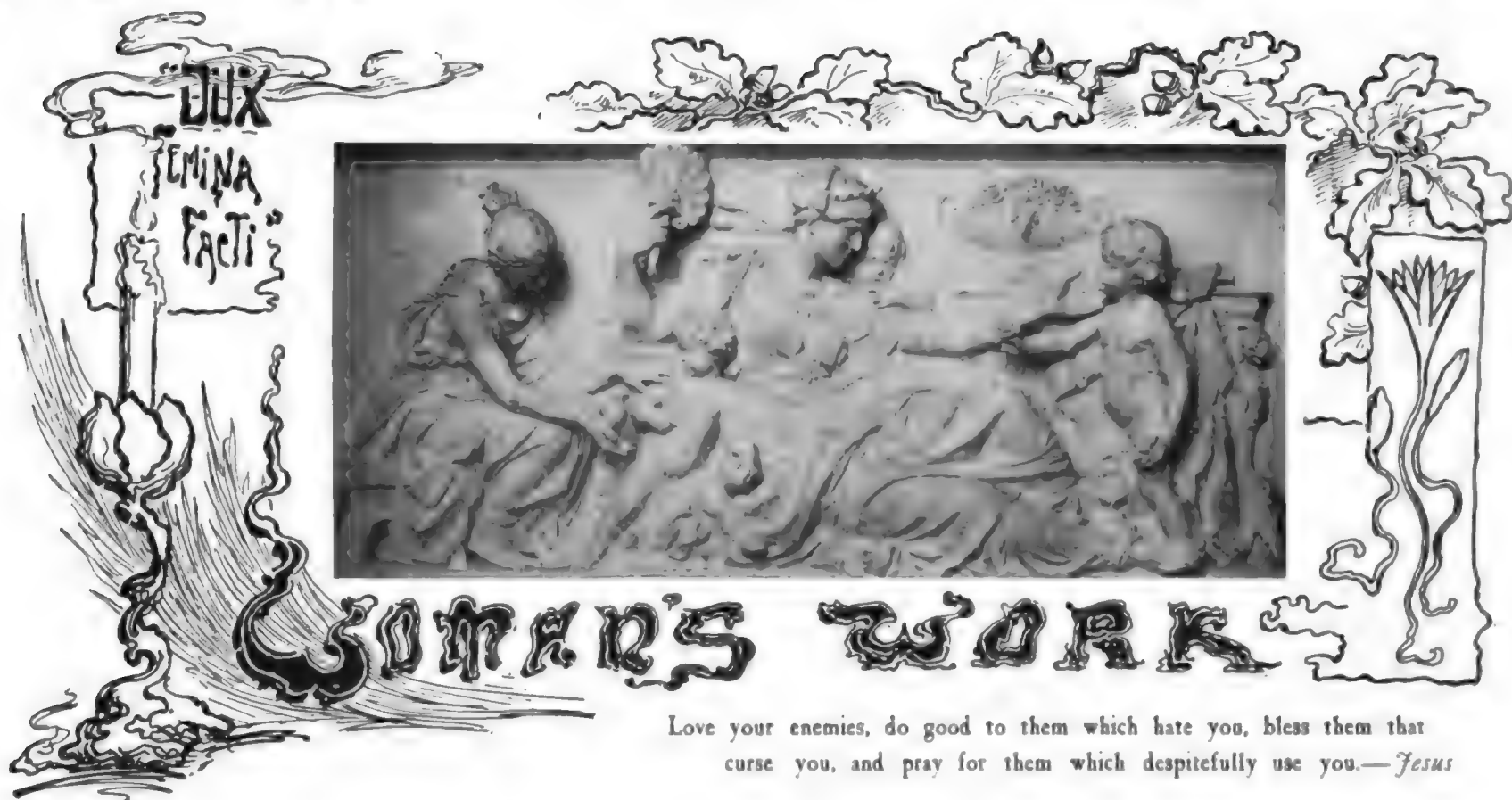
MISTRAL, the poet of Provence, whose *Memoirs* have just been published, has been a true poet because his sole motive in taking up his life-work was the desire to rescue his people and their language from the slurs cast upon them by reason of their rusticity, and also to render Provençal once more a literary language.

He tells how, when he came back from Aix, where he had been admitted to the bar, his father said to him: "Now, my fine fellow, I have done my duty. You know a great deal more than was ever taught me. It is for you to choose your path. I leave you free." In the liberty granted by this wise father he made his resolve. The poem that made him famous was *Mireille*, which took him several years of labor to write. In it he gave free rein to his fancy and was inspired, as he himself believes, by the unwritten legends of romance that brood over the pastoral air of Provence. He has written several volumes of poems since, has compiled a dictionary of the language, and done much to revive the presentation of great popular spectacles in the amphitheatres of Arles, Orange and Nîmes; organized anniversary fêtes in honor of the traditions; and founded at Arles a museum of Provençal antiquities. STUDENT

### Holger Drachmann, the Danish Poet

OF the loved Danish poet, Holger Drachmann, referred to in the preceding issue, a Swedish student adds the following interesting glimpse. The bond uniting all the Scandinavian peoples is a strong one, and none of their great poets is ever thought of as having a message for his own land merely.

Drachmann sang above all of the sunny days in life, of everything that was free, healthy and strong. When his eye, however, fell upon the dark side, his sympathy instantly arose and in fiery words he warned and chastised or anon spoke tenderly, in deepest compassion. When so many voices and tendencies tried to bring about the separation of our Northern countries he stood there as a guardian, protesting, sounding the keynote of brotherhood all through his life. And his voice was listened to. Although a Dane by birth he belonged to the whole North and was a noble representative of the Northern spirit. He died as he lived, a true Viking soul. F.



Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.—Jesus

### The Times We Live In

**H**OW momentous are the times in which we live! Think of it! We are standing now at the dawn of a new era when things will come to pass that are positively unknown to exist by the average consciousness. Events are in the air that belong to a stratum of thought and feeling long unused by human kind. We have been living a brain-mind life, an animal, emotional life, with only touches of the heart's influence here and there like the bright spots in a very gloomy mosaic; the pattern we have stamped out by thought and word and deed on the fabric of our lives has largely lacked the daintiness, subtle shades of higher thought and feeling, the delicate color scheme of a truly noble, unselfish life.

Ah, what beauty we have shut out of our lives! And now it is coming back again, for the Great World Teacher has come—come with the knowledge and power to show humanity the way life should be lived, and to awake the hearts of all! Pictures true to nature may our lives now become, no longer crude daubs of passion, sensation, anger and greed, but artistic productions, softly lit up by the glorious spiritual rays of the central Sun. "As a single Sun illumine the whole world, even so doth the One Spirit illumine every body." Oh the wonderful times we live in! when the truth is coming back to us in such a vital way—through the heart-touch of the purified soul, the living breathing messenger of Theosophy.

Katherine Tingley, with torch in hand, is relighting the fires of spiritual life in every land where the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has gained a footing. What hope for the world, what joy! Theosophy to be a living power in the world's general life as it is even now in the lives of thousands here and there.

People only need to know what Theosophy

is to turn to its blessed principles, and Katherine Tingley is teaching them how to find the light. Theosophy was misunderstood in the days of H. P. Blavatsky and William Q. Judge, by the general public; but there are great opportunities for all to learn the truth now; for the children at school in the Aryan Memorial Temple, dedicated to H. P. Blavatsky and William Q. Judge at Point Loma—carrying out under Katherine Tingley's methods of education the great teachings of Theosophy, growing strong in morality, in compas-

### TO ATHENA

**A**ND Athens, O Athena, is thy own!  
Great Goddess, hear! and on my darkened mind  
Pour thy pure light in measure unconfined;  
That sacred light, O all-proceeding Queen,  
Which beams eternal from thy face serene.  
My soul, while wand'ring on the earth, inspire  
With thy own blessed and impulsive fire!

Proklos (Taylor)

sion, in intellect, and in heart—are an unanswerable proof of what Theosophy can do.

And so, in these times in which we live, the pattern of our lives will be set in accord with the true canon of proportion; the *Heart Doctrine* will be lived, and the eternal harmonies of the world-soul "that sweep through our hearts in mighty waves, if we but listen"—will be heeded, and humanity will start the upward ascent that "leads to final liberation."

Such is the message of the Great Helpers, and such is coming to pass through the work of their messenger Katherine Tingley, backed by the devotion of her students, old and young, throughout the world! Let us rejoice together. Let us together move forward as Souls and Comrades with that superb confidence that shall give us the power to level every path, to remove every stumbling-block from out the way of the people. The hour has struck; the call sounded! EMILY I. WILLANS

### Impressions of a New Member at Lomaland

**A**FTER a residence of only a short time at Lomaland, the confusion, unrest and selfishness everywhere existing and apparent in the outside world are brought to one's notice more forcibly than ever before. In contrast with the life on the Hill, it brings home to us the old, old questions as to what man is and what man should be. From the viewpoint of a new member one is first of all impressed and astonished by the singular natural beauty of the place, which seems to have been fitted by nature for the purpose for which it has been selected. Then the astonishment gives place to admiration, as one begins to understand the superbly unselfish work, going on incessantly, of the dwellers on the Hill, work for the advancement of universal brotherhood and the realization of "Peace on earth, goodwill to men."

The unquenchable ardor of the Leader inspires all who have dedicated their lives to the cause of humanity, guides them in the Path of spiritual advancement, and encourages them to strive with unfaltering energy for the betterment of mankind and the uplifting of men's souls towards the beautiful ideals of a Higher Life. The sensible methods of proper living, so seldom met with in the world without, are here seen in daily practice. The beauty of the place, the architecture of the main buildings—all in such perfect harmony with the surroundings—the restfulness that seems to be in the atmosphere of Lomaland, all conduce to an elevation of mind and spirit that marvelously assists the seeker after Truth in his battle for self-conquest.

In the mad rush of the outside world how one misses this softening influence! The majority go on and on in the dull routine of selfish lives, thinking of nothing but the present and their own wants and desires. "Let us eat, drink and be merry, for tomorrow we die,"

is their shibboleth. But signs of a great change are to be seen. There is a rift in the blackness of the cloud. Katherine Tingley has said that the present unrest and confusion in the thinking world is a sign of the awakening of the spiritual faculty, the Christos principle, in the people generally. They have been slumbering for centuries, but Theosophy is awakening them to the knowledge that Divinity is within themselves and pointing out to them the right Path. A few steps taken on this Path by the seekers after Truth, and they will look with different eyes upon all life, all nature, all their fellow men. The time is coming when the glorious truths of the Wisdom Religion will be appreciated and understood by the people at large, when all doubt will be cleared away, and it will be shown to the world what the Higher Life is, how it may be, and must be, lived. And where must we place our hopes for this awakening? Where, but in the lives and teachings of the Students and the children now being educated and trained at Lomaland. Katherine Tingley tells us that her hopes for the future are centered in them. Their lives are the noblest evidence of Theosophy in practice.

They live in an atmosphere of love and sympathy. The happy faces of the older Students, no less than the tiny tots, our "Little Philosophers," portray contentment and self-reliance, and a study of the wonderfully bright minds of even the youngest, their moral excellence, their repose and accomplishments, gives assurance that they will carry on the good work and in their turn become teachers of the beautiful qualities and noble ideals now being inculcated in them, that by the example of their lives they will spread broadcast a knowledge of the essentials of right living. Fortunate are they to receive the message direct from their Teacher, who loves and understands them so well, and is guiding them with a sympathetic hand towards the Light. The Râja Yoga system of education is destined to be a lasting monument to the memory of Katherine Tingley's great service to humanity. When we call to mind that she has done this work hampered by slander and persecution and untold difficulties, we realize the great victories that may be won by her power and wisdom. Great results will be accomplished by these, the Students and "Little Philosophers" of Lomaland. Let their watchword be "Stand Fast!"

STUDENT

### What Will and Work Can Do

**B**ORN in France, but a resident of this country from very early childhood, Miss Christine La Barraque has spent most of her life in California. Deprived of her sight at a very early age by disease, she has made for herself a place among the world's workers which may make those who are blessed with the full possession of their senses ashamed of the way in which they have misused their far superior opportunities.

and was duly admitted to the California bar.

She says that when she entered the University the teachers exclaimed in dismay, "What shall we do with you?" "Do the same as with the others," was her reply. But they assumed that lacking sight, she must lack intelligence, and although she was in the recitation room with her class, at first no questions were asked her. One day some questions were put to the class as a whole, and she answered so understandingly that the teacher was convinced

that she fully understood the subject, and after that she was treated the same as the others.

In addition to her intellectual ability, this young lady has a wonderful voice, has studied music in Boston about three years, was in Italy last year under the instruction of some of the best teachers, and has now returned to Boston where she has made a host of friends.

When the bill for a permanent commission for the blind was before the Massachusetts legislature in 1906, Miss La Barraque spoke at the hearings of the committees having the matter in charge, and there is no question but the impression made by this talented young woman had an important bearing upon the decision.

While in Rome this gifted blind girl attended a convention held in the interests of the blind, with delegates from several nations. So aimless and so hopeless seemed their discussions that Miss La Barraque proceeded to give them some facts regarding the work with and for the blind in England and the United States which would enlighten their mental blindness, and her address succeeded in calling forth many questions. Cheerfully, courageously, helpfully, is Miss La Barraque carrying her share of life's burdens and lending assistance

by her spoken or written word where it will help to lighten the burdens of others. H.

EACH year witnesses new names added to the list of woman lawyers who have been admitted to practise before the Supreme Court. It is about thirty years since this was made possible through the effort of one who sought to extend her practice to the Higher Courts, but was refused admission because the statutes contained no provision for this. She set to work to have the barrier removed and in a short time had brought about the passage of a bill which placed men and women on an equal footing in this respect. H. H.



Lomaland Photo. and Engraving Dept.

"PETER'S GALLERY"  
IN THE ST. PETERSBURG ACADEMY OF FINE ARTS

Miss La Barraque was educated in the schools of California, and has always associated with people who had the boon of eyesight. She graduated from the University of California and then desired to take the course in law. Her friends considered this a wild, impractical idea, and declined to assist her in carrying out the plan. Very well — since no assistance was to be given she determined to "put herself through," and, after long and wearisome but persistent effort, with the aid of influential friends, she obtained a position as teacher in an evening school at San Francisco, and thus paid her expenses. She graduated fifth in a class of seventy-five men



# OUR YOUNG FOLK

## THE FORTUNATE ISLES

Joaquin Miller

**Y**OU sail and you seek for the Fortunate Isles,  
The old Greek Isles of the yellow-birds'  
song?

Then steer straight on through the watery miles,  
Straight on, straight on, and you can't go wrong.  
Nay, not to the left; nay, not to the right:

But on, straight on, and the Isles are in sight—  
The Fortunate Isles where the yellow-birds sing  
And life lies girt with a golden ring.

These Fortunate Isles they are not so far,  
They lie within reach of the lowliest door;  
You can see them gleam by the twilight star;  
You can hear them sing by the moon's white  
shore.

Nay, never look back! Those leveled gravestones,  
They were landing steps; they were steps unto  
thrones

Of glory of souls that have sailed before,  
And have set white feet on the fortunate shore,  
And what are the names of the Fortunate Isles?

Why, Duty, and Love, and a large content.  
Lo! these are the Isles of the watery miles,  
That God let down from the firmament.  
Lo! Duty and Love, and true man's trust.  
Your forehead to God and your feet in the dust:  
Lo! Duty, and Love, and a sweet babe's smiles,  
And these, O friend, are the Fortunate Isles.

—Selected

## Tangier

**T**HE first and most vivid impression made by Tangier, on the north coast of Morocco, is that of whiteness; white houses, white walls, white garments, accentuated by the memory of darker touches—slaves, beggars, and prisons. The second impression is that of picturesqueness and variety of the street life and of the habits and customs of the mixed population:

From a distance Tangier has been well described as like a white bird lying on the hillside. The passage from the Bay of Gibraltar or of Algeciras takes from two to four hours. The landing is primitive and not without excitement, for the surf breaks a long way out; steamers anchor beyond it and passengers are rowed to the pier in small boats.

It was a striking scene when I landed on a bright afternoon in January, with a rough sea. A dozen boats, each with three or four natives, all clamoring and shouting. The headman in each, distinguished by a white turban, secured *some* order, by occasionally thumping and knocking down one of his men, for no reason apparent to a European; nor did they mind. All merchandise and cattle are landed on the beach, carried from rowing-boats on several men's shoulders through shallow water, then dropped cleverly on the sand.

From the pier we pass through narrow streets with high white walls and numerous arches, to the hotel, in time to be nearly deafened by the sunset salute of guns from the fort, so-called, adjoining. This recurs at sunrise during the month of Ramadan (of fasting) when Mahomedans neither eat nor

smoke between sunrise or sunset. They take, doubtless, their usual two meals at night, for they are half asleep the next morning.

In the narrow streets many nationalities literally jostle each other. In one long winding thoroughfare a pedestrian flattens his back against a wall or house to allow a loaded mule to pass. This street is cobbled and has a gutter in the center. Europeans and better class Moors ride. The Jews have their own quarter, are compelled to wear dark blue or brown cloth jelabas (cloaks) and are restricted to the use of one gateway.

Similar streets to the above lead up to the Kasbar or citadel. The principal Mosque, with roof and minaret of colored tiles, is in a somewhat open part of the main thoroughfare; also the four post offices and better class shops. Farther up are many quaint odd corners and archways where strange sights present themselves—goat skins drying for Morocco leather, horse-shoeing, and many beggars, sometimes terribly maimed objects having lost a limb or feature according to the crime committed. How cruel and revengeful this is, showing an utter ignorance of brotherly feeling and compassion!

A caravanserai interests one. It is a large open square, walled in, the inn forming one side and entered from the street, the remaining three sides being divided, on the inside, into stalls each partly covered by an arch, leaving the central space for cattle, sheep, camels, grain, etc. with the numerous owners. In another open space are government buildings, curious old arched places with many pillars. There are prisons, courts, and counting-houses, where the white cloaked officials sit

cross-legged on the floor, counting out piles of coin for shipment to Fez. A noisy picturesque stream of people passes along these streets, down to the bay or up to the Soko (market place).

The Soko is outside the city gate, a large piece of ground partly walled. There are some shops, tent-like shanties, where are sold articles generally in use, guns, pipes, shoes, clothing etc. All else arranges itself on the ground; children, women with babies tied on their backs, selling great piles of oranges, palm roots—eaten as food—brushes, curios, etc.

In another part of the Soko, a small crowd is watching a Snake Charmer. He handles his snakes gently and fearlessly and allows them to wind round his limbs and body. Another group sits on the ground in a semi-circle listening to a professional story-teller, a figure full of energy, who partly acts his tale and every now and then fires off a gun. His language is Arabic. Every day and all day these two follow their respective trades and collect pence from those who listen and look.

In an afternoon every one rides or walks along the bay. The Arab is a beautiful figure in white, cantering past on his Arab pony with his long spear poised for action. So is the Algerian mounted soldier, in light blue uniform and mantle. There are country women, wearing huge hats over many folds of muslin. For this is one of the roads leading to Tetuan where many wealthy Moors took refuge in 1492, and still, it is said, have the keys of their houses in Granada, hoping to return.

All this, and much else besides, one can see within a few hours of Europe! F. J. B.



Lomaland Photo. and Engraving Dept.

SNAKE CHARMERS, TANGIER, MOROCCO

# THE CHILDREN'S HOUR

## The Messengers of the Gods

THE lovely land of Greece is a kind of peninsula shaped like a mulberry leaf, that seems to float upon the waters of the beautiful blue Aegean Sea. Around its scalloped edges the white waves dance and curl. And fair islands sparkle like jewels on the bosom of the sea, for the golden sun shines bright and warm over the lovely land of Greece, and the air is as clear as a crystal dome. There are mountains and valleys and holy groves, in the lovely land of Greece.

Beautiful cities with white marble gates, and temples and palaces, and statues of ivory and gold, are built on the cliffs overlooking the sea; built by people as beautiful as the gods, for they built them all to honor the gods.

In the midst of the lovely land of Greece towers the high Mount Olympus, the home of the great gods. Here on a throne of ivory and gold sit Jupiter and Juno, the king and queen of the gods. Gorgeous peacocks with spreading tails of sapphire, emerald and topaz stand at Juno's side. When she wishes to visit the earth they draw her shining chariot. In Jupiter's right hand he holds the thunderbolts, in his eyes the lightnings flash, at his feet stands a splendid golden eagle.

The high gods loved the fair race of men that lived in the sunny land of Greece. Sometimes they would descend from high Olympus, stepping from mountain-top to mountain-top, until they reached the sun-bright cities on the cliffs overhanging the sea. But oftener they would send their messengers from cloud-topped Olympus down to earth, to help some mortal whom they loved. The favorite messenger of Jupiter was Mercury. He was a tall youth, lithe and strong, and could run as swiftly as the wind. And why not? For growing from the round cap which he wore on his bright crisp curls, were the wings of a bird. His sandals too had wings, and in his hand he carried a short wand, with two serpents twisted round, and on the end were outspread wings.

Now Juno's favorite messenger was a girl, a maiden slim and tall, and she bore the name of Iris. She wore a robe of gossamer, silvery as the moonbeams. Her wings were white and sparkling like the drops of dew. Her noiseless feet were swift as light. She was so fair that as she flew to earth, bearing the messages of Juno, the great Sun smiled to see her loveliness. Then, swiftly, a shining bow unrolled, that spanned the way from high Olympus to the earth; over this shining arch the maiden tripped or flew. Then seven colors sparkled like jewels on her dew-drop wings, and beneath her airy footsteps flowers of seven colors sprang. Children looking upward



Lomaland Photo. and Engraving Dept.

THE MAN FROM JAPAN AND HIS ELEPHANT  
PAYING A VISIT TO ONE OF THE BOY'S BUNGALOWS AT POINT LOMA

## THE RAINBOW

PITTER, patter,  
All day long  
The raindrops sang  
Their pretty song,—  
Till at eve  
The curtains gray,  
Slowly rose  
And sailed away,  
Like white wing'd ships  
Upon the bay.

And as they sailed  
In beauty by,  
The great Sun smiled  
Across the sky.  
And straight way in  
The heavens blue  
Was hung a bow  
Of promise blue,  
With seven colors  
Of shining hue.

Sunbeam fairies  
Well I know  
Dance upon  
That lovely bow,  
Dance and sing  
With raindrops bright,—  
Until the Sun  
By magic might  
To colors turns  
His pure white light.

And a pot  
Of purest gold  
Hidden lies,—  
For so I'm told,  
At the rainbow's  
Shining end.  
Thither now  
My way I'll wend  
And to you  
The prize I'll send!  
—Student

could see sweet red roses, orange marigolds, the golden daffodils, lilies of the valley sheathed in pale green leaves, forget-me-nots blue, fringed gentians of rarest indigo dye, and fragrant violets nodding low. And those who stood in silence there, to watch the maiden Iris pass, could hear a faint sweet song as if the seven colors of the bow were the seven strings of the Sun God's harp. STUDENT

## Two Brown Babies

BEYOND the market place and the Legation residences of Tangier, picture a country lane of loose sand and hedges of aloes or prickly pear. On raised ground, standing somewhat back, a hut, and outside the hut a mound of stone. Sitting on the stone, side by side in the sunshine, two little dark brown children, babies, with black eyes full of surprise. Their bodies are unclothed, even their heads shaved, with the

exception of one small lock of hair—carefully left, because by this each will be drawn up to heaven, so they are taught. They know nothing of life's real meaning or of Râja Yoga, though some day they will hear of the true heaven and how they can find it and how they can make it—*now*—for all who are around them. F. J. B.

## Jumbo at Point Loma

YOU have read about the merry Christmas gathering in Lomaland at which the Man from Japan appeared with his elephant. All the grown-ups and children felt as if they were old friends—this armor-clad Oriental with his huge, intelligent beast; so you can imagine how happy they were to find that these two did not disappear with Santa Claus, but were to be seen about the Academy grounds for several days. If you heard shouts of glee in the distance, you were sure on approaching the place whence came the sounds to find the elephant surrounded by groups of children; and it was very noticeable that the longer he and his keeper stayed, the more they seemed to enjoy getting acquainted with the Râja Yogas. It was a very interesting sight to see these two visitors, duly escorted, wending their way along the drives and garden paths, and stopping at tents and bungalows to exhibit their tricks or give the little folks a ride. One day, *very* suddenly, they disappeared. No one knows where they went, as they were not seen passing through any of the gates! But every one hopes they will return. M. M. S.

HAPPINESS is a great love and much serving.—*Selected*

I WOULD give nothing for that man's religion whose very dog and cat are not the better for it.—*Rowland Hill*

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

## The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the  
Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

## ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHILL  
POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kâmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to Inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors: and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
March the 1st, 1908

Total number of hours sunshine recorded during JANUARY 155.  
Possible sunshine, 319. Percentage, 49. Average number of hours per day, 5.01 (decimal notation). Observations taken at 8 a. m., Pacific Time.

FEB. MAR.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
24	29.950	60	47	53	51	0.00	E	3
25	29.870	61	48	53	51	0.00	NE	3
26	29.709	60	49	53	53	0.02	NE	2
27	29.520	57	50	51	51	0.00	S	4
28	29.589	60	52	53	53	0.05	SW	3
29	29.773	61	53	55	52	0.04	E	1
1	29.854	62	51	51	49	trace	N	8





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25  
in paper, which barely cover the cost, for  
it is printed and bound, not gaudily, but  
with such carefulness and thoroughness of  
art and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

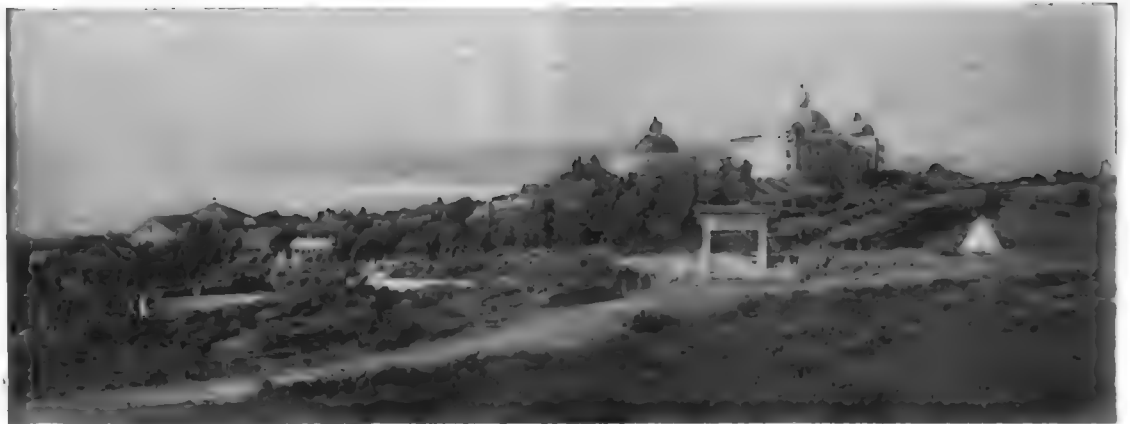
between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## INFORMATION BUREAU

ISIS STORE, 1123 Fourth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address

GERTRUDE VAN PELT, M. D., *Directress*

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

## *The MYSTERIES of the HEART DOCTRINE* In Pamphlet Form: Illustrated

REVIEW AND OUTLOOK OF THE  
THEOSOPHICAL MOVEMENT  
with a Chronology

WORLD TEACHERS.  
THE ENEMIES OF THE  
THEOSOPHICAL MOVEMENT  
GROTESQUE THEOSOPHISTS  
THOUGHTS BY THE SACRED WAY  
NOTES ON THE CONSTITUTION OF  
THE UNIVERSAL BROTHERHOOD  
THE ARYAN THEOSOPHICAL SOCIETY  
QUOTATIONS  
RISE, OH SUN!  
THEOSOPHY APPLIED TO DAILY LIFE  
THEOSOPHY AND CHRISTIANITY  
REINCARNATION

RIGHT THOUGHTS ABOUT KARMA  
THAT STRANGE WOMAN, H. P. BLAVATSKY  
WILLIAM Q. JUDGE  
KATHERINE TINGLEY, THE AUTOCRAT  
THE DRAMA  
CAPITAL PUNISHMENT  
THE DEATH FARCE  
THEOSOPHY AND SCIENCE  
THEOSOPHY FOR THE YOUNG  
HUMAN LIMITATIONS  
THEOSOPHICAL SIGN-POSTS  
LIGHT ON "THE WAY"  
POINT LOMA AND ITS LEGEND  
THE PILLAR OF THE WORLD  
THE LOST CHORD IN MODERN CIVILIZATION

Each makes a *Neat Gift* to those interested in Theosophy

Order now from

PRICE 25 CENTS PER PAMPHLET

The THEOSOPHICAL PUBLISHING CO., Point Loma, California

## Theosophical Literature in Spanish and English


FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, *Apartmentado 127*

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 10c

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

MARCH 15, 1908

No. 19



COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FIVE DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARE THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 19

## CONTENTS

### Pages 2, 3 — EDITORIAL

"The Catechism a Curiosity"  
Yoga True and False  
Motion, Relative and Absolute

### Page 4 — TWENTIETH CENTURY PROBLEMS

"Leading the Higher Life"  
The Karma of Money-Spending  
A Theological Issue  
The Death Instinct

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

A Rhodesian Mound  
Baalbek and Sun-Worship  
Baalbek, the Ancient Acropolis (illustration)  
A New Petrified Forest

### Page 6 — TWENTIETH CENTURY SCIENCE

"Dead Universes"  
The Weight of a Continent  
Frozen Putrefaction

### Page 7 — NATURE STUDIES

Iceland's Homeric Civilization  
View in Rāja Yoga Academy Grounds (illustration)

### Pages 8, 9 — STUDENT'S PATH, ETC.

Karma (verse)  
Life and Death  
Theosophical Forum  
Birth (verse)

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

The Path  
Connexion Between Moral and Physical Calamities  
The Cause of Rebirth

### Page 11 — THEOSOPHICAL FORUM, ISIS THEATER

Last Sunday at Isis Theater  
Some More Aspects of Modern Christianity  
Poisoned Paper  
Romance in China

### Page 12 — GENERAL

The Dream of the Charioteer  
The Mystery of Gold  
Water Power Replaces Coal for Railroads  
Electric Illumination

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

Thor and the Midgard Serpent—Version from the Edda (with illustration)

### Pages 14, 15 — WOMAN'S WORK

Fragments of an Old Spanish Record  
Jottings and Doings  
The Museumsbrücke in old Nürnberg (illustration)

### Page 16 — OUR YOUNG FOLK

The Enchanted Island  
Song of the Future (verse)  
Santa Claus in Lomaland, 1907 (illustration)

### Page 17 — CHILDREN'S HOUR

After the Rain  
Pampas and Yucca in the Garden, Lomaland, (ill.)

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## "The Catechism a Curiosity"

Practical Christianity and not doctrines was the present order in religion. Under the greatest exponents, the barriers of sectarianism were rotting away. The good ship Zion was no longer an old hulk that never went into dry dock, with barnacles and seaweed on the bottom, lumbering along at the rate of half a mile an hour. . . . All infallible churches were receiving severe jolts today, and were destined to encounter hard times and ecclesiastical panic. Priestcraft was played out and man was thinking for himself. . . . Many time-honored doctrines reminded us of shriveled specimens in alcohol in a medical museum.

Verbal inspiration had given place to higher criticism. We were not now taught that the world was created in six days, and that Mother Eve was a reconstructed rib of Father Adam; and the zoological garden had been substituted for the Garden of Eden as the home of our ancestors. Natural law had invaded the spiritual world, and young men were not now afraid to look the minister in the face and say that hell had cooled off considerably in the last half century.

## Lightening the Ship to the Storm

A young man went to his minister and asked him if he really believed the whale swallowed Jonah. "I don't care whether the whale swallowed Jonah or Jonah swallowed the whale," was the reply, "if you follow the Master."

Our children did not sing, "I want to be an Angel," today; they sang, "If you want to be happy, be good." Ministerial mollycoddles were not as numerous as they were a decade ago. The minister did not rest so comfortably in the vest pocket of some antediluvian deacon who contributed largely to his salary. . . . The people were tired of dullards and dotards in the pulpit. The Church proposed to go into the wholesale salvation business, and to the individual salvation it added social salvation.

The present doctrine was one world at a time; men were taught to live as well as to die. There was no longer an air of other-worldliness about a Christian; the minister did not go around peddling titles to mansions in the skies; the Church was no longer a Noah's Ark containing only the saved or a patent spiritual fire-escape.

## Irreligious Religion

The above reflects a prominent phase of modern religious thought. It is a transition phase. Mixed up with much sane thought as to the absurdity of old dogmas is much confusion as to the new ideas that are to replace them.

The clergyman mentions, as exponents of the Church today, the names of some well known liberal churchmen. But what is actually the position of these liberal ministers? As we have so often seen, they have cut away so much standing ground from under the Church that among them all, it has virtually no standing ground left on which it may stand and continue to call itself the Christian Church. They profess an attitude so broad that it entitles — nay, compels — them to quit the exclusive fold of Christianity and enter the broad expanse of Universal Religion; yet they fear to relinquish their position as ministers of a special revelation and a local religion. Their attitude is inconsistent; they are "on the fence"; they keep their balance only by confining themselves to generalities and forbearing to follow up the logical sequence of their avowals.

## The "Balance" of a Spinning Top

The present clergyman, however, does mention one or two things that he thinks may replace, or have replaced, the old dogmas. He says the zoological garden has been substituted for the Garden of Eden as the home of our ancestors. To show the confusion of his ideas, it is only necessary to point out the inconsistency of such a notion with the ideal of social salvation which he urges. Granting, for the purpose of the argument, that man is descended from the zoological garden, so far as his body and its immediate appurtenances are concerned (and Theosophy has much to say about that teaching) still it is obvious that we cannot look to the wild beast show for the origin of those aspirations which are to work his social salvation. At least we must look beyond the beasts for the origin of that Divine impulse to progress and perfection which is supposed to have been transmitted through them to man, or (if not that) which man has obtained from some other source. Therefore, what has this modern scientific doctrine to do with the question at all?

## Apotheosis of the Animal

The modern doctrine of evolution contains a good deal of truth, mixed up with a great deal of error; as can only be expected when a law of such far-reaching scope is faintly glimpsed by the representatives of a very circumscribed school of thought, and by them applied to the elucidation of their own very limited and peculiar views about nature and man. The great Law of Evolution does indeed necessitate a revision of theological dogmas — but not in favor of other dogmas, scientific dogmas, as preposterous as, and perchance even more evanescent than, the

theological ones. Evolution, rightly understood, can but ennoble all it touches; and the origin of man and the manifestation of worlds only becomes clear and luminous by its aid.

The idea of social salvation as superseding personal salvation can only be commended. It is a revolt of man's Divine nature against the intolerable selfishness and spiritual egotism of some religious ideals. Under

**A Serious  
Need for  
Protests** the name of their "soul," religious egotists worship their own dear personality, which they imagine is an object of

great interest to the Deity, and for which they plan out a future of continued satisfaction unmarred by the thought of their tortured brothers *below*. It is indeed well that representative voices are protesting the unworthiness of such a doctrine and allowing the Divine voice of compassion (derived from the Zoo?) to belie the wheedlings of the craven lower nature.

Well is it indeed that these unworthy old ideas should be giving place to broader and manlier ones; but we cannot build anew on the basis of scientific superstition. Is the Church to become a mere institution for social reform, and to give up its claim to superior light in favor of a willingness to be guided by the ordinary lights that guide other social and political movements? If not, on what is it to base its claim to be a superior guide? In short, what becomes of religion without the dogmas?

Theosophy answers this question by affirming that *essential* Christianity, thus stripped of its limitations, can become universal, and take its place as one among the many religions which have their common source in the One Religion. It will have to accept the perfectibility of man on this earth as its primary doctrine, admit that Jesus was not the only Christos, and declare that all men are potential Christs — and that was the teaching of Jesus, even in its dead-letter rendering. STUDENT

### Yoga True and False

**A** WEEKLY contemporary recently published another of the ever recurrent accounts of fakirs and fakirism in India.

The fakir is like the ghost. Everybody believes in him and even knows that he exists and that the accounts of him are sometimes true. But nobody is very willing to own his belief; nobody is really glad to find the fakir phenomena explained as trickery, or in his deeper consciousness accepts the explanation. And yet he has no other.

Fakirism is the degenerate remains of a nearly lost spiritual art. Or rather, perhaps, it is the still surviving mechanical part of a spiritual art.

Ages ago, and not only in India, the real seekers after the Divine had discovered much more about the inner nature of man than has been recovered since that time. They found that mind in its highest state of abstraction, raised and sustained by aspiration towards the ideal, was capable of passing temporarily beyond the influences of the body and reflecting the spiritual instead of the material pole of being. During that time the body ceased to exhibit any initiative; physiological activity declined to a minimum, and its capacity for external sensation might entirely lapse. The

poet and musician in the height of inspiration, reach for short periods the outskirts of this condition; but the outskirts only, and not by will.

And herein is the condition *absolutely unlike any reached in hypnotism*. It is induced by will, is based upon long training and self-control, is terminable at any moment by will, and is *completely closed to suggestion*. The mind, moreover, returns strengthened and cleared as well as filled with new ideals and conceptions; and the health of the body is bettered and rarified. The anaesthesia thus stands marked off from that due to drugs of any kind.

The achievement was a communion with the Divine, and in the purest days of the art men undertook its difficulties in order that they might help and teach their fellows who had not time, will, or moral strength enough for such self-discipline. They had become competent to teach concerning the Divine, Divine Wisdom, Theosophy.

"But in the process of time," says Krishna in the *Bhagavad Gītā*, "this supreme art was lost."

The difficulties in the way are obvious. There must be a love for humanity and for the Divine, and a desire to serve both, which reduces all other interests to nothing. Will must never relax for a moment in its controlling grip of the lower nature.

With these as a basis, at the times of spiritual exercise the tendency of the mind to wobble, to throw up memories and sense pictures, to think of all kinds of irrelevant matters, to attend to bodily sensations, to drift negatively, must be finally overcome. If all this can be complied with, and the faculty called by us imagination raised at will to its highest receptive activity, there will be success.

But when "this supreme art," through decay of spiritual vitality in the peoples amongst whom it had flowered, was lost, in those same places the *shell* of it lasted and lasts. Pre-eminently is it still found in India.

That physiological quietude which in the moments of absorption of the real art had come about of itself as a concomitant, and which is the lowest plane of the process, was found to be inducible by other methods — also, however, requiring extreme training of will. The animal nature has to be as utterly and continuously dominated as in the other case; asceticism has to be carried to an even extremer degree. That done, by concentration of the mind on certain physiological processes not at all known in the West — a concentration which must be absolute — the body is reduced to a condition where the mind is freed to enter certain states otherwise impossible, waking-dream states sometimes regarded by the fakir as "spiritual." The external world becomes semi-real and the cataleptic body will remain for almost any length of time in any position. Pupils may be attracted and the fakir will teach them the processes of his "art," and preach fragments of old sacred writings, aphorisms and other matter mingled with the dreams coming from the relatively low plane of consciousness on which his mind is resting. There is *no* real spiritual vision or communion, but there is a very subtle imitation; and recondite secrets of natural law sometimes *are* (ignorantly) seized and used.

Upon some of these our medieval ecstasies did sometimes accidentally light, and the stories of levitation, resistance to fire, and the like, have a basis of fact. The faith-healer has also a faint shadow of one of these powers. But none of these Western phenomena are comparable to those exhibited by the genuine fakir of India. He knows more or less what he is about. He has ages of a peculiar heredity behind him. And his will is something which in its unwavering continuity, strength, and tenacity, we hardly know. By its use, backed by fragmentary knowledge of a science we have yet to discover, phenomena that seem — and in their way are — magical are performed. These are sometimes concerned with external nature, sometimes with the fakir's own body.

But the trance fakirs and those who perform "phenomena" are usually distinct. In rare cases the fakir may be a man of considerable ability who honestly thinks that the state he has attained, which at best is one of spiritual stagnation, is a good prescription for humanity as a whole. But it is psychic morphinism. It is the lower or *hatha* yoga.

The real art was based on a life of active work and thought, of which it was held to be a part. It brought, incidentally, all those abnormal powers which in its decay became the practitioner's specific aim.

Man was fully considered in his sevenfold nature. The body was given its necessary care and exercise and maintained in perfect health and vigor. The mind and memory and reason were trained to the farthest point. And the spiritual nature was evoked and exercised daily as the completion of the perfect man. Such was Rāja Yoga, the balance of all the powers and their use in human service. It is *this* Yoga which Theosophy under Katherine Tingley will restore and will *reintroduce* in the land where it has been narcotized nearly to death — India. There are now no true Teachers of the ancient art working publicly as such in that country. The strange figures visiting our shores purporting to teach it are — fakirs. STUDENT

### Motion, Relative and Absolute

**F**OUCAULT'S experimental proof of the earth's rotation was successively repeated in January last at Columbia University, with a pendulum ninety feet in length. The plane of oscillation of a pendulum, suitably suspended by a universal joint, or its equivalent, tends to keep parallel to itself, just as does the plane of rotation of a gyroscope-wheel. If, therefore, the earth rotates, such a pendulum should be seen in an hour or so to have appreciably changed the direction of its oscillations, and this is just what happens — unless it be on the equator. It is odd to reflect that in the absence of such direct experimental demonstration there is no way of knowing whether the earth rotates or not, other than by estimating probabilities regarding the stellar universe — so long, at least, as we confine ourselves to purely external phenomena. Were the stars and planets invisible we have in this experiment a means of demonstrating the earth's rotation, independently of any astronomical objects in the depths of space, to which such rotational movement could be referred. Which seems to suggest that motion may be absolute as well as relative. STUDENT

# Some Views on XXth Century Problems

## "Leading the Higher Life"

SOME of those who talk most elegantly and sweetly of the "Higher Life" have the least conception of it. In their minds and in their practices it becomes the Finer Selfishness, and from almost the whole field of the real thing they have barred themselves.

The Higher Life is the aesthetic life: yes; but much more. And both may be led in their fulness invisibly, amid the most commonplace surroundings and threading the most ordinary doings.

Is the aesthetic consciousness the pretty things which may serve it, the old violins on the wall, the hangings, the music, and what not? Is it not rather, on occasion, the *result* of these? Indeed it and seven horizons beyond may exist in the absence of every external aid, produced in quite other fashion.

Whatever is beautiful in consciousness, whatever is refined, whatever powers of creation, of fancy, of imagination, of idealization that consciousness may possess—may all be attained by the dissolution of self in the world, in the life of humanity. If they are to go very far they *must* be so attained. If they are to be held, they *must* be so attained.

For if their possession was gotten for selfish motive, what guarantee is there that this same motive, thus encouraged and developed, may not happen to change its direction and point downward? In the end it always will.

But he who opens his heart to the call of humanity, who will feel himself constantly in the presence of humanity, feel the needs and appeal of humanity, has also, by the same effort, opened his heart to the consciousness of his soulhood. By practice he becomes completely conscious of *life*, life beyond that of his physical frame and his mind. He will need no old violins on the wall; will have within him, more and more fully aroused, that same which music and external harmony and beauty of any kind arouses in less degree. He will be independent of any externals. The body may grow old or sick, or may die. *He* will not be touched. He will have that real thing of which Comte imagined a futile imitation.

There is another party who think to lead the Higher Life by "going slumming" and such-like work. This work *may* be divinely done, or may be done without any gleam of light. The slummer may be as far from those to whom she is giving money as if she had never stirred outdoors. And some of those who, as invalids, never do stir outdoors, are *nevertheless* slummers of a real kind, radiating gentle and effective help and encouragement along inner planes of which the other sort know nothing.

For want of the heart-life, opened by opening the heart to the pull of the world's need and its sufferers and morally and mentally endarkened ones, the mind has become a tyrant. It must be fed with readings and doings and emotion-arousing diversions every moment. Life richer in every way than ours can be led without them. For at their best

the books contain *bits* of thought, and even music contains at best but *bits* of feeling. Yet the universal life, which we could enter if we would, is one vast flow of thought, one vast flow of feeling: or the universe could not proceed on its super-intelligently designed path towards the far goal. Of that limitless ocean of thought and feeling our books and our music contain at best but one single drop, and that drop may be dirty. Absorbed in that we let the rest, to which we could open the heart, go unnoticed. Mind could be filled from *within*, aroused from within to ideas, powers, knowledges, of which it cannot now conceive.

STUDENT

## The Karma of Money-Spending

SOME families in the Eastern States have been vying with each other to see which can waste most money, using the word waste in the fullest sense. In this sense it means that nothing whatever remains to show for it. One family spent 100,000 dollars on roses, at a dollar apiece, to decorate the ballroom. Another an equal amount on live butterflies collected from all over the world to be liberated at a given moment in the festivities. In another case showers of specially forced peach blossoms fell profusely on the heads of the guests. In another, five hundred canaries were liberated; and in another a stream ran through the ballroom, containing goldfishes for which the guests might angle.

All these cases meant a profuse expenditure of human labor, almost as completely wasted, reduced to nothing, as if dollar bills were held by hundreds of thousands in a candle flame.

There is a spiritual law underlying the expenditure of money. It may be broken, of course; and of course there is an equivalent penalty for so doing. The penalty may come very long after, even lives after. When the law and the penalty are better known (though in his deeper consciousness every one already does know them) much now inexplicable inequality in human life will become clear.

When a man spends money on dinner, there is his subsequent strength to show for it. Nor is he violating any law in making his dinner consist of other than bald necessities, in having it tasteful and in accordance with proper habit and his upbringing. Such attentions have their fit and desirable result. But if he has a dish of peacocks' tongues he is breaking the higher law. There is no good and fit result for himself or others.

This law does not demand of us that we lead bald and unbeautiful lives amid bare walls, nor that we wear sackcloth. As society now stands, what would be gross luxury for one is second necessity for another. There is no detailed rule everywhere applicable. The law considers all the circumstances and the *motive*. It might be kept by a man who spent a thousand dollars for a picture for his study. If his motion were ostentation, the same man by the same act would break it. It only requires that we use conscience guarded from its imitations by common sense. STUDENT

## A Theological Issue

UNDER the Pure Food and Drugs Act a certain firm is being prosecuted for declaring that a compound of its manufacture is a "cure" for headaches. The court has therefore to betake itself to philosophy and decide the meaning of the word cure.

Granted that the compound removes a headache, it may be argued that this removal is a cure. But such a removal, if effected by one of the "coal-tar" products, is the result of a poisoning of the nervous system, a deadening of it below the point of sensibility to that particular amount of pain. It is like getting out of debt by borrowing a *larger* sum to pay it.

If the headache was the result of candy or too much meat, its removal might be effected by an eliminative. But the results of the strain on the digestive organs and of the strain of the eliminative, remain, and will some time show that they remain.

One is inclined to wonder whether the doctrine of the forgiveness of sin may not be responsible for the drug taking of our time. The use of the patent concoctions is directly preventive of that intelligent and critical examination of his habits which (if necessary, with the assistance of a doctor) should be made by any man who finds himself with a persistent or persistently recurring ailment. This is not valetudinarianism. Valetudinarianism is the morbid examination of physical feeling and condition. This is a healthy attempt to answer the question, How am I sinning against hygienic law? If the knowledge of the day does not yet suffice to give the answer, take the remedies according to the best advice you can get. Do the same if you have found the cause and are determined to stop it. But to think that the effects can be removed while the physiological sin is steadily repeated, is a form of foolishness that may perhaps trace back to old theology. STUDENT

## The Death Instinct

METCHNIKOFF'S book on the prolongation of life, just translated, is receiving as much attention in the reviews as if it were a sort of new gospel. Apart from the prescription—sour milk and the rest—there is one perhaps quite new idea, and that is only true under conditions which the book does not mention.

At night we have the natural instinct to lie down and sleep. So, argues the book, in the late evening of life, when even sour milk can do no more for us, we shall have the natural instinct to lie down and *die*.

Yes, on one condition: the more or less luminous inner surety that death is no more *extinction* than sleep, that it is merely fuller rest with an awakening to follow. Why do not men get to the inner home of that surety (and other sureties) long before their death-hour? Once, at the beginnings of human life on earth, we lived there entirely. Then the outer, sensuous, consciousness began to pull. Finally the inner was deserted altogether. The history of each great Race is something of a repetition of this. STUDENT



# Archaeology Palaeontology Ethnology

## A Rhodesian Mound

IN Southern Rhodesia a curious ruin has been found. It is a circular stone building, in two tiers, about 18 yards in greatest diameter. The stones are flat, without mortar, and in irregular courses; and the ruin is in very bad repair. Directly in front of the entrance stand two monoliths, and other monoliths stand near. Excavation revealed glass, Nankin china, and common potsherds.

In spite of the existence of several "apparent graves," no skeletons were found; "and yet," says the report, "what other object than burial could the builders have had in view, in piling heaps of stones and placing monoliths about them?" And he argues that as they must have been graves and yet can not have been graves, therefore it is possible that cremation was practised.

Another difficulty is that there are no kitchen middens, so the building cannot have been a house. Neither can it have been a fort; so the conclusion is that it was a sacred building. The date is fixed at not earlier than the end of the 16th century, as "conclusively proved" by the presence of the Nankin china. But might not this prove equally well, or equally ill, that that kind of china is older than was supposed?

STUDENT

## Baalbek and Sun-Worship

THE illustration gives a magnificent view of Baalbek, the last rays of whose sunset glory seem destined to bridge the gap of its night until the dawn of a new era of sunrise. For, whatever its ancient builders may have been and failed to be, they were, compared with modern littleness, at least great; whatever of the true glory of the ancient Mysteries they had lost, they at least preserved in their art of building some of its nobility and vastness.

Grandly situated on the range of the Anti-Libanus, Baalbek is the most striking of the many ruins that attest the greatness of the ancient sun-worship in Syria. Its origin is what the books call "lost in antiquity," and there is no mention of it under that name in the classical writers. Its mysteries, like those from which Christianity sprang, have scarce penetrated the veil which is drawn over history in the early centuries of our era. It was the powerful rival of the Caesars, whose throne it at one time even usurped. But it strove in vain to withstand successively the Emperor God of Rome and that other God which the Christian Emperors afterwards set up. Neither God brooked a rival; and the

vestiges of the ancient faith were as ruthlessly destroyed as the mighty walls. Yet they, like the latter, have left their witnesses.

Stretching across the background we see the huge platform on which was built the Temple of the Sun. It extends for 1100 feet. The portico was on the east, to the right of the picture. It led into a hexagonal court, 250 feet from corner to corner; and this again into a quadrangular court, 440 by 370 (between 3 and 4 acres); and this in turn led into the temple proper. The temple proper had 54 columns, 19 on each side, and 10 at each end. Of these, 6 at the western end of the southern side still stand. Three of the stones in a wall are each over 60 feet long and 13 feet high, and have been raised to a height of 20 feet.

The sun-worship practised at Baalbek may not have been so licentious as interested parties have represented. But that it was a degradation of that which its name truly stands for, there is no doubt. The Sun is one of the greatest symbols of the Wisdom-Religion, denoting the All-Father, Osiris, Baal, etc. But the spiritual source of *all* life, and pre-eminently of spiritual power and illumination, became degraded to one of its own inferior manifestations—the principle of physical vitality—and, as such, was worshiped with profligate rites. The sacrifice of the personal self to the impersonal Self found its travesty in the sacrifice of human victims to the sun-god.

It is no doubt owing to the lapse and fail-

ure of these worshipers that the bigots were able to play upon the detestation of people for these practices and to fasten upon them their own narrow dogmatism. It is owing to their failure that sacred names have been abused until now sun-worship is taken to mean either a veneration of the actual celestial luminary or else a worship of some cruel fetish like the later Baal.

Theosophy is not sun-worship; but this does not prevent Theosophists from knowing that the Sun was regarded as symbolizing spiritual Life and Wisdom. There are other symbols, as the crescent and the cross—all sundered into sects nowadays, but once a unity. The crescent is the moon; the cross is earth. Theosophy teaches the equal development of man on all planes, spiritual, mental, physical. It seeks to re-unite the scattered fragments of the ancient Temple of Divine Wisdom.

STUDENT

## A New Petrified Forest

IT is reported that the remains of an ancient forest which covered the Mojave Desert have been found near the famous "Devil's Playground," not far from Kelso Station on the Salt Lake road.

A vast area of isolated desert is said to be covered with petrified wood of all shapes, sizes and colors; much of it showing pieces of trunks of trees of great size and solid sections of gigantic limbs. It is the first indication of former vegetation in this region, and the scene is not far from Death Valley, said to be the worst desert in the world. T.



Lomaland Photo. and Engraving Dept.

BAALBEK: A COMPREHENSIVE VIEW OF THE ANCIENT ACROPOLIS AND MODERN FOREGROUND

# ✧ The Trend of Twentieth Century Science ✧

## "Dead Universes"

A CONTEMPORARY, apparently to satisfy its readers' demand for science, quotes a somewhat lengthy and poetic passage from Flammarion, depicting the future of the universe, or at any rate of this part of it:

The earth was dead. The other planets had died, one after the other. The sun was extinct, but the stars were still twinkling—there shall always be worlds and stars.

We may be grateful for the assurance in the last clause. It is a little ray of hope in the darkness.

The sun was a black globe, the planets were other black globes, and this invisible system continued to course in the starred immensity at the bosom of the cold darkness of space.

It is not well to prophesy so far ahead. That picture is not at all according to the pointings of modern science. Science is finding the tendency of all matter to disintegrate, of atoms to lose their constituent corpuscles, to pass up the scale of atomic lightness towards hydrogen and probably beyond that into protyle. If such is the real picture, the final fate of a worn-out system is dissolution in space and then the attraction of the dissolved material around new centers to form the scenery of a new life-drama.

The poet astronomer gives us some more of his dream and then says:

Everything was covered with ice, 273 degrees below zero.

We have here a reference to what science calls the absolute zero, the point at which there is no heat, no motion of molecules, no chemical action. But we should rather say *called* than *calls*. For it has been recently found that there is chemical action down there; and if there be no molecular motion, there is not the least reason to suppose that there is no corpuscular motion. Science would not be able to show it impossible that at that temperature, where every form of matter we now know may become frozen solid, even the air, another group of "elements" might make their appearance, capable of remaining fluid and gaseous there; and another set of forms of life, capable of the most elaborate functionings in those conditions.

And then as to the dark globes. We know that there are such in space. One of the companions in certain binaries—double stars—is dark and in its revolutions occasionally hides the light of the other. But it does not follow that it is dark from deadness. It may be alive with a life beyond ours; it may be aglow with a light so high that neither our eyes nor any of our instruments respond to it.

The public should examine all these fatalistic-looking pronouncements with much circumspection. All the sciences are really in their extreme youth. It would not be very unfair to say that our chemistry is only a century old. The X-rays are only ten years old; radium only half that. Geology has hardly

yet decided upon anything as to causations and historic processes and periods.

When the earth is dead other worlds will come. . . . And these new universes will disappear in their turn, to be followed by still others. . . . The infinite space shall always be filled with worlds and stars, souls and suns, and eternity shall last forever, for there can neither be beginning nor end.

So Flammarion finishes; but his science has not killed his intuition, his inner knowledge that there is an intelligent and beneficent planning and regulation of cosmic processes, and that conscious life is not an accidental and temporary appearance in the course of a blind and mechanical flow of matter.

But some of the others are different. They lay out circles without knowing whether the curves they have are arcs and prolong their inch of knowledge to a thousand miles. Campbell must have been reading foolishness of this kind when he wrote his *Last Man*.

STUDENT

## The Weight of a Continent

GEOLOGY as a *history* of the earth appears to be still in its rudiments.

The differences of opinion on radical points are often complete.

For instance as to conformation: Are the continents and oceans the same as they have always been? One school, voiced by Mr. George Darwin, says yes. But another, recently voiced by Mr. Hayford in a paper read before the Philosophical Society of Washington, asserts—to use his words—that "The continents are in the habit of sinking and rising."

The latter geologist regards the earth as "a failing structure"; the former, as a structure in a healthy condition. A healthy or competent structure is one that bears the stresses to which it is exposed, either without yielding at all or without yielding further than is followed by perfect recovery on removal of the stress. In a failing structure the yield is not perfectly recovered, and it is moreover greater at some points than at others. At these the final yield or fracture occurs. In the case of the earth, these are earthquake sites.

Professor Darwin estimated that at a depth of from 600 to 1000 miles the stress-difference between such points as had a continent over them and those that had ocean was perhaps four tons to the square inch. Granite, he estimated, will stand that stress. The continents remain continents and do not sink; it therefore follows that at that depth the material must have the stress-resisting power of granite.

Obviously the argument depends upon the assumption that the continents do *not* sink.

But according to the other school of geologists, they *do* sink—a fact that it is curious to find still doubted; from mechanical considerations alone it is argued that they must. (Geologists do not, however, use the word "alone," for they do not recognize any other factors than the mechanical.)

Granite would *not* stand any such stress. If it would, it would still have to be absolutely pure and homogeneous, no faults, no mixtures of softer matter. Moreover, at the depth of 600 miles it would be molten—if the surface increase of heat constitutes a rule which we may apply deeper. Enumerating these and other objections to Professor Darwin's view, Mr. Hayford says:

Changes in elevation in the material composing the continents are put in evidence everywhere by geologic structure and topographic forms. The continents are in the habit of sinking and rising. We must therefore draw the conclusion, apparently contradictory to Darwin's that the materials of which the earth is made are not strong enough to bear the stresses to which they are subjected.

But he points out that the continents, always steadily on the make, become, for causes still doubtful, ultimately lighter in their material than the material beneath valleys and ocean floors:

According to the theory of isostasy, the material forming and underlying the continents is less dense than that under the oceans, whereas in Darwin's computations the densities were assumed to be the same. Pendulum observations (in the neighborhood of mountains) have long been known to indicate that isostasy exists.

The pendulum is less attracted and diverged by the neighborhood of mountains than it would be if the density of these were the same as it was when they arose or as it is below the ocean deeps. This lessening of the weight of continents is known as isostatic readjustment. It is generally regarded as due to the transference of matter along currents under the crust or in its deepest parts.

May not geology be here touching a vital phenomenon? It may be a long time yet before the earth is treated as a living being with an appropriate structure, with a "heart" and circulatory currents. Yet everything may remain inexplicable until that hypothesis is made, until the attempt to solve everything on mechanical principles is abandoned. STUDENT

## Frozen Putrefaction

TWO investigators connected with the Food Research Laboratory have been examining the results of food preservation by cold storage. They report that the muscular tissue of chicken, kept frozen at a temperature nearly 20° F. below freezing point showed marked histological changes after so short a period as a month. At the end of six months many muscle fibers were scarcely recognizable.

This is putrefaction, though not of the kind to which we ordinarily apply that word. And it is doubtless due to germs, though not the germs that cause ordinary putrefaction.

The most satisfactory method of preservation and storage yet discovered is without doubt the use of an atmosphere of pure nitrogen. There *are* germs which do their work without atmospheric oxygen, but none of the reports of foods preserved in this way instance the least deterioration. STUDENT

## Nature

## Studies

## Iceland's Homeric Civilization

**I**CELAND is one of the remnants of former continental distributions, having become isolated by geologic change from the mainland of which it was a part in days when sun warmed and frost did not bind. Yet it is not so cold as is generally imagined; and, as to its people, they are very far from being degenerate. They appear to have kept up the spirit and much of the learning of those ancient times, and to be acting as a kind of link between the past and the future, preserved unbroken during the centuries of materialistic civilization. Their land is still fiery and volcanic, and the fires still burn unquenched in the bosom of the people.

The account which follows is taken from an abstract (in the *National Geographic Magazine*) of "Iceland; its History and Inhabitants," by John Stephansson. It depicts a people who do not consider modern civilization the best that life can give, and yet can contrive to be happy, dignified, and full of life and intellectual and spiritual fire. What to others would be hardships, are to them the bounties of Nature, keeping the whole nature pure and healthy.

Geologically and geographically, Iceland is a continuation of the British Isles, for it is situated on the same submarine mountain ridge, stretching from southeast to northwest across the North Atlantic, the average depth on it being 1500 to 2000 feet, while north and south of it 12,000 feet is the average depth. Geikie thinks land connexion existed between Greenland and the British Isles in Cenozoic times, for relics of the same Tertiary flora are found in Scotland, the Faroes, Iceland and Greenland.

Iceland is not a bleak arctic region embedded in ice. Though situated so far north, the mean January temperature on the west coast is 34.5° F. higher than it should be in that latitude; January at Reykjavik is 1½° milder than at Milan; and Grimsey, off North Iceland, on the Arctic Circle, is 5° warmer than Stockholm in January. But the summer temperature is reduced by ice drifting from Greenland. Thus Iceland has a temperate climate, while the clearness of its atmosphere rivals that of Italy. It is freer from microbes than the air of any part of Europe.

No country of equal size contains so varied and wonderful phenomena; the glaciers of Switzerland; the fjords, salmon rivers, and midnight sun of Norway; the volcanoes, grottoes, and solfataras of Italy; the mineral

springs of Germany; the geysers of New Zealand; and the largest waterfall next to Niagara. Nowhere can the Titanic forces of Nature and the geological forces at work towards the close of the glacial epoch in Europe be so well studied.

Iceland is the center of a sub-oceanic volcanic region, and may be called the "Land of Fire"; for nowhere do the marks of vulcanism appear in such abundance; 107 volcanoes have been counted; 5000 square miles are covered with lava. The lava desert of Odaohraun, which covers an area of 1700 square miles, has been formed by the eruption of about twenty volcanoes; the cubic capacity of the lava being equal to a cube 50 miles in the side. [The writer must have made a mistake in his figures, as the cubic capacity would then be 125,000 cubic miles which, divided by the area of 1700, gives a thickness of over 73 miles!]

Iceland has been called "The Greece of the North." In the Twelfth and Thirteenth centuries it produced a literature unparalleled after Rome, before the golden age of England and France, in character drawing, in passionate dramatic power, in severe noble simplicity, in grim humor. The Icelander of today knows the Sagas by heart, which is as if every Englishman, from pauper to king, knew Shakespeare's historical plays and could re-tell them more or less in his or her own words. This has kept the language almost untouched by foreign intercourse and preserved the national spirit through evil times.

Nowhere is the contrast between man and his surroundings so marked as in Iceland. Buried in snow and darkness, deprived of every "comfort," living on rancid butter and dried fish, drinking sour whey and milk, dressed like his servants, seeking his food in a little boat—he yet has a cultured mind, possessing an intimate knowledge, not only of his own country, but of Greece and Rome; is a poet, intellectually and morally the equal of his European guest, considering himself your equal and refusing to be ordered about by wealth and station; and is a jack-of-all-trades, blacksmith, boat-builder, carpenter, artist in filigree work, carver in wood, eager reader of books.

There are no schools, yet every child of 12 can read. In no country of Europe are so many books printed and sold in proportion to the population. A population of 76,000 scattered in many hamlets, has 12 printing presses, the earliest having been established in 1530; and about 100 books, 14 newspapers, and 8 periodicals are produced annually.

The civilization is a Homeric one, lived close to Nature. A clergyman who died four years ago lived to the age of 113 on \$150 a year.

The winter evenings are spent with each member of the family busy at work in the same room; the man shaving wool off sheepskins, and making ropes and nets of hair; the women spinning and embroidering. There are wandering minstrels who gain their livelihood by reciting prose or poetry. STUDENT



Point Loma Photo. and Engraving Dept.

A VIEW IN THE GROUNDS OF THE RAJA YOGA ACADEMY, POINT LOMA



Students'



Path

NAY, and of hearts which follow other gods  
In simple faith, their prayers arise to me,  
O Kunti's Son! though they pray wrongfully;  
For I am the Receiver and the Lord  
Of every sacrifice, which these know not  
Rightfully; so they fall to earth again!  
Who follow gods go to their gods; who vow  
Their souls to Pitris go to Pitris; minds  
To evil Bhûts given o'er sink to the Bhûts;  
And whoso loveth Me cometh to Me.  
Whoso shall offer Me in faith and love  
A leaf, a flower, a fruit, water poured forth,  
That offering I accept, lovingly made  
With pious will. Whate'er thou doest, Prince!  
Eating or sacrificing, giving gifts,  
Praying or fasting, let it all be done  
For Me, as Mine. So shalt thou free thyself  
From *Karmabandh*, the chain which holdeth men  
To good and evil issue, so shalt come  
Safe unto Me—when thou art quit of flesh—  
By faith and abdication joined to Me!

I am alike for all! I know not hate,  
I know not favor! What is made is Mine!  
But them that worship Me with love, I love;  
They are in Me, and I in them!

—*Bhagavad Gîtâ*, Book ix (Sir Edwin Arnold's rendering)

### Life and Death

IN considering the changes of life and death as related to man, it is evident that the immortal principle of his complex make-up must be something other than his physical body. At death Nature begins the disintegration of the elements of matter which compose the body. Even where this natural process of years' duration is concentrated into an hour by cremation, to the friends of the departed he is still a reality in living thought and feeling. The bereaved parent who loses a grown-up child, has a tender, loving memory of a new-born, helpless infant, of a toddling, prattling baby, of a thinking, growing child in school, of his developing adolescence, and of dawning maturity. Though memory brings back the beloved child in a different body in each one of these pictures, there is the same deep, vital something in them all which claims and calls forth the parental love. This living something which survives the many bodies of the child, is the same Ego which reincarnates in many lives. This real something in the individual which connects the animal nature of the body to the all-pervading Spirit, Madame Blavatsky defines as that which incarnates as

The spiritual thinking Ego, the permanent principle in man, or that which is the seat of Manas. It is not *Âtmâ* or even *Âtmâ-Buddhi*, regarded as the dual monad, which is the individual or divine man, but Manas; for *Âtman* is the universal ALL, and becomes the Higher Self of man only in conjunction with *Buddhi*, its vehicle, which links It to the individuality or divine man. . . . Soul being a generic term, there are in men three aspects of soul: (1) the terrestrial or animal; (2) the human soul; and (3) the spiritual soul; these, strictly speaking, are one soul in its three aspects. Now

of the first aspect nothing remains after death; of the second, *nous* or Manas, only its divine essence, if left *unsoiled* survives; while the third in addition to being immortal, becomes *consciously* divine, by the assimilation of the higher Manas.

. . . In its very essence it is THOUGHT, and is therefore called in its plurality *Mânasa-putras*, or "Sons of the (Universal) mind." This *individualized* "Thought" is what we Theosophists call the *real* human Ego, the thinking entity imprisoned in a case of flesh and bones. . . . But once imprisoned or incarnate, their essence becomes dual; . . . One gravitates towards *Buddhi*, the other tends downward to the seat of passions and animal desires. . . . Yet it is the Ego, the *Mânasic* Entity, which is held responsible for all the sins of the lower attributes.

This philosophical explanation of man's three-fold nature is broad enough to harmonize the conflicting views of the theologians and the materialists. The theological ignoring of the higher mind, or *mânasic* principle, has been quite as misleading to humanity as the materialistic deification of the brain-mind. The teaching of vicarious atonement has obscured the position of the *real* man, or son of Mind who, by self-induced efforts of will, is to raise the natural forces of an earthly body into the service of his higher nature; and is also destined to make the immortal soul *conscious* of its *divinity* by assimilation with it. The self of body and the Self of Spirit can unite only by the intermediate alchemy of the higher mind which digests the experiences of earth-lives into individualized knowledge for the soul-consciousness. It is like the single acorn or seed which *potentially* contains all the powers of the forest or field, but which must develop from within to become an individualized tree or stalk of grain. A man may be born in a highly civilized country, but if he wilfully refuses to think and learn, though he may benefit by surrounding conveniences, his knowledge will increase only so far as he makes the facts of progress his own.

Neither education nor salvation can be operated vicariously. The church has too long cultivated ignorance by a false reverence which forbade prying into sacred things. The real blasphemy of the ages has been the theological, false, narrow and belittling conceptions of the "Sons of God" which have kept men from finding the kingdom of heaven within their own minds and hearts. Jesus taught that the truth would make men free from the bondage of sin. There is much discussion in the modern religious press and pulpit about men not wanting religion these days. As a matter of fact they have outgrown the inadequate teachings of earlier times and are seeking—mostly outside of the church—for a philosophy of life and death which shall give a religion broad and logical enough for practical everyday use.

The materialists, in reacting from ages of credulous faith and superstition, have gone to the other extreme. The modern world with its excess of commercial and intellectual development shows the lack of moral balance by the increase of physical, mental, and social diseases. Inventions have multiplied the facilities of travel, of industry, and have made possible a wider scope of living, in every intellectual activity which normally ought to strengthen the brain. But the great force of the *manas* principle is not united to the higher nature by altruistic effort; it is turned toward

the selfish nature in strenuous attempts to accumulate things and knowledge for the gratification and use of the personal self. So that instead of a tremendous impetus for the world's betterment resulting from our multiplied powers and knowledge, the abnormal use of our material gains is shown in the increase of malignant diseases and insanity, in suicide and crime.

The old teaching was, "to keep the heart with diligence, for out of it are the issues of life." The modern pandemonium shows how confused and blinded the head is without the harmonizing force of the heart life. There is no lack of brilliant intellects with many solutions to offer, and yet the social, industrial, and religious conditions do not improve. The social problem is reflected in the individual life. Who ever thinks of going to the intellectual leaders with their cry for help in sorrow, or pain or disappointment? There are specialists of every kind of thing, but the sufferer instinctively knows they have nothing to offer for his heartache and despair and blindness. He is more or less consciously sick of the many counterfeits of life, but neither the teachers nor the preachers seem to be making plain the Reality. The scientific materialist in denying immortality and existence after death is thereby failing to build up for himself that consciousness of the eternal thought and feeling which are worthy to survive, and therefore do go to make up the heaven of peace and restfulness which refresh the soul between lives.

"As a man thinketh in his heart so is he." The materialist makes his life here on earth; and his heaven is made up of the things that are fit to live with him between incarnations. A father who selfishly shuts out the joy of loving and caring for his children would leave that part of his thought world vacant, while the childless citizen whose mind aspired to help and comfort the orphans would make warmth and light and sweetness in his earth atmosphere of thought which would fill his post-mortem consciousness with its fragrance.

Mr. Judge said: "Every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure according to the strength of the thought as it leaves the brain, and all of these are inseparably connected with the being that evoked them. There is no way of escaping: all we can do is to have thoughts of good quality, for the highest of the Saviors and Helpers of Humanity are not exempt from this law, but they 'people their current in space' with entities powerful for good alone."

In view of the law that every man peoples his "own current in space" with thought entities it is important that each one be not only very consciously alive mentally but that his thought entities are fit associates for the ideal place which he hopes for here and hereafter.

L. R.

EACH man feels and knows that he has an individuality of his own, a personal identity which bridges over not only the gaps made by sleep but also those sometimes supervening on temporary lesions in the brain. This identity never breaks from beginning to end of life in the normal person, and only the persistence and eternal character of the soul will account for it.—William Q. Judge

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

An objection that has been raised to the teachings of Theosophy in regard to Karma and Reincarnation is that the Karma of the first incarnation must have been good altogether, hence producing good effects only; whence therefore comes evil? Please explain the position taken by Theosophy in regard to this.

## Answer

It is one of the most ancient teachings given in the great world-scriptures that duality pervades the whole manifested universe. As said in one of the sacred writings, "Light and Darkness are the world's eternal ways." Expressed in another way, that which we know as life or existence is the outcome not of spirit alone or matter alone but of the union of spirit and matter. All life as we know it, that is, manifested life, is the expression of spirit working through matter, or of consciousness expressing itself in substance. Using the terms light, spirit, consciousness, as synonymous, and as opposed to them, darkness, matter, substance, where the former prevails and is not in bondage to the latter there we have what is called good, but where the latter prevails there is what is called evil. It will be seen therefore that the two are relative, for speaking accurately there is neither good nor bad in the Absolute.

The teaching of Theosophy is that throughout the great cycle of manifestation spirit first descends into matter, clothing itself with denser and denser garments until the lowest point of the cycle is reached and matter reigns all supreme. Then, however, with the impulse of its own nature it begins to rise again, gradually freeing itself from matter until it ascends to its own pure state of spirit undefiled. The full consideration of this question would necessitate a volume and the student is referred to Madame Blavatsky's great work, which is now being republished at Point Loma, California, *The Secret Doctrine*.

Whence came the soul? What is its nature? Who is that being that reaps experience in that midworld formed of spirit and matter, that descends even to the lowest depths of hell and materiality, and ascends to the glorious freedom of untrammelled spirit; that is bound by law, yet possessing the greatest measure of freedom through the law? We learn from Theosophy that the destiny of this being, this divine spark of life, which in our highest moments we know to be ourselves, was to descend the stairway of the planes of nature from the world of highest spirit to that of densest matter, having always freewill within the limits of its then state of evolution, able to choose, to follow understandingly the purpose of the greater nature of which it was a part, acting thus in accord with the whole, or to separate its aim from that of the whole and seek to gratify selfish desire.

We cannot fully grasp the full meaning of evil as we find it in the world, nor from our present standpoint understand how it first arose, but there is one thing that we can and which it is our duty to understand, namely, that here in life we find ourselves at the parting of the ways—the world's eternal ways—the ways of light and darkness. At each moment of our lives we can choose to follow the good or the evil, to follow that which is in consonance with the higher side of our nature,

the divinity within, or that which gratifies the external man of passions and desires, to choose the good or the evil; and Theosophy by its teachings of Karma and Reincarnation gives a key to the understanding of our present position that is found nowhere else. By these two teachings Theosophy gives to each one the power to mold and fashion his life as he will. It shows him clearly what is the next step to take; it points to the path of true attainment, and well for us if we can see and take that next step. Whether or not we can understand the origin of evil, yet of this there is no doubt, that the true student of Theosophy may find if he will in these two teachings of Karma and Reincarnation the key by which he may overcome the present ills of life and through them solve the problem of the good and evil that we find in our lives today. We may not see how it solves the whole problem; I venture to say we do not even know what the whole problem is, but it solves the immediate problem that now confronts us, and thus by actual demonstration proves itself as wise and true.

STUDENT

## Question

Why is Theosophy so optimistic when the facts of life mostly point the other way?

## Answer

Serious exception may be taken to the statement that the facts of life point away from optimism. If we look around at the whole of nature we certainly do not find any ground for pessimism, and it would manifestly be taking a false position to regard human life as separate from the life of nature as a whole. From what we know of ourselves it is, or should be, the highest; and if it is found to be so much at variance with the rest of nature as to contradict the optimism of the rest of nature, should we not be justified in looking for some flaw which needs to be remedied?

In nature the darkest of her moods, the most stormy and gloomy, give way at last before the sunshine and the flowers; winter gives place to spring; the birds, the trees, the animals, the whole heavens proclaim the joy of life. If one were to open his heart to the influence of nature he could not be a pessimist. But aside from all this, if we have any true knowledge of man's complex nature, pessimism is an impossibility. Pessimism is the result of ignorance; and furthermore, I venture to say that it is the result of selfishness and a sign of selfishness. No man can remain a pessimist whose life is spent in working for others and seeking to bring joy to others; for, by so doing he will at last find such a deep joy in his own heart that there is no room nor thought for pessimism either as regards himself or as regards others.

The outlook upon the world at the present time is certainly dark and has been for some hundreds of years, but with the knowledge that we gain from a study of Theosophy we come to see that all progress takes place in cycles; and we learn furthermore, that humanity has been for ages on a descending cycle down into the very depths of materiality. The lowest point of this cycle, its turning point, has however been reached and passed, and we are now on the ascending arc. Within this great cycle there are smaller cycles of descent and ascent, cusps of brightness which

even the ordinary student of history may mark through the centuries. If we find the cycles of depression always followed by ascents to higher levels all ground for pessimism is removed. More than all however, if we realize what is man's true nature: that he is in essence divine; that his origin is divinity, and that his final destiny is the attainment of godhood, pessimism is not only rank heresy, but is an utterly untenable position. I venture to say that if an avowed pessimist could so arouse himself as to work for others and forget himself in that work, his pessimism would drop away from him as a dark cloak, and that he would find the spring flower of joy budding within his heart.

STUDENT

INQUIRER. Theosophy and its doctrines are often referred to as a new-fangled religion. Is it a religion?

THEOSOPHIST. It is not. Theosophy is Divine Knowledge or Science.

INQ. What is the real meaning of the term?

THEO. Divine Wisdom, *Theosophia* (*Θεοσοφία*), or Wisdom of the gods, as *theogonia*, (*θεογονία*), genealogy of the gods. The word *θεός* means a god in Greek, one of the divine beings, certainly not "God" in the sense attached in our day to the term. Therefore it is not "Wisdom of God," as translated by some, but *Divine Wisdom* such as that possessed by the gods. The term is many thousand years old.

INQ. What is the origin of the name?

THEO. It comes to us from the Alexandrian philosophers, called lovers of truth, Philaletheians, from *phil* (*φίλ*), "loving," and *aletheia* (*ἀλήθεια*), "truth." The name Theosophy dates from the third century of our era, and began with Ammonius Saccas and his disciples, who started the Eclectic Theosophical system.

INQ. What was the object of this system?

THEO. First of all to inculcate certain great moral truths upon its disciples and all those who were "lovers of the truth." Hence also the motto adopted by the Theosophical Society: "There is no religion higher than truth." . . . The chief aim of the founders of the Eclectic Theosophical school was one of the three objects of its modern successor, the Theosophical Society, namely, to reconcile all religions, sects, and nations under a common system of ethics based on eternal verities.

INQ. What have you to show that this is not an impossible dream, and that all the world's religions are based on one and the same truth?

THEO. Their comparative study and analysis. The "Wisdom-Religion" was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused. "All the old worships indicate the existence of a single Theosophy anterior to them. The key that is to open one must open all; otherwise it cannot be the right key." (*Eclcc. Phil.*)—*Key to Theosophy* (H. P. Blavatsky)

We cannot understand Karma and Reincarnation without a knowledge of the duality of human nature, and the Divinity of man.

THEOSOPHY teaches the duality of man's nature, and gives the key of Wisdom to the gateway of a pure life.—*Katherine Tingley*

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

*The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West*

## The Path

ORDINARY thought is the servant of bodily mood, of health, of ambition, of greed, of a thousand capricious mistresses of feeling. And so it reaches to nothing lasting, can know nothing real. Why not take it out of that servitude and make it at once co-worker with, expression of, and servant of high feeling?

Feeling is irritable, say in the morning. Thought is therefore critical of others.

Feeling is ambitious. Thought is wholly concerned with personal advancement.

Feeling is greedy. Thought is wholly concerned with ways of getting money. And so on.

Music carries feeling to a certain height. What would be the thoughts thought from there and corresponding to those heights? We do not know; we have never married thought to that feeling. Yet it is thought from that level that would solve many mysteries.

The attainment is not hard, nor needing much time; no extent of years, still less death.

Compassion, altruism, cordiality, good feeling—many would place these feelings below (in level) the feelings inspired by music. But very wrongly; such feeling, carried to its furthest, *includes and transcends* any that music, art or poetry, or what not can inspire. Whoever does not believe that will at least admit that such feeling is of higher level than ambition, greed, and the other common feelings from whose basis men think. Then why not use it as at any rate a stepping-stone to the ones that are considered higher, as a facilitator for them, a making ready for their hour, a method of practice? Why not hand the salt at table with a conscious emission of good feeling? Why not have good feeling as it were on tap, continuously ready for anyone about; thus leaving through the path of days and years a trail of golden light that will help and give life to every other man that meets it?

Why not put aside some moments at some fixed time in the day or night for the conscious radiation of this from the heart throughout the personality and out beyond, all over the human field? Why not, during the hours of necessary mechanical or monotonous work, keep this feeling in the heart, shielding it, as it were, in an atmosphere of thought-silence,

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

making mind play in and through and about it, not producing the common stream of aimless or injurious thought? Every such effort, sustained but five minutes, is a preparation for, a strengthening of, those special moments that we have agreed to set apart.

So doing, so living, one day not far off, in those special moments, the Christos, the divine child, will be born; the field of consciousness will be lit up by a new sun; that state will be suddenly reached which is to what we now call the human, what the human is to the animal.

If there are few who in our day achieve this, it is simply because there are but few who will practise it. STUDENT

## Connexion Between Moral and Physical Calamities

GREAT plague epidemics not only kill many people but leave their traces on the living, said Professor W. J. R. Simpson in a paper before the Royal College of Physicians, London. These effects are social and psychological. Minds become overwrought by the awful conditions. The normal courage, solicitude for the sick, hope and religious trust, which belong to the healthy mind, give place to intense pity, religious fanaticism, and despair. Then follow panic and a revulsion of feeling characterized by fear, selfishness, heartlessness; and later still there may be a display of all the most sordid passions.

After the Black Death came the Flagellants, who marched through European cities, scourging each other's bare backs with thongs containing sharp iron points. Epidemics of dancing mania also followed, and cruel persecutions of the Jews.

The lecturer attributed these moral disturbances to the distress caused by witnessing and experiencing the plague. But a Theosophist would suggest that they were, in large meas-

ure at least, part of the plague itself. The Astral Light becomes polluted by men's thoughts and habits until the sources of life and health are poisoned. Some people are attacked physically, others mentally. Cataclysms, mental, physiological, and even social, political, and terrestrial, belong to the same category.

All are produced by severe disturbance in that invisible source for which modern knowledge has no name, save, perhaps, inaccurately enough, the "ether," but which Theosophists call the "Astral Light." For this reason epidemics, moral disturbances, earthquakes and other calamities are always associated. May they cease when "the still small voice" sounds again! STUDENT

## The Cause of Rebirth

IN general, all the matter visible or held in space still unprecipitated, has been molded at one time or another into forms of all varieties, many of these being such as we have now no idea of. The processes of evolution, therefore, in some departments, now go forward with greater rapidity than in former ages because both *Manas* and matter have acquired facility of action. Especially is this so in regard to man, who is the furthest ahead of all things or beings in this evolution. He is now incarnated and projected into life more quickly than in earlier periods when it consumed many years to obtain a "coat of skin." This coming into life over and over again can not be avoided by the ordinary man because Lower *Manas* is still bound by Desire, which is the preponderating principle at the present period. Being so influenced by Desire, *Manas* is continually deluded while in the body, and being thus deluded is unable to prevent the action upon it of the forces set up in the life-time. These forces are generated by *Manas*, that is, by the thinking of the life-time. Each thought makes a physical as well as a mental link with the desire in which it is rooted. All life is filled with such thoughts, and when the period of rest after death is ended *Manas* is bound by innumerable electrical magnetic threads to earth by reason of the thoughts of the last life, and therefore by desire, for it was desire that caused so many thoughts and ignorance of the true nature of things.

WILLIAM Q. JUDGE



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

THE regular weekly Sunday meetings at Isis Theater, San Diego, are always well attended by those interested in the philosophy of Theosophy and the aims and objects of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, but last Sunday evening an unusually large audience gathered together to hear an interesting address by Mr. Iverson L. Harris on "Equality." Mr. Harris is always listened to with attention and interest, for his addresses are marked by thought and research and are clothed in the language of natural oratory.

As this page, though devoted to the reports of the meetings at Isis Theater, comprises space too limited to report the address in full, Mr. Harris's remarks will be published *in extenso* on pages 2 and 3 of the next issue of this review.

OBSERVER

## Some More Aspects of Modern Christianity

CHRISTIANITY AND ALCOHOL

A CLERGYMAN writes in a newspaper to explain his view of the relation between Christianity and the drink question. He says that much harsh language is used tending to imply that the use of alcohol is forbidden to Christians and that brewers have forfeited the right to the Christian name. But this is the old heresy which regards material things as in themselves evil, whereas to the Christian religion the seat of evil lies, not in material things, but in the perverted will of man.

There is not, he says, a word in the Bible which treats wine or strong drink as themselves an evil. There are many denunciations of drunkenness, but not of drink. There is nothing in the Christian religion which forbids a moderate use of alcohol. The wedding feast of Cana and the Eucharist are mentioned. He recognizes the noble efforts of those who voluntarily abstain in the hope of saving the victims of intemperance, but does not regard them as setting a standard for average humanity.

He is against the abolition of the drink traffic and in favor of its regulation. It is not in the interest of intemperance, but of temperance, that he is opposed to the prohibitive measures of the day. Christianity and common sense alike demand that we must treat men as free and responsible beings capable of self-control and self-knowledge.

However good all this may be, one feels it is not the best. The brewers and distillers will welcome this sermon. The Churches may be against alcohol; they may ignore the question; any other attitude will be interpreted as favorable to it. The arguments sound like an apology; the position taken by Christianity as thus defined, is not a strong one.

It is not possible nowadays to treat alcohol as an irrelevant matter, as it was in the days of Jesus and of the Old Testament writers. It has become an urgent problem. All earnest

people, all professed leaders, must take issue one way or the other. No doubt some reformers injure their cause by over-zeal; but the cause is a good one, and Christianity should not discourage it. If total abstention is necessary for some people as a help to others, surely Christians, and especially ministers, should be among the number of such abstainers.

CHRISTIAN SOCIALISTS

A LARGE number of clergy and ministers in England have, say the papers, signed a manifesto intended to make clear what they understand by Christian Socialism. They make the declaration in view of the widely circulated suggestion that the Socialism they believe in differs from the Socialism advocated by other Socialist organizations.

They declare that Christian Socialism involves public ownership and management of the means of production, distribution, and exchange, and is therefore essentially the same as other Socialism. They feel that this economic doctrine is in perfect harmony with their Christian faith, and that its advocacy is sanctioned, and indeed required of them, by the implications of their religion. The signatories include ministers and priests of very various denominations.

THE "OPEN PULPIT" POLICY

MEMBERS of the Episcopal diocese of New York are protesting against the policy, in full force there, of opening the pulpit to preachers of other denominations. They think it will produce chaos. Others think that if the Episcopal Church cannot stand such a test, it will and ought to perish.

One's sympathies incline to the protesters; for "what is the use" of having a church with certain fixed dogmas and rules, and then inviting opponents to air their views in its pulpits—unless indeed it be for the purpose of confuting them, which is, however, evidently not the case?!!

T.

## Poisoned Paper

WHAT becomes of the hundreds of tons of newspapers with which we daily poison, stupefy, or instruct our minds?

The mass is not exactly paper, defining paper as a product of linen, any more than what is printed thereon is exactly literature, defining literature as a product of thought. A good deal of it is wood pulp. The stately tree beneath whose shade the cows picturesquely lie in the afternoon sun, may become degraded into the service of Blank's Elixir or be forced to tell you about the last divorce or murder. Like the minds which poison, stupefy, or instruct themselves in reading about these things, it has to incarnate again and again.

The information about the Elixir or the divorce has necessitated its being smeared with printer's ink, which is made of small particles of carbonaceous lampblack mixed with an oily basis. For its reincarnation the paper mass,

after reduction to a pulp, has to be cleaned of these particles. That constitutes the difficulty. The sticky oil is washed out with soap, and then, little by little, with much use of water, most of the particles can be filtered away on a sieve. But the paper is never quite as white as before. If the printers would only use other ink, bleaching could be employed.

There are two obvious limits to the process. The pulp may be so gray that it cannot be used any more. Or after a few times the fibers may be so broken that they cannot be worked up into paper. It has then a chance of rising in the scale of evolution, either being burnt and returning to nature, or being subjected to great pressure and made up into useful articles.

How much of, say a hundred tons of, newspaper stuff had better never have been printed and read? Ninety-nine? And how much more virile would be the mind of the nation if the time spent in reading that ninety-nine tons had been spent in thinking, or in reading real literature?

STUDENT

## Romance in China

THE Shanghai correspondent of the London *Times* gives some interesting facts as to the spread of Western literature in China. There is, it seems, a native Commercial Press with agencies throughout the Empire. Most of its publications, either translations or written after Western models, are sold at an extraordinarily low rate. There is a textbook on *Elementary Ethics*—what would Confucius have thought of it?—going for five cents; there are *First Readers* at ten cents, and handbooks on the various sciences for forty. Novels are also getting into demand. Already there are 220, including *Treasure Island*, *Robinson Crusoe*, *Ivanhoe*, *The Talisman*, *Les Misérables*, and *Sherlock Holmes*.

The Chinese have a little difficulty with our novels. Says the correspondent:

It must be borne in mind that our romantic and sentimental treatment of the relations of the sexes is a thing so foreign to Oriental ethics that the hero of the ordinary European novel appears to the Chinese mind as a person of perverted moral sense and doubtful sanity.

The Chinese are not against the emotions; they have them in plenty. But they consider that to pour them out in the sentimentality which is the motif of our novels is a waste of good material. There is nothing afterwards to show for it. Since the most excellent and durable marriages can be happily arranged without it, why be at so much unnecessary emotional cost? With the same amount of energy, usefully directed, you could become a "Pricely Man" and a benefit to the whole community. The dollared man seems to them a bad substitute.

But it is hopeless; we can never make them take *our* point of view!

STUDENT

### The Dream of the Charioteer

These finite bodies which envelop the souls inhabiting them, are said to belong to Him, the eternal, the indestructible, unprovable Spirit who is in the body, wherefore, O Arjuna, resolve to fight. — *Bhagavad Gītā*

And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men. — *Light on the Path*

THE day's work was over, and the student sat in his tent, weary in body, but composed and joyful in mind, thinking over the events of the day, noting the mistakes he had made, and building and cementing a basis for the future upon the results of the derived experience. Deeply absorbed in meditation upon the realities of life, his consciousness slowly passed into the land of dreams, and this is what he dreamed:

He found himself seated in a chariot and driving a team of restless and spirited horses. Before him stretched a vast plain, the horizon of which was hidden in a haze of golden light, and above gleamed a bright and glorious sun which filled the whole atmosphere with a vitalizing burnished glow, bearing with it the very essence of life.

By the side of the charioteer was seated a radiance, an impalpable being, felt rather than seen, whose presence seemed to carry the virtue of the distant golden orb. By unspoken words, the companion of the charioteer communicated guidance, encouragement, and knowledge.

As the journey proceeded, the charioteer became conscious every moment of disturbing influences. Unseen shapes of threatening aspect forced their way out of the air, and disturbed the driver's power and nervous energy. Shadowy and formless, they flitted here and there in myriads, so that he became aware that not one moment could be spared from the effort to hold them at bay. Now they settled upon one of the horses and now upon another, threatening to prevent the progress of the team. Over and over again the horses, possessed by these entities, almost obtained control, and turned upon their course in a vain attempt to run away. These dark and cloudy beings whispered of their essence into the inner ear of the driver so that he had to maintain the closest vigilance not to listen to them.

The iron weight of circumstance tried to oppress his heart. Vague longings from a dead past, foolish likes and dislikes, silly regrets for necessary experience, curiosity as to the future, criticism, the inertia which suggests a little rest or relaxation of endeavor, the tiny want of fine temper which gives a shade of annoyance, all these and many more became present when perceived, and they increased in size if encouraged for an instant.

And yet, and yet, all the time there stood the warm and joyful sun, and all around was the glorious golden glow, and by the side of the charioteer sat the ineffable and radiant being, ever ready to warn and teach and help, and to bring into his heart the joyful calm of eternal power over the flitting shadows of darkness.

And then also the teacher seated by the side of the charioteer pointed out to him that he was not alone on this great journey towards the sun. Near and afar he could see his

comrades seeking the same goal, and fighting the forces of darkness under the same guidance. Sometimes they were before him in the journey, sometimes behind him, and yet somehow they were always by his side. Their steadfastness and their watchfulness were ever present in his heart as a part of the battle. His love for them was as that of brother pilgrims whose one endeavor was the one great end, and whose mutual faithfulness was the salvation of all. Every success called forth his joy, and every failure invoked his pity without a shade of judgment.

Then suddenly the scene was changed. Horses and chariot and teacher were gone, and the charioteer stood alone upon the shore of time. All had become one being, and the long journey was past. The knowledge and the power were now part of the very nature of him who had been student, and he could go where he would at the call of appointed duty. The dark forces could no longer mold his nature to their will. He was free.

Facing the radiant sun and bathing his soul in joy ineffable he now had before him the great opportunity. He would go back and help those who were struggling on the road, that they too might come to know what silent glories are to be attained by the powers which lie within the human heart. He had forgotten himself.

STUDENT

### The Mystery of Gold

THERE is something of a mystery attaching to gold which its mere unalterability does not explain. In every age known to us it has been the symbol of all that is noble in human nature. The ancients, looking back to an age when man was still pure, could think of no name so fit as the Golden Age.

Is its mere inoxidizability a sufficient reason? That might make it a symbol of permanence, but permanence has never been so symbolized! It is found in small quantities and extracted with difficulty. Why in the very earliest civilized ages should the difficulty have been faced? It is and was a medium of exchange, but why should that mere convenience morally ennoble it? It excited unlimited cupidity, but remained noble. It is yellow and sun-colored; but so is brass, and so is *not* silver which was also regarded as pure and noble.

It is unalterable, *i. e.* itself always; there certainly it does stand nearly alone. Take what care of them you will of them, practically all the other metals — except silver — are short-lived. After a few years' exposure to the air they return to nature as oxides and carbonates. But the metal gold remains the metal gold. Says Mr. Wagenen recently in the *Popular Science Monthly*:

The coin which you hold in your hand today may, for all you know, have been part of the gilding of the dome of King Solomon's temple in Jerusalem. The case of the watch in your pocket was perhaps taken from the mines of Spain by the early Romans, a thousand years before our era. The ring you gave your betrothed may be wrought from a lump of metal washed by the prehistoric miner from the stream beds of Rhodesia or India.

Does the quantity of gold in the hands of mankind change much from age to age? At first shot the answer will be, yes; but it is not certain. The crop for the year 1906 was 674 tons, in bulk about a ten-foot cube. The

average increase in the crop for a century appears to have been about 5 per cent.

But coins are steadily wearing out; so are rings. A good quantity of gold disappears into teeth, and is used up in photography, gilding, and so on. Moreover the metal is *volatile*. Careful investigation has lately shown that a leaf of silver foil, suspended under a glass bell over gold, gains in weight at the gold's expense, becomes in fact gold-plated. The evaporation is almost immeasurably slow, but not quite. But when archaeologists have learned the real antiquity of some of the ruins they study and to which they assign an antiquity of some very few thousand years, they may, if they are also chemists, think it possible that gold has actually thus disappeared. Old races, too, like the Aztecs, may have buried gold to preserve it from invaders, and there must be very much of the metal here and there on the ocean floors.

There is no reason to think we are near the end of the supply. And there is some reason to think that gold, under certain circumstances, grows. Certain chemists are even now searching for the soil of its roots, its seed, its parentage, and the kind of irrigation necessary!

STUDENT

### Water Power Replaces Coal for Railroads

IN Austria the increasing cost of coal has led to plans for using electricity generated by waterpower on the State railroads in the Alps. It is fortunate that the very mountains which make such a demand on power should also furnish it so abundantly. The State is hurrying to secure the available water-power for this purpose before the private manufacturers have taken it all.

In Germany there has been an agitation for making all water-powers a State monopoly, but the cost of such an acquisition would be enormous. The policy is therefore rather to encourage private power companies (for generating electricity by water-power), but to place them under great restrictions preventive of monopoly and abuse of privilege. The power companies in Baden have to return to the power consumer all profits over a certain percentage, special tariffs are forbidden, and State and Local Government requirements have to be preferred. It is hoped that this development, under wise restraint, will compensate the lack of coal and open a new industrial era.

T.

### Electric Illumination

WHAT may turn out to be an important improvement in illumination consists in passing a high tension electric discharge through rarified gas contained in a glass tube which is provided with a means of automatically maintaining the necessary interior gas-pressure. The light of a tube filled with nitrogen is of a rich golden color, and with carbonic dioxide a whitish blue. The latter has a remarkable power of revealing tinted surfaces in daylight colors, rendering it especially suitable for artistic work in long evenings. The light intensity is directly proportional to the voltage, instead of the fourth power thereof as in filaments. Hence the light is much steadier. The cost of erection and maintenance is stated to be much less with equal light than for incandescent lamps. J.

# Art Music Literature and the Drama

## Thor and the Midgard Serpent:— Version from the Edda

ONCE upon a time, at a festive gathering, the Asa-gods decided that all the powers admitted to the peace-alliance ought to show their veneration by feasting them at least once a year. The casting of lots showed that the sea-giant, Ægir, was to be the first host of the gods, and Thor was sent to notify him. Ægir did not refuse but, offended by the authoritative tone of the message, he wished to show his indignation and so told Thor that his kettles were not large enough to make all the mead that would be required for such an occasion, although Thor might be able to provide him with one of larger size. This done, the gods would be welcomed and feasted at the time of the year when the flax was harvested.

Such a kettle was not to be found in Asgard, but Tyr called to his mind that his stepfather, the giant Hymer, had one. It was a dangerous endeavor, however, to try to get it, as the eyes of this giant had a destructive power when looking in wrath on any object. But Thor was ready for the adventure, and so the two gods departed on their errand.

Arriving at the home of the giant they were heartily greeted with the horn of welcome by Tyr's mother. Hymer himself was out hunting. The hall was immense and the roof sustained by mighty stone pillars, on one of which eight kettles were hanging, among them the one sought for.

In the evening, when Hymer was expected home, Tyr's mother requested the gods to hide behind the stone pillar with the kettles. Soon Hymer appeared. His wife greeted him with the joyful news that their son at last had come to visit them. The giant looked pleased, but when hearing that Thor, the friend of men, accompanied him, his eye became dangerous. "Look at that pillar, there they are," advised his wife. He looked, the mighty pillar burst in pieces, the kettles fell and were broken, all except the largest. Now the giant was harmless, as it took some time before a repeated discharge of the power of his eye could take place. The gods came forth and, after having scanned Thor, Hymer found it safest to give them a friendly welcome. Three oxen were prepared for supper and of these Thor consumed two for himself.

In the morning Thor proposed a fishing tour and asked Hymer what he used to bait the hooks. Hymer, who had a herd of gigantic and ferocious bulls, said: "If thou darest, go to my herd and take thy bait." Soon Thor reappeared with the head of a black bull and



Lomaland Photo. and Engraving Dept.

### THOR AND THE MIDGARD SERPENT

(ANDERS WISSLER) — STOCKHOLM, SWEDEN

Hymer looked very grim. Out in the sea they began their fishing, and after a while Thor felt a heavy pull upon his line. The Midgard Serpent had devoured the head of the bull. At this time he was already a monster of fearful size, though not at all as large as he finally will be. Thor hauled in the rope, in spite of the efforts of the serpent, until he had the head out of the water. One of his hands held the rope; the other caught the hammer from his Girdle of Strength and with it gave the serpent a blow on the head. It was a heavy blow; the serpent howled and weltered so that its groans resounded from the very depths and the whole earth shook. However, it finally pulled itself loose and sank again into the sea. [One version says that Hymer cut the rope and thus liberated the serpent, but all agree that the serpent was set free.]

At home again, the giant expressed his wish to see other proofs of Thor's strength, so he announced that one of them should carry the large kettle out of the hall. Tyr tried in vain several times, then Thor lifted the kettle over his head and went away, Tyr going with him. As they did not return, Hymer grew uneasy and hurried out, calling the giants to his aid. The fight ended in all the giants being

killed, while the gods returned to Asgard in safety with the kettle.

The Midgard Serpent came to life at the end of the Age of Peace. Gullveig (the golden stream) and Loke (the fire), both related to the giants, were admitted to Asgard and to Midgard, the world of men. When the gods, however, perceived that innocence and peace were threatened by the secret work of Gullveig, she was burned. But her heart would not burn, and Loke found it in the ashes and devoured it. After a time he gave birth to a serpent, which was thrown into the sea and there grew with fearful speed. Soon it was the greatest monster in the sea and in the course of ages will circle round the whole Midgard. It grows as fast as evil grows on earth and will be full grown when corruption has reached its culmination and the destruction of the world is near. Then, in Ragnarök, the "Twilight of the Gods," as it is translated, he will receive the second, deadly blow of Thor's hammer, though at the same time Thor is to be killed by the poison of the serpent and, after retreating nine steps, is to fall dead to the ground.

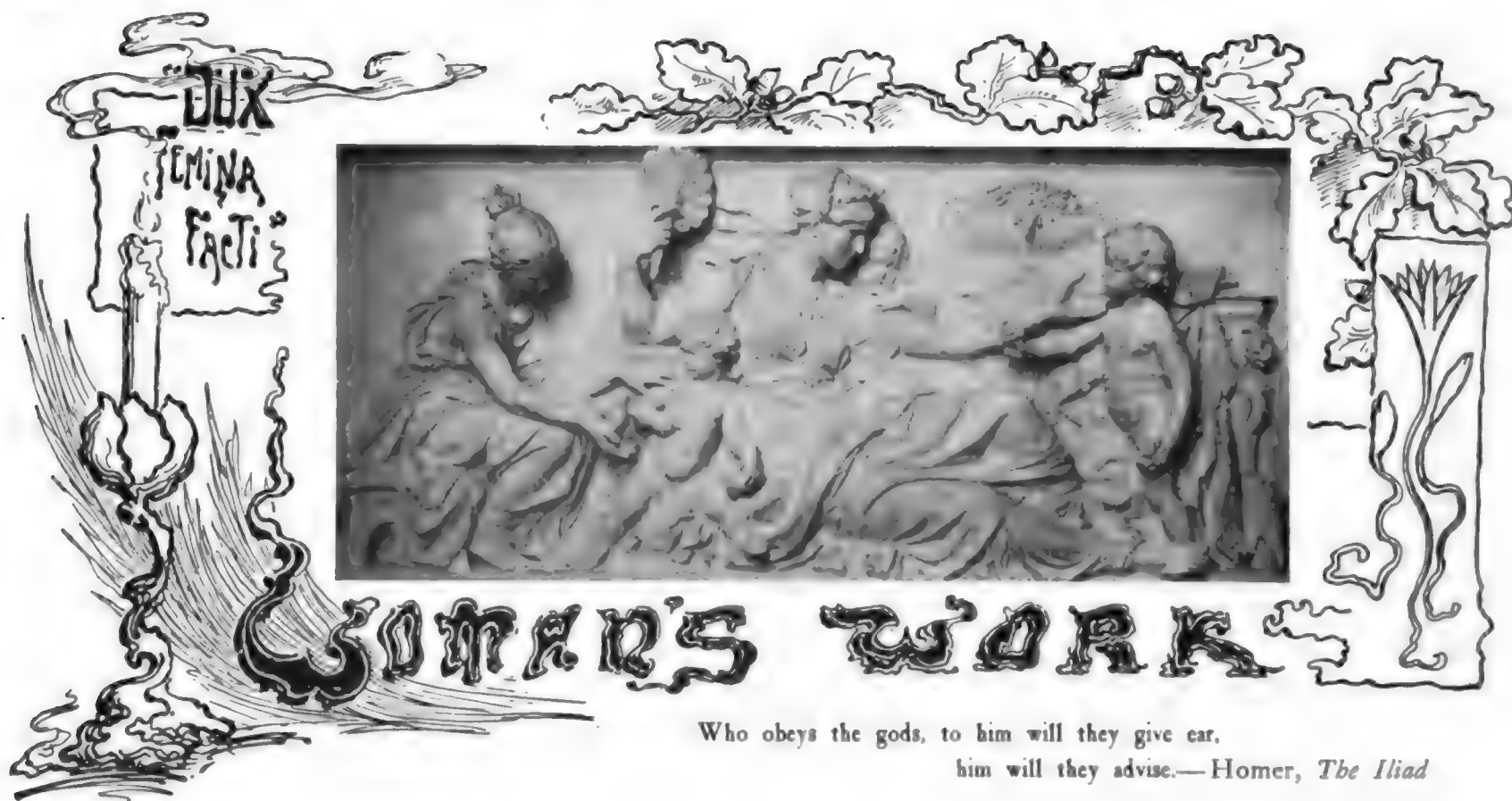
Gullveig's thirst for life was so great that after being burned she soon was reborn. When the god Heimdall wandered over the earth, carrying the sacred runes from place to place, she came in his track with her profane and destructive runes, spreading with them evil among men. Once more she was burned, again Loke devoured her heart, this time giving birth to the Fenris-wolf.

A third time she was reborn and burned. A third time Loke by devouring the heart gave birth to a monster, this time Leikin, the pestilence, who became queen of the spirits of illness.

This is the tale of Thor's fishing, and of the Midgard Serpent, and the mighty things that will transpire in that day when the old order of things passes away, as given in condensed form from the Edda—a subject which has been beautifully, though not mystically, handled by a modern poet, Longfellow. The cut represents the battle between Thor and the Midgard Serpent and with rare boldness and sympathy the theme has been handled by the sculptor. May its lesson sink into our hearts! The marvelous symbology of all the old Norse tales of gods and giants, of the forces of light and of darkness, of the doom of men and nations forewrit by their own past deeds, is as a book of revealings to those who can read, and who know something of the soul's laws.

A SWEDISH STUDENT IN LOMALAND





### Fragments of an Old Spanish Record

(Translated by a Student)

I HAD been for some time trying to get out of a swamp and at last came to the edge of it where I observed that two paths met. They led in opposite directions and for a short way seemed much alike, with trees and flowers at the sides and with occasional high arches, like gateways, spanning them. One, however, continued smooth and inviting for a somewhat greater distance than the other, in which I could see, not far off, sharp flints strewn along, and briars instead of roses at the edge. It had, moreover, a familiar look, although as I had never been in that part of the country before I did not suppose that I had ever seen it. Looking closer I saw, very far in the distance, what seemed to be a mountain, with a faint glow as of a light half way up the side. A purple haze softened the outlines, but I supposed this to be an atmospheric illusion due to the intervening space. The other path, after a little way, became lost or obscured and, I judged, led into some valley. There was a fascination about the mountain and the strange glow and so I took the road at the end of which it was.

I soon found, to my surprise—for while struggling in the bog I had thought myself entirely alone—that I was one of a large company. While all, like myself, seemed to be bent on reaching the mountain, with few exceptions they were industriously working together to clear away the flints, stones and other stumbling-blocks in the path, and to level the rough places. Some were engaged in pulling up the brambles at the edge, replacing them with roses and soft beds of violets. A number of those who were not helping, saying that they found the work hard and uninteresting, dropped behind and were lost sight of.

I asked one of the company to tell me what they were doing and he said that they were,

like myself, trying to reach the mountain in the distance. I remarked that they would reach it sooner to dispense with this gardening and road-making and bend their energies upon getting ahead, but was told that the only condition of their being permitted to reach the mountain at all was the one they were fulfilling—to leave the path as level and beautiful as possible behind them. "More than that," said one of them, "we have to *work together* in doing it, and peaceably." "It is not like any other work," the Leader says, "and we know that it so, for if any part of

**H**E who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery—is no Theosophist.—H. P. Blavatsky

it is done in the wrong spirit, it undoes itself the moment one's back is turned and then we have to do it all over again." "And besides," added a third, "even if we could reach the mountain by leaving the path just as we found it we would not do so, for we do not want to leave the least thing to discourage those who will come later." It was a queer company, and as someone pointed out the Leader to me I rushed up to her, asking her to let me help with the tremendous load she was carrying. She said kindly, a little to my surprise, for I had been allowed to think always that my services were valuable, "Suppose you go back and help the others."

I did so but found the work trying. Some were always stumbling into holes or getting scratched on thorns because they didn't use their eyes, while I, who had, as I learned later, been on that road before but had forgotten it, went along for a while without any

trouble at all. I tried to show some of them the pitfalls, but they misunderstood my efforts. But, for that matter, my own help could not have had much value, as will appear, and the harder I tried to make it valuable in the eyes of the Leader the less I succeeded.

At last, when I thought some of them were saying what I took to be very untrue things about me, I dropped the work entirely and rushed forward again to the Leader, knowing I had not done the duty assigned me but thinking that if I explained to her fully about the stupidity and unreasonableness of the others, that would answer the purpose as well. She heard me patiently, although I could see that the recital made her very weary, and then said, "So you didn't fall into any of the pitfalls?" I had supposed that a matter for congratulation, but from her manner it didn't seem to be. Then she added, "Why don't you stand up?" I do not pretend to interpret the words. I am simply writing down what was said. To me they were perfectly meaningless at the time, for my strong straight carriage and correct walk had always been with me a source of modest pride. The Leader put her hand on my forehead and affectionately pushed it a little back so that she could look squarely into my face. She herself was very tall. In a moment she said, reflectively, "If you were absolutely sincere—" "Oh, I am, I am," I cried eagerly, as she paused, "Try me, only try me." She paused again. "Very well," she said finally, "but I shall not be beside you when you will think you need me most."

We were at that moment approaching one of the gigantic arched gateways that at intervals spanned the path, and I suddenly found myself quite alone. Whether I had passed through the archway without knowing it, whether the Leader and her companions had, or whether I had been mysteriously transported to another place altogether I have no idea. All I know is, the region was cool

and semi-mountainous, with an abundance of flowers in a few sunny, low places. I had not time to observe it closely for almost at once there half crawled, half lunged, out of a cave in the mountain side the most frightful creature I had ever beheld. I am not permitted to describe it, so will only say that in a flash all my assurance forsook me and I fled in terror, in and out among the winding and rocky passes, often stumbling, only to pick myself up badly bruised and in an agony of fear as I felt the Creature's fetid breath upon me. Soon I came to what seemed to be a deep inlet from some near-by sea. An enormous raft was floating upon it and I plunged into the water. But the raft, as I climbed upon it, shook as with a convulsion. I looked back at the shores. I felt the the hot breath on me again and, as the raft was once more hurled by the disturbed water against the bank, I leaped from it. But the ground beneath my feet was heaving with earthquake. I looked up and saw, or thought I saw, at a little distance from me, the Leader, and I cried out to her in agony, "Save me, save me, will you not save me?" She did not see me, or if she did made no reply, but slowly turned her back upon me.

A time passed, whether a second or two or many years I have no idea, but at any rate when it passed I was conscious of standing on firm and solid ground in the midst of an old and very beautiful country, and looking down at a crumpled heap at my feet — which I recognized to be myself; the Thing was mouthing over it. In an instant, immense as the Creature was, I had it by the throat, although its size would have made no difference, as my will had barely touched it when it fell to the earth lifeless. Fear had entirely left me; in fact, I did not think about it at all. I then saw the Leader coming toward me with a great kindness in her face. "What a pity," she said, "that you did not strangle it at the start and save all that time." I felt reproached although I knew that the cowardice had belonged only to the dead part lying there.

"What is it — this Creature?" I asked.

"You ought to know," was the reply, "you helped create it. It has a certain vile inner life of its own, yes, but the body of it was formed out of the thoughts of —" she looked at me as if dreading to go on.

"Did I form it?" I asked, in dread to hear the reply.

"You did."

"But —" I was trying to recall if any thoughts of mine had ever been as horrible as that.

"Pride and self-will," the Leader went on, "conceit and vanity, jealousy, anger and suspicion — are they not as vile?"

"But had I no good thoughts? —"

"Yes, many, but only at times. Yet it was these that built up this body you now have and which gave you the strength to kill the Creature."

"Tell me," I said, "must everyone meet this Creature?"

"That depends," she said. "Everyone who has had a share in building a body for it will some time meet it, but not all will meet it now."

"Then it will have other bodies?"

"Many others — until men learn not to build them."

"But why did I have to meet it now? Others do not."

"You challenged it," she said.

"Tell me," I begged, "only one thing more. Its body is dead. May it not be that something of its evil inner life is killed too, or, if not that, then weakened? Will not the battle

## Jottings and Doings

(From a Student's Note Book)

IN a notable speech made recently before the British Association, London, by a distinguished man of science, Professor H. E. Armstrong, some remarks were made anent the woman question which furnish material for profitable reflection. Referring to the ever-increasing number of women who invade the business and professional world, the speaker pointed out that there has been in many cases a corresponding neglect of natural duties and, in consequence, a growing incompetency in their performance. He quite reasonably asks why, if men are required to give evidence of their ability to provide for a home, women should not be willing to prove themselves competent to fulfil their proper duties therein, declaring that the foundations of the home and

of national life are being undermined by the present tendency of women to disregard their domestic responsibilities. While there will have to be a readjustment of ideas on both parts as to the duties of men and women in the true home, it is unquestionably a fact that women have strayed from middle lines in their efforts to be free from the age-old superstitions which have enslaved them so long. It was inevitable that at the first loosening of the fetters the pendulum should swing beyond the point of equilibrium and result in incongruous and even grotesque exhibitions, but as inevitably it will swing back again, at last to seek and find the perfect balance.

Katherine Tingley has said again and again that in the home women as a whole have their greatest opportunity, both for the unfoldment of their own highest powers of mind and heart and for service of the race. That so many seek other fields for their best efforts simply reveals that as yet a true conception of the sacredness of the home has not been grasped.

"My present object," said Professor Armstrong, "is to file a petition on behalf of the weaker sex, man, a frail creature and almost absolutely dependent upon woman's will and ways" — words said in humor, possibly, but with a deep meaning, read between the lines.

Little by little, year by year, the barriers are being torn down and facts heretofore obscured are coming boldly forward into the light of day. The folly of one-sided views is becoming more and more apparent, and by the time the search-light of Theosophy is turned upon the "woman-question" the old stock bugaboos that have fought it out with each other so many years — "neglected man" on the one hand, and "woman's oppressed past" on the other — will be scared completely away and we will suddenly discover that there is no "woman question" at all, and never has been in the old sense. The question really is that of the inalienable rights of the Soul.



Lomaland Photo. and Engraving Dept.

## THE MUSEUMSBRÜCKE IN OLD NÜRNBERG

A very truism, when uttered by a Teacher, has a deeper meaning for which the student must seek, but which he will lose if he stops to criticise and weigh the words in mere ordinary scales. — William Q. Judge

for the next who challenges it be a little easier?"

"Yes," said the Teacher, "it will be." I saw a look of youth and loveliness come over her face, and I thought of the Comrades of that old march, not as before with an eye to their slips and failings and with a mind to help them providing only that I could do it my way, but with a great love welling out of my heart that transfused them as with a golden light and transfigured them as they rose in memory, until they seemed like gods.

The mountain was just ahead. The light in its side shone clear, with seven sides, and I saw that the purple glow about it was a part of it and not an illusion due to distance as I had supposed at first.

"You may go ahead if you like," said she, "They will receive you."

"No, no," I pleaded. "Not that. Let me go back with you. See, thousands upon thousands are entering the path and, level as we have made it, they slip and suffer. And see — there are children among them. Don't you want me? Don't you need me? Will you not try me again? I can surely some time learn to help."

"Yes," she said, "You can learn to help now. But so many years have been lost."

# OUR YOUNG FOLK

## The Enchanted Island

**S**INBAD the Sailor! How many boys and girls have flown with him over enchanted lands and seas, seated on the broad back of that tremendous bird, the roc! Sinbad the Sailor is not the only one to know of enchanted islands, for enchanted islands exist today, as well as in days of yore, and so do magic birds.

I know of an enchanted island, with rugged mountain-peaks and deep valleys. A high sea-wall guards it on the side of the setting sun. This sea-wall has been carved and fretted by the waves into magical caverns. The walls of these glow with tints of coral, emerald and amethyst. The high vaulted ceilings are supported by pillars fantastically carved and hung with colors like a tapestry. On the highest mountain-top of this enchanted island stand snow-white palaces with jeweled domes and towers that sparkle and shine from sunrise to sunset. Even when the shadow of night has fallen they still glow, for light is within them.

Nestled down in the valleys of the enchanted island are tiny homes. Some are round and green; and like birds' nests, are hidden for sweet security in a bower of shrubbery. Others dot the hillsides, white and shining, as the tiny sailboats that flit like snowy butterflies over the turquoise blue sea. In the snow-white palaces all the children go to school, and they learn their lessons, dance and sing under the magic domes.

Like all the happiest people who ever lived in the world the people of this enchanted island have a Queen whom they love and serve. It is the dearest wish of the heart of this Queen-Teacher that all the people in the world shall be happy, good and useful; and especially that all children shall be as happy as the little princes and princesses of the palace school. All the people of the enchanted island have promised to help make this beautiful wish come true! Even the very tiniest baby princes and princesses lisp "Happy, happy!" the very first word!

So every morning a band of Queen's Helpers sally forth from the snow-white palace on the hill, to make a pilgrimage of joy to the neighboring kingdom, carrying the messages of their Queen. As they pass down the royal avenue, the stately palms sweep their long plumed leaves to the ground in gracious salutation, and from palm to palm passes a soft murmuring sound: God speed! Then away they go, through the snow-white portal, across the Queen's highway, till they come to the little gateway of the Whispering Path. Such a sweet green shady little path, where the leaves with silken rustle whisper all day long of fairy revels by moonlight; and on the grass, glittering in the sun, are stretched the fairy pavilions. Then the path suddenly widens out into a broad sunny garden, with fair maidens tripping all about, who tend the trees and flowers with loving care like the dryads of olden time.



Lomaland Photo. and Engraving Dept.

ANOTHER GLIMPSE OF SANTA CLAUS IN LOMALAND, 1907

## A SONG OF THE FUTURE

Sidney Lanier

**S**AIL fast, sail fast,  
Ark of my hopes, Ark of my dreams;  
Sweep lordly o'er the drowned Past,  
Fly glittering through the sun's strange beams;  
Sail fast, sail fast.  
Breath of new buds from off some drying tea  
With news about the Future scent the sea:  
My brain is beating like the heart of Haste:  
I'll loose me a bird upon this Present waste;  
Go trembling song,  
And stay not long; Oh stay not long;  
Thou'rt only a gray and sober dove,  
But thine eye is faith and thy wing is love.

They wave a joyous greeting to the Queen's helpers as they pass, for they too belong to her happy realm.

Still on they go to the brow of a hill. They see the calm waters stretch far below them. Across the water against the sky is a curving line of mountains, all glowing pink and silver: with peaks, like fingers, ever pointing upward, saying: "Be happy, be happy! Look up!" Then begins the steep and rugged descent of the hill to the sea. Merry little rabbits with cottony tails whisk through the stubble hard by; bright-eyed squirrels peep shyly from their holes; and lazy lizards blink on the stones. A yellow-throated meadow-lark hops upon a bush, and clearly chirps his cheerful little note; a mother quail hurries her large brood of downy nestlings across the path; an unseen linnet blithely carols a song as pure and free as a gushing mountain brook; a silver-voiced mocking bird whirrs by singing as he

flies. So the rugged way is ended, and the road dips into a hollow, where a tiny home is hidden. The children run out to wave a greeting, the chickens cluck noisily and the proud strutting rooster crows a welcome. There is a sudden whiff of exquisite fragrance, and orange trees appear, dark shadowy green, all hung with golden fruit and creamy blossoms. High on one side looms a green hillside. Under the shady rocks delicate ferns peer forth shyly. Near them spring up clusters of shooting-stars, lavender and pink tipped like the distant mountains. Farther on the grass is spangled with golden violets, that lift their wee faces proudly to the golden sun. The crimson flowers of the jewel-weed glow like rubies against the green hillsides, which the Indian paint-brushes mark with spots of flame color.

Soon the little green glade ends. Then comes an open space; after that—the sea. Far away across the water is a city, spread like a magic carpet on the shore. To this city the Queen's helpers are going. Floating on the calm blue water is a great sea-bird awaiting them. They mount his broad back, his great heart gives a deep thump thump, and he rises on his wings over the silvery waters. Far below them circle the graceful seagulls; they meet Grandfather Pelican sailing majestically through the air; they hear the flapping of the wild ducks' wings as they skim along close to the water, and the long swishing sound as they glide back to the home they love; they see the watchful long-legged crane fishing near an upright pile. The porpoises and dolphins tumble over each other in sport, like schoolboys playing leap-frog; the small black whale rises to the surface; and seals lift their doglike heads to watch the sea-bird's stately flight. As they near the city, tall masts of ships rise out of the pearly mist, and as the sea-bird poises in his flight, and swoops gently downward, the sound of music is wafted to their ears from the great white man-o'-war resting at peace in the quiet harbor.

Then the enchantment ceases and the hum of the city closes round them. But the Queen's helpers carry the magic in their hearts all through the day as they go about spreading her messages. In the evening the sea-bird comes again, to bear them back, through the golden sunset glow, to the enchanted island.

Would you not like to find your way to this island of enchantment? STUDENT

THE Roosevelt dam, which is now in the course of construction near Phoenix, Arizona, will be one of the greatest dams in the world when it is completed. It is being built across the gorge in the Apache mountains through which Salt River runs. It will fertilize nearly  $\frac{3}{4}$  million acres of desert land, will be 270 feet high and will hold three times as much water as the Assuan dam on the Nile. The 2000 people living in the little town of Roosevelt will have to move away, as the town is in the valley just above the dam, and as the water backs up, the town site will be covered.—*Exchange*





ers in great satis-  
fied drank and drank  
cups! How they  
gave glossy green  
space in the garden  
dancing and the spla-  
shing rain.  
The next day when  
can be looked on a  
"Oh! Could this pos-  
sible garden? There  
the face of the dry  
The trees with heads  
shook held out their arms  
saying: "Look how clu-  
ber could not help  
at them; they looked  
world as if they were  
giving themselves to keep  
Little dainty Pink (G  
fandful, blooming  
season, stood there smil-  
her eyes. There w  
the garden, and the st  
the ground there was  
red fairies rushed bac  
"re Little rootlet-  
dancing and whisper-  
givers, seemed to be  
"Friends," said Mr

# THE CHILDREN'S HOUR

## After the Rain

THE garden plants had never forgotten the delightful time they had on Century Plant's birthday last summer. Several had wondered if there was not another birthday to be celebrated, but no one remembered his own.

Then the rain came. O, how delicious a feast! Every plant in the garden had his share, even to the tiniest blade of grass.

How they spread out wide their arms in great satisfaction! how they drank and drank the delicious drops! How they bathed their leaves' glossy green! All was silence in the garden except the pouring and the splashing of the warm rain.

The next day when the sun came out he looked on a new world. Why! Could this possibly be the same garden? There were smiles on the face of the driest old bush. The trees with heads a little to one side, held out their arms to the sun saying: "Look how clean we are!" You could not help smiling back at them; they looked for all the world as if they were just straining themselves to keep from laughing aloud.

Little dainty Pink Geranium, who had been so faithful, blooming all through the dry season, stood there smiling with tears of joy in her eyes. There was peace resting over the garden, and the sun beamed. But under the ground there was great commotion. The earth fairies rushed back and forth storing the water. Little rootlets were busy everywhere, planning and whispering. Flowers, flowers, flowers, seemed to be their only thought.

"Friends," said Mr. Yucca Palm, "let us give thanks for this great rain."

"I am with you," said Pampas Grass. "Good idea! How ever came you to think of such a thing, Yucca?"

"O, you know rain has always been very precious to my people, and having lived so long with the Indians in the deserts, we have learned how to be grateful to heaven for the good gift."

Birds were now dispatched to all corners of the garden to tell about Yucca's proposition which was received with great favor.

When all were ready the Meadow-Lark choir sang a hymn so full of grateful thanks that it seemed to all as if their own hearts had had a voice.

Then Yucca said: "Hail to the mighty clouds from which comes the blessed rain! When we see you gathering we rejoice. When we see your brother the sweet gray fog walking over the ocean towards us, we make ready to welcome him. Thanks to the master of the clouds who gave them the sweet water. Thanks to the Sun who lent his sky to the water-clouds. Thanks to the Wind who helped



Lomaland Photo. and Engraving Dept.

PAMPAS AND YUCCA IN THE GARDEN, LOMALAND

to move them hither. Thanks to every little drop who falls on each little blade! We will try to serve by using these gifts, that we may grow to fulfil the purpose for which each one rose from the seed."

Then Miss Mocking Bird with one of her sisters sang a duet called "Ode to the Rain."

"Tell us something more about the Indians, Yucca," said Pampas Grass.

"My ancestors knew and shared the hardships of the Indians and helped them as well as they could. They learned how to get enough water from the dry earth and air to live on, and even grow fruit which they gave to the Indians."

"Father Yucca, what makes rain?" asked Calla Lily.

"Sacrifice, child!" answered Yucca.

"I have heard that the trees made it come," said Yerba Santa.

"I too have heard that," replied Sage. "Yerba Santa and I lived on this hill in the old dry days when there were no Râja Yoga people and no garden here. Once I heard someone say that if we only had trees there would be more rain."

"But Yucca said that rain comes from sacrifice, and he must certainly know," said Calla Lily.

"Well, well, children!" said Pampas Grass. "Let us settle the question once for all. Send one of our birds to the oldest Cactus living in the south cañon to ask him what makes the rain come. Then send another bird to the little round rock in the north cañon, the one which the birds use for sharpening their bills, and let him ask the same question."

All agreed to this, the birds flew off, and after a short time returned.

"What did Old Cactus answer?" asked Pampas.

"When I asked him what makes the rain come, he said: 'The trees, bless their hearts.'"

"What did the round rock say?" asked Pampas. "He murmured, 'Sacrifice,' answered the second bird."

"There is a Râja Yoga girl in the garden," suggested Heliotrope.

"Birds, fly and call her to us that she may be our judge," cried all the plants.

She came and sat among them and they told her about the question which puzzled them. She understood and spoke to them as if they had been her own playmates.

"Some years ago," she told them, "there lived on this hill only Yerba Santa, Sage, and Cactus with their households, and they all looked old and dry. No trees could grow because they died from thirst and heat when they were tiny babies. Then some Râja Yoga people came. They could have lived where the earth was already prepared with beautiful trees and gardens, but they sacrificed that."

"I begin to understand now," said Pampas.

"They planted baby trees and sacrificed time and labor early and late to water the little trees until they had grown big and strong and together could attract the rain. That is also the way in which we Râja Yoga children are taken care of and guided how to grow right, until we are sure enough to do right by our selves. Then we shall help all the people to have the flower and fruit of happy lives. I am so glad to be a Râja Yoga girl." YLVA



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHILL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
March the 8th, 1908

Total number of hours sunshine recorded during FEBRUARY 173.  
Possible sunshine, 309. Percentage, 56. Average number of hours per day, 5.98 (decimal notation). Observations taken at 8 a. m., Pacific Time.

MAR.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
2	29.777	57	50	50	49	0.00	E	2
3	29.653	57	48	50	46	0.00	E	3
4	29.635	55	48	49	49	0.20	E	4
5	29.841	58	47	51	45	0.11	W	20
6	29.919	57	43	47	44	0.00	SE	5
7	29.864	58	44	47	43	0.00	E	5
8	29.875	58	44	54	42	0.00	N	2

## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

**ENGLAND AND IRELAND** — Theosophical Book Co., 18 Bartlett's Bldgs., Holborn  
Circus, LONDON, E. C., England

**GERMANY** — J. Th. Heller, ob. Turnstrasse, 3, NÜRNBERG

**SWEDEN** — Universella Bröderskapets Förlag, Barnhusgatan, 10, STOCKHOLM

**HOLLAND** — Louis F. Schudel, Hollandia-Drukkerij, BAARN.

**AUSTRALIA** — Williams & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.

**CUBA** — H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

**MEXICO** — Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical  
Propaganda League, Point Loma .05

A CHURCHMAN'S ATTACK ON THEOSOPHY (G. de Purucker) .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BHAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East.  
American edition; pocket size; morocco, gilt edges 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) .15

DEVACHAN; or the Heavenworld (H. P. Blavatsky) .05

ECHOS FROM THE ORIENT; a broad Outline of Theosophical Doctrine. By William  
Q. Judge. New Point Loma Edition. Sm. 8vo, cloth, .50

21 valued articles, giving a broad outline of Theosophical doctrines, written for  
the newspaper reading public .25

EPITOME OF THEOSOPHICAL TEACHINGS, AN. (W. Q. Judge); 40 pages. .15

FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century  
and Related Position of, (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend: A VISIT TO KATHERINE TINGLEY (by John  
Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the  
San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet  
of 50 pages, published by the Woman's Theosophical Propaganda League, Point  
Loma .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335)  
Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from  
NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

ISIS UNVEILED, by H. P. Blavatsky. 2 vols, royal 8vo, about 1500 pages; cloth; with  
portrait of the author. New Point Loma Edition, with a preface. Postpaid, 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary  
and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo,  
cloth, 400 pages. Postpaid. 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the  
*Los Angeles Saturday Post*, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author-  
itative rules for treading the path of a higher life. New Point Loma Edition,  
pocket size edition of this classic, embossed paper. .25

MYSTERIES OF ANTIQUITY (G. de Purucker) .05

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her  
pupils. Square 8vo, cloth, 2.00

A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, 1.25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Machell. A collection  
of the weirdest tales ever written down by any mortal. Cloth .60

PAPER .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by  
H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo.,  
about 1500 pages; cloth. Postage prepaid. 10.00

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky.

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75

**GREEK SYMPOSIA**, as performed by Students of the Isis League of Music and  
Drama, under the direction of Katherine Tingley. Already published (fully pro-  
tected by copyright):

1 THE WISDOM OF HYPATIA .15

2 A PROMISE .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS.  
Ten Pamphlets, issued serially; Scripts, each .25

Subscription 1.50

Already published:

SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity—  
No Man Can Serve Two Masters—In this Place is a Greater Thing

SCRIPT 2—Contents: A Vision of Judgment—The "Woes" of the Prophets—  
The Great Victory—Fragment; from Bhagavad Gita—Co-Heirs with Christ—  
Jesus the Man (the only known personal description)

SCRIPT 3—Contents: The Lesson of Israel's History—The Man Born Blind—  
Man's Divinity and Perfectibility—The Everlasting Covenant—The Mysteries  
of the Kingdom of Heaven—The Burden of the Lord

SCRIPT 4—Contents: Reincarnation in the Bible—The Mysteries of the King-  
dom of Heaven—The Temple of God—The Heart Doctrine—The Money-  
Changers in the Temple

SCRIPT 5—Contents: Egypt and Prehistoric America—Theoretical and Practical  
Theosophy—Death, One of the Crowning Victories of Human Life—Reliance  
on the Law—Led by the Spirit of God

SCRIPT 6—Contents: Education through Illusion to Truth—Astronomy in the  
Light of Ancient Wisdom—Occultism and Magic—Resurrection

SCRIPT 7—Contents: Theosophy and Islam, a word concerning Sufism—  
Archaeology in the Light of Theosophy—Man, a Spiritual Builder

**OCCULTISM, STUDIES IN.** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50

VOL. 1—Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

VOL. 2—Hypnotism. Black Magic in Science. Signs of the Times. .35

VOL. 3—Psychic and Noetic Action .35

VOL. 4—Cosmic Mind. Dual Aspect of Wisdom .35

VOL. 5—Esoteric Character of the Gospels .35

VOL. 6—Astral Bodies; Constitution of the Inner Man .35

**THEOSOPHICAL MANUALS**, Elementary Handbooks for Students.

Bound in cloth, 16mo, price, each .35

Now Ready.

No. 1. ELEMENTARY THEOSOPHY.

No. 2. THE SEVEN PRINCIPLES OF MAN.

No. 3. KARMA.

No. 4. REINCARNATION.

No. 5. MAN AFTER DEATH.

No. 6. KAMALOKA AND DEVACHAN.

No. 7. THE DOCTRINE OF CYCLES.

No. 8. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.

No. 9. THE ASTRAL LIGHT.

No. 10. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSFERENCE.

No. 11. THE ANGEL AND THE DEMON (2 vols., 35c. each)

No. 12. THE FLAME AND THE CLAY.

No. 13. ON GOD AND PRAYER.

No. 14. THEOSOPHY: THE MOTHER OF RELIGIONS.

In Preparation.

No. 7. TEACHERS AND THEIR DISCIPLES.

No. 16. FROM CRYPT TO PRONOS; an Essay on the Rise and Fall of Dogma.

No. 17. EARTH: Its Parentage; its Rounds and its Races.

No. 18. SONS OF THE FIREMIST; a Study of Man.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

No. 1—THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2—THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*

No. 3—MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4—THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL. *The Path—Parsifal—*

*—The Prodigal—The Bard—The Light of the Coming Day—Twist Priest*

*and Profligate—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted 50c.; mounted .75

PATH MAGAZINE, THE—Vol. ix ('94-'5), Vol. x ('95-'6), each 2.00

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth .50

PATH MAGAZINE, THE—Back numbers; each .20

SEARCHLIGHT, No. 6—Full report of the Great Debate on Theosophy and Christ-  
ianity held at Fisher Opera House, San Diego, Cal., September and October,  
1901. 72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE Back numbers, each .20

UNIVERSAL BROTHERHOOD PATH .20

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rang (R. N.) .50

2 THE COMING OF THE KING (Machell); cloth, gilt edges .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## IN FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50

EPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA. .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. .05

30 copies, \$1.00; 100 copies, \$3.00

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

LUZ EN EL SENDERO (M. C.) con Comentarios paper .35

RESEÑA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to  
the respective Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

AN IHREN FRÜCHTEN SOLLT IHR SIE ERKENNEN.—WER IST EIN THEOSOPH?—Was  
THEOSOPHIE über manche Punkte lehrt und was sie weder lehrt noch billigt.

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge)

STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge)

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN.

ECHOS AUS DEM ORIENT (von William Q. Judge).

THEOSOPHIE ERKLÄRT

POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

## IN DUTCH

DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper.

DE OCEAAN DER THEOSOPHIE (door W. Q. Judge)

DE MYSTERIEN DER OUDHEID, door G. de Purucker.

(Vertaling uit *The New Century Path*, overdruk van de *Nieuwe Eeuw*, No. 12)

DE RIDDER VAN KEIZER ARTHUR—Een Verhaal voor Kinderen, door Ceinnyd Morus.

DRIE ORSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

HET LEBEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Suchters en Leiders der Theosophische

Beweging (Leerling) pp. 42

KATHERINE TINGLEY, DE AUTOCRAAT (*De Geheimen van de Leer van het Hart*)

LICHT OF HET PAD (door M. C.) Bound in morocco or paper.

PIT EN MERG, uit sommige Heilige Geschriften, 1<sup>o</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerders dan de Tempel. Een Gezicht des Oordeels. De Mensch Jezus.

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE EEUW, en de daarmee in betrekking

staande positie van *Vrijmetselarij* en *Jesuitisme*, door Rameses

## IN SWEDISH

ASIENS LJUS (Sir Edwin Arnold). Bound and Unbound.

BHAGAVAD GITA. Bound and Unbound.

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

NYCKEL TILL TEOSOFIEN (H. P. Blavatsky)

FOTOGRAFI af H. P. Blavatsky } Prices according to size

" " Katherine Tingley }

HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley)

KATHERINE TINGLEY, af M. F. N. (lefnadsteckning)

LJUS PÅ VÄGEN (M. C.)

LOTUSBLAD, 1 (12 blad)

LOTUS SONG BOOK, Svensk text till. Bound and Unbound.

MYSTERIES OF THE HEART DOCTRINE, in Swedish (Katherine Tingley)

NEW CENTURY PATH (selected articles) 52 n:r

NEW CENTURY PATH—Raja Yoga N.y. med 122 ill.

ÖPNING I KONCENTRATION (William Q. Judge)

SAMTAL I OKULTISM (William Q. Judge)

STJÄRNAN SÄGO- OCH POEMSAML. (Recommended)

STUDIEN ÖFVER BHAGAVAD GITA (126 sidor) (William Q. Judge)

TEOSOFI FÖR UNGDOM

TYSTNADENS RÖST (H. P. Blavatsky)

TEOSOFI OCH KRISTENDOM, Genmål till Prof. Pfannenstill (Dr. G. Zander och F. Kellberg)

DEVAKAN (William Q. Judge)

MÄNNISKOLIVETS TRENN PLAN, med flera

OM OKULTA KRAFTER OCH DERAS FÖRVÄRVANDE; } (William Q. Judge)

NÄGRA TANKAR OM KARMA, med flera. } (William Q. Judge)

KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN } (William Q. Judge)

DÖDSSTRAFFET I TEOSOFISK BELYSNING, med flera }

Etc. Etc. Etc.

## PERIODICALS

**INTERNATIONAL THEOSOPHICAL CHRONICLE.** Illustrated. Yearly

subscription, postpaid 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The

Theosophical Publishing Co., Point Loma, California.

**THEOSOPHIA.** Yearly subscription. 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden,

or to The Theosophical Publishing Co., Point Loma.

**UNIVERSALE BRÜDERSCHAFT.** Illustrated. Yearly subscription, postpaid. 1.45

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,

Germany; or to The Theosophical Publishing Co., Point Loma, California.

**LOTUS-KNOPPEN.** Yearly subscription postpaid .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma.

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration.

All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-

itarian work. All who assist in this work are directly helping the great cause of Humanity.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

**A** N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . PRICE, PER COPY . 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **The LIFE AT POINT LOMA INFORMATION BUREAU**

**SOME NOTES BY KATHERINE TINGLEY**

**ISIS STORE, 1123 Fourth Street**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## **Theosophical Literature in Spanish and English**

**FOR SALE AT THE**

**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED

# CENTURY PATH



Year 34 Point Loma, San Diego, California Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

APRIL 19, 1908

No. 24

COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 24

## CONTENTS

### Pages 2, 3 — EDITORIAL

The Church Throws a Boomerang  
"Try the Spirits"  
The "Fourth Dimension"  
A Lightning Calculator  
Californian Indians Knew of Microbes  
A Soundless Room

### Page 4 — TWENTIETH CENTURY PROBLEMS

The New Veil  
"Taking Thought"  
Selecting the Evidence

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

The Mayas: Some Neglected History  
Symbolic Record of the Nahuatl of Mexico  
(illustration)

### Page 6 — TWENTIETH CENTURY SCIENCE

Doings in the Glacial Epoch  
The Chemistry of Holiness  
The Martian Problem

### Page 7 — NATURE STUDIES

The St. Pietersberg (illustrated)  
Quarrying a Sacred Rock  
A Colorado Coal Field  
Floridan "May Oak" (illustration)

### Pages 8, 9 — STUDENT'S PATH, ETC.

A Great Example  
Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPIHICAL SOCIETY

What the Christian Clergymen Are Saying  
Clipped from the Press

### Page 11 — THEOSOPIHICAL FORUM, ISIS THEATER

Katherine Tingley at Isis Theater

### Page 12 — GENERAL

The Society of Jesus in Japan  
A "Superstition" Re-christened by Science  
An X-Ray Hero  
Three Generations of Deity  
Sending City Boys to the Farms  
Clipped from the Press

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

Greek Architecture in Modern Germany  
Fragment (verse)  
National Gallery, Berlin (illustration)

### Pages 14, 15 — WOMAN'S WORK

The Test and the Ideal  
Florence Nightingale, O. M.  
Our Comrades in Japan  
Two of Our Members in Japan (illustration)

### Page 16 — OUR YOUNG FOLK

A Visit to the Shell Lady  
Sailor's Song (verse)  
Admiral Beresford and the Young Prince David of Wales (illustrated)  
Bees in Block of Stone

### Page 17 — CHILDREN'S HOUR

Nature's Easter-Music (verse)  
The Little Gray Hen  
A Dog to Be Trusted

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## The Church Throws a Boomerang

THE extremes to which so-called free-thought goes give occasion for the party of reaction to use some very plausible arguments for their case. But such "free-thought" is not really free, for it has thrown off some of the religious dogmatism only to put on that of current scientific theory.

Thus the head of a dogmatic religious association delivers an address in which he says:

The error I refer to consists in believing that everything, even the most fundamental verities, must be subject to evolution. . . .

To live, these people tell us, is to evolve. Exactly so; but it is also to endure. If we take evolution in its primitive and biological sense, it implies a change; but it also implies something unchanging. In the hypothesis of Darwin . . . we find that the evolution of a species is only intended to effect its conservation; that is to say, to safeguard certain essential organs which can never be changed. (Translation in *Literary Digest*.)

Very well; what are the "fundamental verities" not subject to evolution? Undoubtedly we should find, if we pressed the question, that the speaker included under this head certain dogmas of his church. The fundamental verities may not be subject to change, but man's attempts to formulate them are. We have here the controversy between progress and conservatism; both essential concomitants of our well-being, but each capable of being misapplied in favor of a wrong cause.

The speaker also quotes someone who said that *people mistake the short moments during which they live for an age*. This argument is of course double-edged. For, if it is intended to show that the authority of the medieval church is older and more settled than that of modern speculation, it equally well shows that medievalism is a mere passing phase in comparison with the ages before and after. Let us by all means apply the saying, and compare the brief history of the emergence of modern civilization from the ruins of the past, and its partial recovery of some of the forgotten knowledge, with ancient Egypt, whose monuments and cities, which were tending towards decay even in the time of Herodotus, still strike modern engineers with awe and wonder. Conservatism and tradition may be valuable, but they do not bid us anchor ourselves in the bogs of medievalism. Let the church bring out its past by all means, but we advise it not to dig too deep!

Search all  
History for the  
Manifestation  
of the Divine

Theosophy teaches conservatism of a kind sane and true. But the past to which it looks is older than medievalism, far older than the Christian era. It calls upon man to look back to the great races of old from which he is sprung, and to forecast his own future possibilities by the measure of their achievements. It does not bid man conserve his errors, but points him to a deeper source of truth within himself. That which is changeless in man lies deeper than opinion and fashion of thought.

As an example of an eternal verity to be conserved, let us take the Golden Rule—to treat your neighbor as you would be treated yourself—and it will take us back beyond the church, beyond the alleged Jesus or Jehoshua, to the last Zoroaster, to Gautama the Buddha, to ancient Egypt, as far back as we can reach. It will certainly not warrant us in clinging to any particular ecclesiastical adaptation of the Rule.

The church uses arguments dangerous for itself. It keeps its balance by shifting about from one foot to the other, and its tactics are to harry the enemy's stragglers without exposing itself. STUDENT

## "Try the Spirits"

JOHN'S advice to those of his followers who were beginning to have "messages" and vision was, *Try the Spirits* (1 John, iv, 1). He knew that "messages," proclaiming the recipient's greatness, may come from the recipient's latent self; that visions may be waking dreams whose contents picture only the dreamer's preconceptions and wishes; and that the silliness and vacuity of "revelations" may become perilous when the mystery of their verbiage attracts the worship of ever-ready disciples on the look-out for a mystical sensation.

John may or may not have meant: Try the "spirits"—of others when they utter "revelations" and proclaim "messages" that exalt their recipients and deliverers. If he had been a little more explicit there might today have been fewer charlatans and mouthers in the religious and pseudo-religious worlds. Common sense makes a chilly bath, and if mankind—especially in America—always had it ready for the baby "revelations," their first cry would mostly be their last.

Not necessarily from the soul is everything that comes up from the depths of consciousness; nor, when something is from the soul, is it necessarily unmixed with baser matter, or with arrant folly, by the time it comes clear into the mind. The sub-conscious mind does a lot of work on its own account, espec-

ally if imagination has been trained and encouraged by a cultured intelligence. The *soul* may or may not be using this faculty and apparatus. It has one single aim in its work—human good. That marks the line between real genius, where the soul is working, and the extraordinarily close imitations—which we ought to call talent—so numerous today. The soul, when it is allowed to work at all, is a world worker, using all the instruments at its disposal in the personal make-up and giving that last touch of perfection to their work which makes *genius* of supreme *talent*. The *person*, however “geniused,” is only getting at one with his soul when he accepts, and works by, that larger than personal motive for his work. In testing his motive he is “trying the spirits.”

The Russian novelist Turgeneff, relating something about himself to Mr. Henry James, incidentally threw a good deal of light on all this. Says the latter:

I have always fondly remembered a remark that I heard fall years ago from the lips of Ivan Turgeneff in regard to his own experience of the usual origin of the fictive picture. It began for him almost always with the vision of some person or persons, who hovered before him, soliciting him, as the active or passive figure, interesting him and appealing to him just as they were and by what they were. He saw them, in that fashion, as *disponibles*, saw them subject to the chances, the complications of existence, and saw them vividly, but then had to find for them the right relations, those that would most bring them out; to imagine, to invent, and select and piece together the situations most useful and favorable to the sense of the creatures themselves, the complications they would be most likely to produce and feel.

Now suppose the proper conscious personality to be weak, vain, mediumistic, negative, deficient in judgment, deficient in grip of its proper self-consciousness—and several phenomena become possible.

It may be obsessed by one or more in succession of these false personalities coming up from below, and exhibit sudden changes of character of the most perplexing kind—especially when the true personality has been stunned by hypnotism—or, in those subject to epilepsy, after a seizure.

If the proper personality has the neurosis known as mediumship and believes that the great dead may return as “controls,” the subconscious mind will throw up figures of these dead in any quantity, constructed from whatever the medium may know or have imagined of the originals; and these will talk or orate to the tune of the medium’s knowledge and culture. The last depths of his memory will be explored and multitudes of facts long forgotten—so long that he may think he has never known them—will be revived and woven into the deliverances.

One of these productions, taking a great historic name, and encroaching more and more on its unaware creator’s time and attention and nourished by his vanity and ambition, may be accepted as a memory of a former incarnation. The great dead, like the small ones, do of course reincarnate. But anyone who imagines himself to be one of them would do well to be silent about it even to himself. His greatness will out very well of itself without his own worship of it, and will be recognized

none the sooner for his ostentatious placard and trumpet. Geniuses may also go unrecognized, but they cannot save themselves from that fate by their own proclamations. C.

### The “Fourth Dimension”

A WRITER in the *Scientific American* speaks about the “Fourth Dimension”; and, though he avoids some common mistakes, he does not seem free from fallacy on the matter. The question is well treated by H. P. Blavatsky in *The Secret Doctrine*, (vol. I, p. 251.) In the first place it is wrong to consider the three dimensions as belonging to *space*. They belong to *matter*—or, rather, to one of the properties of matter, namely extension. It would be more correct to say that extension is one of the experiences of the mind when brought into connexion with that mysterious “matter.”

Anything having less or more than three dimensions is not extension at all; so the word “dimension,” if applied otherwise than to the threefold characteristic of extension in physical matter, must have a purely symbolical meaning. Thus, we might speak of forces as being two-dimensional, meaning that they are dual, having action and reaction or being positive and negative; not conceiving them as anything extended, like a line. Or we might speak of anything having four fundamental properties as being four-dimensional; but it would be absurd to give these dimensions a geometrical value.

In this wider sense, matter already has, as H. P. Blavatsky points out, more than four dimensions, but extension can never have more or less than three.

The writer alluded to says that “our experience discloses no objects which possess merely length. Still it is a conception which the mind is capable of realizing by the mental process of abstraction.” This is where the error comes in. We reason from a false premiss. There is no such thing as one-dimensional or two-dimensional extension, except as an abstraction; therefore we cannot use them as arguments for four-dimensions, except as an abstraction.

Using geometry as a symbolism, we can reason by analogy from the properties of threefold extension to those of imaginary higher-fold arrangements. To conclude with a quotation:

So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. Meanwhile the expression is far more incorrect than even the familiar one of the “Sun rising or setting.” (*The Secret Doctrine*, vol. I, p. 252) STUDENT

It seems that Danish engineers, after exhaustive trials, have reached the surprising conclusion that the old-fashioned windmill with four arms is a far more efficient air engine than any of the modern many-bladed devices. Could the original inventor of the old type have had the svastika in mind? STUDENT

### A Lightning Calculator

THE Society of Anthropology in Paris has examined the case of a wonderful girl calculator, aged twenty, of Greek origin, who worked out almost instantly and by mental process the square of 25 figures, the square root of twelve figures, and the cube root of ten figures. She says each number presents itself to her in a distinct color.

Such cases are by no means infrequent. But suppose they were unknown today and that Herodotus had given a description of one; what would be said of Herodotus? Clearly inexplicability is no disproof of a fact. But then how do we explain the ability to calculate in the ordinary way? We have no explanation that amounts to anything; the only difference between this girl and an ordinary calculator is that her case is the more unusual.

But does not this give a hint that we may have had remote ancestors who possessed such faculties? Does it not indicate the possibility of higher developments of mind surviving sporadically, just as cases of gigantic stature and other traits sometimes survive?

Is it possible that such calculators use the ordinary mathematical processes? Scarcely; it is more feasible to suppose that they have a shorter method. In fact many of them have been ignorant of arithmetic and have had to be taught. Let us always reflect well on such cases whenever we feel inclined to set limits to the possibilities of human faculty, whether in the past or the future. STUDENT

### Californian Indians Knew of Microbes

DISEASE is caused by minute organisms, called microbes, shaped like worms, serpents, rods, etc. which float through the air and settle in the human body.

This is science.

“The Indians describe pain as a small worm-like object that can fly swiftly and invisibly through the air and enter a human being and give rise to sickness.”

This is heathen superstition.

Looked at from an unprejudiced point of view, the two theories seem about the same. But then so much depends on the point of view. The one is held by scientific men, the other by heathen; consequently the one is science and the other superstition.

How did the California Indian know this about the microbes? Did he have a microscope? The medicine man, we are told, has peculiar powers, which he either receives in a dream or inherits. Perhaps these powers enabled him to find out. STUDENT

### A Soundless Room

ZWARDEMAKER has constructed, in his physiological laboratory at Utrecht, a room into which no sound can penetrate. The inner wall is made of tufer, lined with horsehair, the outer wall of successive strata of wood, sand, stone, and plaster. Hence there are six strata of different fairly sound-proof materials, in addition to the air-space between the walls. The top and bottom of the room are constructed in the same manner. . . . Not the slightest sound can penetrate the room from outside. The silence is so profound that a normal ear hears a continuous hum, of physiological origin. . . . A resonator held to the ear gives no sound.—*Scientific American*



## Some Views on XXth Century Problems

### The New Veil

A WELL-KNOWN Methodist Professor, much quoted by Christian Scientists as a supporter of their peculiar creed, has at last risen to deny that he is anything of the kind.

The creed, he says, rests on bad philosophy. Experience is real, whatever metaphysical view you may choose to take as to the unreality of the *cause* of it. If a stone strikes you, there is pain, a real experience, however illusory, transient, or unreal you may consider the stone.

Now this fact is overlooked by a great many philosophers and also by the Christian-Science speculators. They point out that matter is unreal, and then conclude that this unreality in some way affects the experience. . . . Pain is not real as a thing, but is an actual occurrence in experience.

Metaphysics can lead us behind the experience and enable us to make any number of affirmations or denials of the reality of the cause of it, but:

it can never lead us behind it in the way of denying the experience, for experience is both first and last, first as the foundation of our theorizing, and last as that by which the theorizing must be judged.

But the creed in question *does* lead to denial of the experience, and the denial may unfortunately have a half success. It then comes under the head of hypnotic suggestion.

In the records of hypnotism there are some cases of organic heart disease, in which it was suggested to the patient that his heart was healthy and that he would have no more pain. On awaking he so behaved, exerted himself as usual, had no warnings of pain, and dropped dead. The experience had been very well denied, but remained notwithstanding, merely pushed outside the ordinary consciousness.

It would be possible to deny away hunger and then to deny away any sense of exhaustion from the absence of food. But the exhaustion, banished from *conscious* experience, would remain as a practical fact, even leading finally to death.

But more than that could be done by completed denial. A man with disease of the spinal cord could in some cases deny and deny until power of motion came back to his legs and the nerve cells more or less recovered their proper function. By a mental act the cause of the disease has been held back from that manifestation. It has not been met, neutralized and spent out, as it would have been by a successful medicine, system of habit and diet, or what not. It must either try to find other outlet, to be there also dammed back by the same method; or it must remain altogether as a raised trigger held up by a continuous mental act of inhibition.

Two things have happened, both of them subtly ruinous to the mind.

The mind is in a permanently hypnotic state. That is the case during any continuance of any suggestion. The mind has been hypnotized and fooled by being compelled to deny what it knows to be a fact, this particular de-

nial being accompanied by others more comprehensive; or which is the same thing, being compelled to affirm that which it knows to be not a fact.

And it is, additionally, in a permanent state of strain — however unsuspected — constituted by the steady endeavor to hold back disease.

Under this state of things it ceases to think. It is incapable of producing or appreciating literature in proportion to its success in its practice. No body of such people, of whatever size, can possibly produce a thinker or a real literature. Their books will weave and reweave their formulas; their journals relate experiences; they can do no more. They are mistaking a continuous state of emotional feeling, leading only to more of itself, for thought. By repeating "God is Divine Principle" you can lull the mind back from searching thought into vague emotion; but you can never know Divine Thought. You can lull away a bad habit; but it is only asleep, not faced and conquered by an awake and spiritualized will.

Of old, the Church kept men against their will from thinking; this thing stops the *will to think*. The veil is sweetly colored; the deluded hold it up before *their own* eyes and call it — not a picture of heaven but — heaven itself.

H. CORYN, M. R. C. S.

### "Taking Thought"

"IS it not time to pause and take thought?" asks a writer in a monthly contemporary, after an examination of the death-rate from suicide and violence. He does not seem to know exactly what sort of thought to take; but his figures are very clear and definite.

During last year nearly 11,000 persons committed suicide. Divide the number of people who, out of a thousand of the population, last year committed suicide, by five; add this fifth part to the original number, and you will have the number, out of the thousand, who will this year do it. That is the average rate of increase during the forty years 1864-1904. But it is getting swifter. Since the beginning of the century it has mounted in the ratio of 2.5 to 3.4. In one State the rate during the first half of 1907 was 55% greater than in 1904! In one city, Chicago, the growth between 1880 and 1900 was 85.5%!

Crimes of violence are increasing in about the same proportion. And so are deaths from *preventible* injury.

Pneumonia, cancer, heart diseases, diabetes, and diseases due to vice, are also increasing.

All these causes fall into one single picture. Pneumonia is pre-eminently the disease of the half-starved. Cancer, heart disease, and diabetes, have worry either as primary or as contributing cause, or as cause of death from them once that they exist. Deaths from preventible injury mean *callousness* somewhere.

The suicide and the murderer are not isolated phenomena. They but carry to an extreme and active point the tendencies which in others exist in less degree, and they are increasing. The callous railway official who will

not have safety devices put into use because of their cost and because human life is cheap, is no isolated brute. He is the same sort of man as the average passenger. If there were more brotherhood it is clear that there would be more safety devices, less worry, less grasping, less competition, easier life, and therefore fewer cases of cancer, heart disease, diabetes and pneumonia; fewer crimes of violence.

What about the suicides? Their cause is very clear. They reach a maximum during panic times. When the panic is over there comes a minimum, but not so low a minimum as the last one. From this minimum they begin to increase with increasing prosperity until a (higher) maximum comes with the next panic. So increasing prosperity is not increasing *general* prosperity; the screw is ever tightening somewhere in some ratio with it; and from those upon whom it is tightening come the suicides. They are victims of that general and, obviously, increasing spirit of grasp which, doubtless, they themselves share in their proportion. There is little or no — there is steadily less — spirit of general helpfulness, of brotherhood, in the air to warm them and save them at the moments when consciousness is at its chilliest.

If all these things are increasing, must not brotherhood be decreasing? And must not that mean that the spiritual life is getting weaker? Having run the cause down, we can \*pause and take thought."

It is only Theosophy that can save the situation, illuminating Christianity with new light, really Christianity's own old light, but nearly lost and forgotten these many centuries. The light cannot now be brought back to it by efforts made exclusively from within its own borders. The semi-external aid of Theosophy must and will be given — a help, however, possible because of inner identity.

Christianity, as we have it, teaches brotherhood. It does not, as we have it, teach that because of inner human unity a brotherly state of feeling, energized by will into a series of acts and thoughts, widens out all over the field of life. Its beneficent touch as it passes may just suffice to hold some intending suicide back from his act.

STUDENT

### Selecting the Evidence

AT an Eastern Medical College, some investigations are under way into the brain of a recently executed murderer with a view to finding a deformational cause of his brutality.

In all such cases it is a cry from materialism: Heads I win, tails you lose; for:—does the brain compel the man? Here is a deformed brain and the man was a murderer. This case "clearly shows" that man's consciousness is dominated by his physique and there is no such thing as responsibility.

But, here is a murderer whose brain is in every way excellent. How now? *Nothing!* Isolated cases do not count. If we could look closer we *should* find something: "Therefore" — conclusion as before.

STUDENT

# Archaeology Palaeontology Ethnology

## The Mayas: Some Neglected History

IT seems strange that archaeologists should be giving so much attention to the remains of lowly nomads and settlers on this Continent, and other archaeologists be studying the ancient civilizations of the northeastern corner of Africa, when:—

The country known today as Yucatan, one of the States of the Mexican confederacy, may indeed be justly regarded by the ethnologist, the geologist, the naturalist, the philologist, the archaeologist, and the historian as a most interesting field of study. Its area of seventy-three thousand square miles, covered with dense forests, is literally strewn with the ruins of numerous antique cities, majestic temples, stately palaces, the work of learned architects, now heaps of débris. . . . Among these the statues of priests and kings, mutilated and defaced by the action of the elements, the hand of time and that of man, lie prostrate in the dust. Walls covered with bas-reliefs, inscriptions and sculptures carved in marble, containing the panegyrics of rulers, the history of the nation, its cosmogonical traditions, the ancient religious rites and observances of its people, inviting decipherment, attract the attention of the traveler. — Le Plongeon, Introduction to *Queen Máo and the Egyptian Sphinx*.

About 522 A.D. the country was invaded by the turbulent and barbaric Nahuatl, and the books containing the record of the ancient traditions and the history of past ages were carefully hidden by the priests who had charge of the temples and libraries. The cities were destroyed, the people wandered, and the arts and sciences decayed; the kingdom was dismembered by civil war. Then the ancient lore was forgotten and disfigured; and, ingrafted with the superstitions of the Nahuatl, it assumed the shape of myths. Scholars who have studied these nature-myths, and know nothing of their origin, being apparently so unread as not to be aware of the existence of an ancient universal language of symbology, have tried to represent them as the efforts of primitive man to evolve a religion out of nature.

New books being written to replace the lost libraries, the myths were perpetuated in their altered forms and in a new but ruder pictorial script, while the knowledge of the hieroglyphics on the walls was lost to the people in general.

This ancient people, like the Egyptians and others, were heirs of that great knowledge of which we can find the proofs everywhere: the Science of the great races that peopled the sunken continents — races which diffused themselves in all directions upon the new continents as the old continents disappeared. This is why their calendar, religious symbology, and many other things are so similar to those found in the Old World among the Egyptians, Hindûs, Chaldeans, and other ancient races.

The word "Maya" itself is universal, being found in the Hindû and Greek systems for instance, and meaning the Universal Mother, the Great Deep, the Waters of Space, and so on.

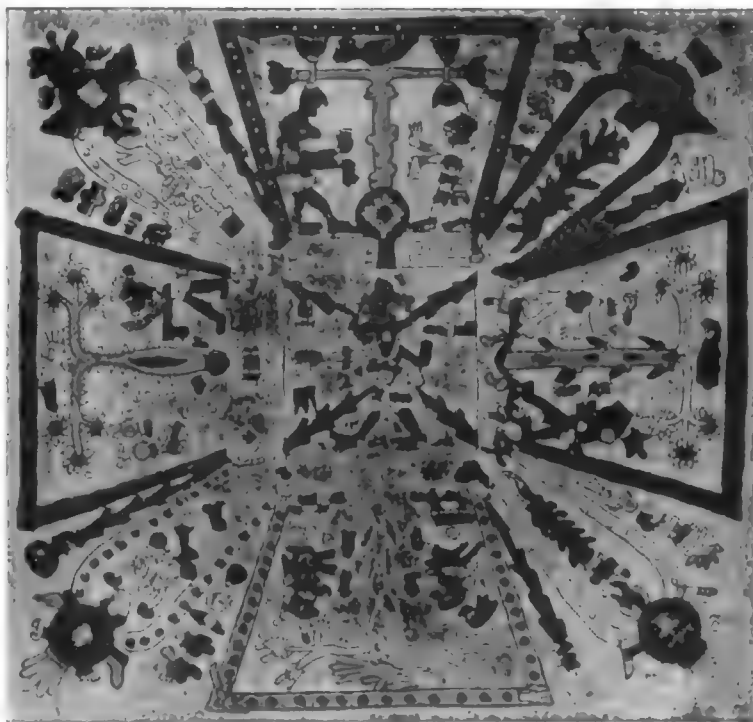
It is surprising how many references we find from classical sources to the existence of vast lands to the west of the Pillars of Hercules. Says Le Plongeon (*op. cit.*):

In the classic authors, Greek and Latin, we find frequent mention of the great Saturnian continent, distant many thousand stadia from the Pillars of Hercules toward the setting sun. Plutarch, in his "Life of Solon," says that when the famed Greek legislator visited Egypt (600 years before the Christian era), Sonchis, a priest of Sais, also Psenophis,

the landscape is varied by very lofty mountains, and the temperature is always soft and equable." Procopius, alluding to it, says it is several thousand stadia from Ogygia, and encloses the whole sea, into which a multitude of rivers, descending from the highlands, discharge their waters. Theopompus, of Quio, speaking of its magnitude, says: "Compared with it, our world is but a small island"; and Cicero, mentioning it, makes use of nearly the same words: "*Omnis enim terra qua colitur a vobis parva quaedam est insula.*" Aristotle, in his work, "De Mirabile Auscultatio," giving an account of it, represents it as "a very fertile country, well watered by abundant streams"; and he refers to a decree enacted by the Senate of Carthage toward the year 509 B.C., intended to stem the current of emigration that had set toward the Western lands, as they feared it might prove detrimental to the prosperity of their city. The belief in the former existence of extensive lands in the middle of the Atlantic, and their submergence in consequence of seismic convulsions, existed among scientists even as far down as the fifth century of the Christian era. Proclus . . . says: "The famous Atlantis exists no longer, but we can hardly doubt that it did once, for Marcellus who wrote a history of Ethiopian affairs, says that such and so great an island once existed, and that it is evidenced by those who composed histories relative to the external sea, for they relate that in this time there were seven islands in the Atlantic sea sacred to Proserpine; and, besides these, three of immense magnitude, sacred to Pluto, Jupiter, and Neptune; and, besides this, the inhabitants of the last island (Poseidonis) preserve the memory of the prodigious magnitude of the Atlantic island as related by their ancestors, and of its governing for many periods all the islands in the Atlantic sea. From this isle one may pass to other large islands beyond, which are not far from the firm land near which is the true sea."

Plato's "Atlantis" was only a remaining fragment of the actual continent of that name, which latter disappeared long before. Though there doubtless was communication between the Old World and the New T. in comparatively late times, across surviving islands, it is not to be inferred that this was the origin of the Maya civilization, nor that the Old World derived its civilization thus from the Americans. The connexion dates back much further, to times when there was one race with a common civilization.

A new conception of history is needed, to accord with our advances in other sciences. Our contracted ideas agree neither with a worthy estimate of human nature nor with geology and astronomy. Are the records lost? So at one time were those of Greece and Rome; and our knowledge of those of Hindustan is still recent and partial. There are plenty of records ready for us when we are ready for them; and as they were caused to disappear from the reach of abuse, so they can again in due time appear. STUDENT



SYMBOLIC RECORD OF THE NAHUATLS OF MEXICO

ONE of the pictures in the so-called "Codex Fejervary-Mayer," now in the Liverpool Free Public Museum. The codex is painted on four strips of parchment pasted together into a strip 12½ feet long. Its symbology, which is at once astronomical, chronological and theogonical, bears witness to the fact that its ancient authors preserved some of that Divine Science which the Egyptians, Chaldeans and Hindûs have also preserved, deriving it from its common source — the Wisdom-Religion of Antiquity.

a priest of Heliopolis, told him that 9000 years since the relations of the Egyptians with the inhabitants of the "Lands of the West" had been interrupted because of the mud which had made the sea impassable after the destruction of Atlantis by earthquakes.

The same author again, in his work, "De Facie in Orbe Lunae," has Sylla recount to his brother Lamprias all he had learned concerning them from a stranger he met at Carthage returning from the transatlantic countries.

That the Western Continent was visited by Carthaginians a few years before the inditing of Plato's "Atlantis," the portraits of men with long beards and Phoenician features, discovered by me in 1875, sculptured on the columns and antae of the castle at Chichen, bear witness. Diodorus Siculus attributes the discovery of the Western Continent to the Phoenicians, and describes it as "a country where

# ✻ The Trend of Twentieth Century Science ✻

## Doings in the Glacial Epoch

THE relatively savage condition of palaeolithic—pre-glacial, just post-Tertiary man, the man anteceding our own quaternary or Aryan period, has hitherto been taken as representative of that of the then man as a whole wherever he lived. It has been assumed that from him we have gradually made our ascent. Long ago H. P. Blavatsky gave a warning against the inference, pointing out that then, as now, savage and civilized man coexisted. Commenting upon the resemblance of palaeolithic stone hatchets and those in use among savages of today, she remarked:

This goes to prove that there have been savages at all times; and the inference would be that there might have been civilized people in those days as well, cultured nations contemporary with those rude savages. . . . The rude workmanship of the Palaeolithic tools proves nothing against the idea that side by side with their makers, there lived nations highly civilized. (*The Secret Doctrine*, Vol. II, pp. 716-7.)

These highly civilized nations were, according to Theosophy, Atlantean.

The tide is turning, and civilized man is beginning to be permitted alongside of the savage. In *Records of the Past*, the editor, Professor Wright, says:

Comparing now the chronology of the human race in the Euphrates Valley, and that of glacial man in Northwestern Europe and in America, it would appear that they were for a time contemporaneous; and that the human race presented about as great extremes in culture then as it does now. With the exception of various labor-saving inventions, which have been made within the last three or four centuries, the civilization in ancient Babylonia was as far above that of contemporary Palaeolithic man, living on the borders of the ice-fields in England and America, as that of Europe is above that of the Eskimos, who live upon the borders of the Greenland ice-fields. Substantially the same differences in culture existed then as exist now.

This seems to introduce him to a doubt as to whether we have, after all, advanced so very much since then.

Considered in its total result the progress of mankind has not been by any means so great as it is popularly represented to have been. Ten thousand years ago [he might have used much larger figures] the human race possessed all the leading characteristics which it possesses at the present time. There were centers of high civilization in favored localities, and there were wide areas of barbarism and savagery, where man barely maintained his existence through a desperate struggle with the conditions of life. The same is true today, only the centers have shifted and some races have come into possession of knowledge, enabling them to control the forces of nature for certain purposes much more completely than ever before [upon the last six words Theosophy would have some comment to make] but a large portion of the human race is still carrying on the struggle while in possession of only the most primitive means of culture.

The writer, as does current geology, greatly foreshortens the post-glacial period. But, if

we make that correct, we find him indicating two important facts.

First: that while Europe and North America, with Russia, were under the hand of the glacial epoch, Central Asia was not. On the contrary, it became more fertile.

Now around the base of the Thianshan Mountains, there is an area many times the size of Egypt, whose life depends upon innumerable streams—large and small—which bring down their supplies of water in due season from the heights where it has been detained in unfailing cold-storage reservoirs. . . . It is interesting to learn that this very region, which is the traditional center for the dispersal of the human [read Aryan] race, and in which, beyond all reasonable doubt, the Aryan races had their original home, has recently been found to be an important center of pre-historic man.

Atlantis was sinking and some of its outlying peoples were pressing westward into America. But Canada and the northern part were under the glacial hand. As it withdrew, the melting ice, as Professor Wright points out, gave rise to enormous floods, of which there are many traces:

Local floods of enormous extent during the closing stages of the epoch seem to have been connected in a marked degree with the destruction of both man and animals, which took place during this epoch. The remains of man, which have been found within the last few years in the loess of the Missouri valley, are connected with annual floods, which can be definitely proved to have risen 200 feet.

May not the cliff dwellers have built their houses high in the cañon sides in order to guard against these floods, and *not* perhaps for military defense? While nascent Aryan man was having a good time in the fruitful Central Asian plains, the fringe of Atlanteans—if the cliff-dwellers were that and not later—had to be establishing homes and fighting floods just under the nose of melting glaciers. Further south, in Central and South America, civilization, having an easier time, reached much higher levels.

STUDENT

## The Chemistry of Holiness

WE now know the chemical formula of the odor of sanctity. It is  $C_8H_{12}O_2$ .

A famous French chemist has been examining the innumerable legends from all countries and times and creeds, of saints whose bodies exhaled sweet odors either after death or, more rarely, during life. According to his article in *La Revue de Paris*, the saintly odors are comparable to those of violet, pineapple, musk, benzoin, amber, canella, cloves, orange lily and rose.

M. Dumas, the chemist in question, does not doubt the legends; the perfumes were genuine, but—were due to disease! The chief fact upon which his inverted pyramid rests is that in cases of diabetes the blood may contain a gas known as acetone, and the scent of this is often to be detected in the breath.

In cases where the nutrition is checked, acetones and fatty acids may be generated. These, entering into union with aldehydes and acetous aromatic

derivatives of alcohol, give rise to the perfumes of the orange or violet, or it may be to those of canella or musk. Butyric ether, with a little bicarbonate of soda, will yield the odor of pineapple.

The Persian, Scandinavian, Indian, Christian and other saints may have had their share of maladies. But we want a set of cases of *ordinary* persons, not of special sanctity of life or elevation of soul, victims of the same maladies, whose entire bodies after or before death were notably and genuinely aromatic. No such cases have ever been reported. The occasional sickly odor of the diabetic breath, remotely comparable, with the aid of strong imagination, to that of the pineapple—coupled with the scents that can be developed in *test tubes* by mixing chemicals which when found in the body are marks of disease, do not constitute any explanation of the phenomenon.

A habitually rapt and spiritual consciousness does react on the body, profoundly differentiating it from that of the grosser-minded, grosser-habited person and producing emanations which may occasionally appeal to the sense of smell as an aroma, to the sight as a faint light, an "aura" or halo, or to a deeper sense as a feeling of moral purity. STUDENT

## The Martian Problem

THE Martian problem is certainly becoming no simpler. According to current opinion the atmosphere, if there is one, must be very rare and extended. For gravity is only about one third of what it is on earth. Astronomers are also mainly agreed that it would be a dry atmosphere, and that because the planet is further from the sun than we, and because, as they think, it is older than the earth, it is very cold—22° F. below zero. But they are also more or less agreed that the snow caps annually melt—which the assumed temperature would render impossible. Moreover as even snow is slightly volatile, it remains to be explained why the caps have not gone off into the atmosphere, if there is one, or made one if there was not; and why there never seem to be any atmospheric clouds.

According to a recent announcement from Lowell observatory, there is an atmosphere very rich in water vapor. If so, it would act like the glass of a conservatory, letting heat in but preventing its return. The planet's surface must therefore be warm. But a warm surface very rich in covering water vapor, which must frequently fall in rain, is not consistent with the other theory from the same source—that the planet is drying up and that a vast system of irrigation conducted through the "canals" is necessary to run the melting snows over the lands. Water vapor, and that function of the "canals" seem to be mutually exclusive. So the matter now stands.

From a philosophical point of view it is not so very important. While believing that life exists everywhere, the philosopher will not demand that it shall be everywhere the same. The argument for the habitability of other planets gains nothing from their likeness to ours, nor *vice versa*. STUDENT



## Nature

## Studies

*The St. Pietersberg*

THE Hill of St. Peter has been quarried from very olden times for the sake of the tuff, which is used as building stone. For this reason the rock is honeycombed with innumerable passages, forming a labyrinth unsafe to enter without a guide.

The rock is of great archaeological interest, owing to the number of fossil plants and animals found in the tuff. There are a great variety of algae and remains of pines and cypresses; and the visitor is shown a very large tree-trunk, petrified into a gray flint, a thin slab of which shows under the microscope the most intimate texture of the wood. Among the molluscs, corals, and other marine fossils, must be mentioned one discovered in the 18th century — the Maas lizard, *Mesosaurus Hoffmani*, which had a head measuring 1.4 meter in length.

STUDENT

*Quarrying a Sacred Rock*

AN Indian exchange prints a protest against the quarrying of a certain sacred rock or small hill, which is being carried on by people to whom the rights have been sold. The writer gives a quotation from the Old Testament to show that even in Christianity, there is warrant for regarding some hills as sacred; and speaks of the veneration with which certain rocks have been regarded by various peoples at all times. This particular rock is venerated, not only because it is regarded, from its shape, as a sacred symbol, but also on account of the many sacred sculptures on it, the originals of which have, as the writer says, "incarnated themselves into the rock."

Whatever may be the merits of the case as regards this particular rock, there is certainly a great want of recognition in the present day of the sanctity of natural objects and spots, and too great a tendency to look at all nature from the industrial and "utilitarian" point of view. The idea that certain places were centers of special benefic influences is found in all antiquity; but nowadays our ideas seem to be confined to the hygienic and artistic influences only. Nevertheless there are Nature influences more refined than the merely physically salubrious ones; but to these we are insensitive. Moreover there is too much of the spirit of covetousness and exploitation abroad to allow us to treat such places with proper respect, if we did recognize them. At the opposite extreme we find people in whom the



Lomaland Photo. and Engraving Dept.

## THE ST. PIETERSBERG, PROVINCE OF LIMBURG, HOLLAND

ancient knowledge has degenerated, not into scepticism, but into superstition, associated with religious fanaticism rather than with any actual knowledge.

Rational science recognizes that different places have different qualities due to climate and soil and exerting different influences on the human body. If science extended its domain, it might discover that places also have still finer qualities influencing the moral and

of appropriateness as regards location, and to adapt the face of Nature forcibly to the purposes of one's proposed habitation or factory, driving away any gods or nature-spirits that may have had their haunts there. A more refined and educated instinct would lead people to try to come into touch with Nature with a view to ascertaining how far they might collaborate with her and adapt themselves; and thus they might preserve many advantages which they now miss.

Undoubtedly, too, it is true that there are spots in the world where the influence is peculiarly favorable to self-communion and to search for the Truth; in which case we have something to learn from the ancient Greeks and even the modern Red Men. STUDENT

*A Colorado Coal Field*

THE Book Cliffs coal field, says a Geological Survey *Bulletin*, is part of an immense basin in western Colorado and eastern Utah around which the outcrop of coal-bearing rocks can be traced for more than 500 miles. On the southwest, from the vicinity of Mount Hilgard, Utah, northward to Castlegate, the coal-measures form the eastern escarpment of the Wasatch Plateau. They trend thence southeastward to Grand River, constituting in the Book Cliffs the southern rim of the Uinta Basin. Beyond Grand River the coal-measures continue eastward, forming the southern base of Grand Mesa and extending to the vicinity of Crested Butte. From that place the outcrop trends northward, and crossing the Grand River again near Newcastle, continues northward along the Grand Hogback to the Danforth Hills. Thence the coal-measures turn westward and crop out along the southern flank of the Uinta Mountains. This field, which has hitherto been but little explored, contains an immense coal reserve for the future.

H.



FLORIDAN "MAY OAK"

Students'



Path

### A Great Example

REPRINT FROM *Universal Brotherhood*, VOL. XIV, NO. 1,  
APRIL 1899

**I**N the month of November, 1682, took place one of those events in history which has been placed on record and called again and again to memory, as one of the most momentous of the series which have placed the American continent in the van of human progress. It is commonly known as William Penn's treaty with the Indians.

The author of this treaty, and the founder of the State of Pennsylvania, was the son of Admiral Penn, an officer in the English navy in the days of Charles II. After the usual liberal education of an English courtier, and a subsequent tour through Europe, young Penn gave his father much anxiety by a refusal to join in the profligacies of the court life, and later, becoming convinced of the truths which lay hidden in the inner life, he joined the Quakers, who, in those days at least, represented in England the most advanced tenets of true human progress. His great work, *No Cross, no Crown*, may be read with interest by those who wish to study true religion, as it was understood by these good men two hundred years ago.

Admiral Penn had loaned to the needy Charles II. the sum of £16,000 (\$80,000), which, needless to say, that monarch was both unwilling and unable to pay. This debt was inherited by the son who accepted in payment a large tract of country in the New World. Thither he emigrated with a number of his friends and their families to found the colony which was named after him—the City of Brotherly Love (Philadelphia) for its capital.

No one was better aware than the founder that in releasing his monetary claim upon the British government he received an empty title, a title based neither on conquest, nor occupancy, nor discovery. Indeed, this title was made wholly valueless within a century by the settlers themselves. He knew also that the title of the Indians to the land was neither initiated by the exclusive occupancy of one tribe, nor completed by the expenditure of labor upon the ground; but existed only in the vagrant holding of whatever tribe held temporary advantage over another. Yet he finally succeeded in satisfying every one of these Indian titles.

Thus the land itself was without value until made valuable by the labor of his followers, to which heart and purpose was given by the humane direction of the founder. From which it resulted, as it does always in the most valuable work for humanity, that everyone received compensatory advantages except the founder, who was himself brought to ruin by his wise and honest endeavor, and his whole establishment finally lost to his family.

Let us try to picture the scene of this mem-

orable treaty. The place was Shackamaxon on the Delaware River, now a portion of one of the wards of the City of Philadelphia. It was then the site of an Indian village and a noted place for conferences of the Indian tribes. An elm tree stood there, which was preserved thereafter by the Colonists and British soldiers throughout the Revolution.

Three nations of the aborigines had their representatives in the assemblage: the Delawares, the Six Nations, and the Shawanese. The founder was accompanied by members of his council and by his Swedish interpreter, Captain Lasse Cook. Some Swedish and Dutch settlers were also there, drawn either by interest or by their curiosity.

In the center of a wide expanse of green-sward stood the old elm tree. On one side was the sloping bank extending down to the sandy margin of the river, and near the shore lay the Governor's barge.

Behind was the forest which covered what is now the site of the city, walnuts, chestnuts, oaks, elms, beech trees, cypress and pines, reaching backward to the Western horizon—the forest walls of this wide amphitheater. Near the great elm the council fire was blazing; its pillar of cloud rising through the hazy slumberous atmosphere, a witness between the heaven and the earth of the unbroken faith pledged there, and to endure.

Beneath the wide spreading shadows of the elm, the leaders of the tribes were gathered. No warlike weapons were in their hands. In front were the old chiefs and their councillors; behind them, the younger braves, circle after circle, widening outward towards the West, and with them aged matrons and children. In the center of the assembly was Tamanen, Sachem of the Delawares, who, tradition says was in the highest degree endowed with wisdom, virtue, prudence, charity, affability, meekness, hospitality, in short with every good and noble qualification that a human being may possess. He was supposed to have had intercourse with the great and good Spirit; for he was a stranger to everything that was bad.

The Indians, dark to blackness by their ruder intercourse with the weather, were gorgeous with various dyes upon their persons, and with feathers of the forest birds upon their foreheads, shimmering in the autumn sun. The Dutchmen with their pipes and imperturbable repose, in the well worn clothes of their voyage, and the Swedes in their frocks and trousers and moccasins of deer skins, formed an admirable contrast. The immediate followers of the founder were in the quaint costumes of their time—coats reaching to the knees, covered with buttons, most ample vests, trousers slashed at the sides and tied with strings or ribbons, perukes and low shoes. In the midst, the founder, his hair parting in many ringlets over his broad forehead and shoulders; the ruffles of the times falling over his fair hands, in his costume distinguished only from others by a sky-blue sash of silken net, himself the cause and force of that event which should survive by his faith and confidence in humanity to the latest generations.

So they stood together, the passing and the coming race; the race that should perish and the race that should survive—upon this carpeting of the fallen leaves, whose crimson, green and gold arabesques were fading into

the somber dyes of the November days—beneath that tree whose vast embrace and century growing arms were yielding insensibly as themselves to inevitable decay; the waning year, the dying leaves presaging the future of all their forest strength and painted glories. Of all these Penn alone survives in common memory. In stature, tall and athletic; in manner, courteous; in disposition, most resolute; "tender of every person and thing that had simplicity of truth or honesty for a foundation."

He advances toward the council fire with kindly, courtly dignity; his attendants precede him bearing presents which they lay upon the ground. The venerable Tamanen rises, advances a few paces, and puts on his head a chaplet into which is twisted a small horn, the symbol of his authority. By this custom of the Delawares the spot has become sacred, the person of everyone there, inviolable. He then devoutly turns his Calumet to the heavens and the earth, seats himself on the ground and smokes awhile in silence. The interpreter announces that he will hear the words of the White Father. Penn addresses them in these sentences, some repeated as his language long afterwards by the Indians themselves, some as they appear in the stories of his life:

The great spirit rules in the heavens and the earth. He knows the innermost thoughts of men. He knows that we have come here with a hearty desire to live with you in peace. We use no hostile weapons against our enemies—good faith and good will towards men are our defences. We believe you will deal kindly and justly by us, as we will deal kindly and justly by you.

He then read them the conditions of the league, which were preserved by his successors. He then continued:

We will not be to you as brothers—brothers sometimes contend with brothers. We will not be to you as fathers with children—fathers sometimes punish their children. Nor shall our friendship be as the chain that rust may weaken, that the tree may fall upon and sunder. We will be as one heart, one head, one body, that if one suffers the other suffers; that if anything changes the one, it changes the other. We will go along the broad pathway of goodwill to each other, together.

They listen to the words in silence as was their custom, they consult among themselves, they deliberate. Tamanen orders one of the chiefs to answer, and he rises and salutes the founder and takes him by the hand, and says that "he was ordered by the King to speak, and that now it was not he, but the King, who spoke, because what he should say was in the King's mind." He then said that it was the King's mind that these pledges should be accepted, and kept by them forever—and that both races should live in love together, as long as the sun gave light in the heavens. He delivers into the founder's hands that Wampum belt, which was thereafter transmitted as an heirloom to his family, and may now be seen in the rooms of the Historical Society of Pennsylvania.

The conditions of the league—the pledges of that memorable treaty—the links of the enduring chain, that the fallen tree broke not, are preserved in the archives of the State. The words of the final pledge are as follows:

We will transmit this league between us to our children. It shall be made stronger and stronger, and be kept bright and clean without rust or spot.

between our children and our children's children, while the creeks and rivers run, and while the sun, moon and stars endure.

And at every pledge, that great assemblage of kings and braves, standing among their women and children, repeated it in their language, shouted, "and in their way said Amen."

Yet there have not been wanting men who have questioned this inspiring story. They have said, as was said before, that humanity in its credulity and dependence upon such noble examples had created it out of their own imagination, and thus the unbelievers have sought to set aside the simple truth of the tradition, and its lesson has been lost to their narrower scrutinies. But none the less has the story been repeated from generation to generation and preserved "in the credence of our common humanity."

Voltaire speaks of it thus: "It is the only treaty which has not been sworn to, and which has not been broken." Abbé Reynal in his *Histoire Philosophique*, 1780, says:

Never, perhaps, had virtue inspired legislation more conducive to human happiness. Opinions, sentiments, and manners, corrected what was defective, and supplied what was imperfect.

The prosperity of Pennsylvania was therefore very notable. That Republic without wars, without conquests, without effort, without any of those revolutions which astonish the eyes of the inquiet and passionate, became a spectacle for the entire universe.

His neighbors, in spite of their barbarity, were enchained by the sweetness of his manners, and strangers, in spite of their corruption, rendered homage to his virtues. Every nation wondered to see, realized and renewed, the HEROIC AGE OF ANTIQUITY that the manners and laws of Europe had made seem fabulous.

Contemporary history confirms all this, inasmuch as it establishes that throughout all the wars of retaliation by which the Indian braves sought to resist the oppression and injustice dealt out to them by neighboring States, the peaceful colony of Pennsylvania ever remained unharmed, and the Indians ever held in grateful remembrance the memory of "the good Onas," as they called the founder.

And so once more it is desired to call to our remembrance this great event of two centuries ago, that in these days of the dawning of the light of Brotherhood over the world, men may everywhere be encouraged by it to step forward without fear, and in confidence of that which is the common inheritance of our common manhood—the Heart of Peace and Good will to all mankind.

EL VIEJO

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

### Question

What view do Theosophists take in regard to Quakerism? And what explanation does Theosophy give of its teachings?

### Answer

Before directly answering this question perhaps it may be helpful to say a few words as to the history and teachings of Quakerism.

George Fox, the founder of the Society of Friends, (or Quakers as they were scoffingly nicknamed by a hostile judge during the early persecutions) was born in 1624 exactly 300 years after Wycliffe's birth. In speaking of his boyhood he afterwards declared: "When I came to eleven years of age I knew pureness and righteousness; for while a child I

was taught how to walk to be kept pure." He is described by a contemporary writer as civil beyond all forms of breeding, tender, compassionate and pitiful, a man that God endued with a clear and wonderful depth, a discernor of other's spirits and very much a master of his own.

The positive element in Fox's teaching was that men ought to give earnest heed to the Inner Light—the light of Christ—which God had placed in every human heart. He regarded the work in which he was engaged as in no wise the founding of a new sect or society. His testimony was that of the possibility of an inner revelation in the soul of man. Some of his most celebrated Quaker friends and contemporaries were Robert Barclay, William Penn and Thomas Ellwood.

The followers of Fox called themselves "Children of Light," and at first there was no attempt at organization. When this occurred later, it met very considerable opposition.

The best known work of William Penn is entitled *No Cross, No Crown*. In this book he speaks of the necessity of an inner life of self-denial as essential to spiritual enlightenment, and cites many examples to prove that the spirit of Christ was abroad in the world before the advent of the Nazarene teacher. To the question, "What is the Cross of Christ?" he replies, "The Cross of Christ is the Cross mystical," and then proceeds to elaborate the statement.

Robert Barclay in his *Apology for the true Christian Divinity* says:

The one baptism is a pure and spiritual thing, to wit, the baptism of the spirit and fire. The communion of the body and blood of Christ is inward and spiritual, by which the inward man is daily nourished in the hearts of those in whom the Christ dwells.

The protest of the early Quakers against the corrupt morals, insincerity, and ecclesiasticism of their day, was one phase of the wave of Puritanism which swept over England in the Seventeenth century. The dress which in later times became peculiar, because antique, was at first the plain dress of the people of the time without unnecessary display. They worshiped in silence because they believed that no form of worship was so good as a patient waiting upon God in silence

by such as find no outward ceremony, no observation, no words, yea not the best and purest words, even the words of Scripture, able to satisfy their weary and afflicted souls.

They ever protested against a paid ministry as opposed to the spirit of true religion, contending that no mediation is possible between the soul of man and the divinity within.

In works of humanitarian philanthropy the Quakers have always been active. The reform of the English Prison system by John Howard and Elizabeth Fry; of the treatment of the insane by Dr. Tuke; and the constant efforts of Quakers for the abolition of the slave trade and of slavery are matters of history.

Lord Justice Sir Edward Fry, who lately represented the British Government at the Hague Conference, and a prominent member of the Quaker body, thus speaks of them:

The most characteristic doctrine of Quakerism is undoubtedly this: that there is an immediate revelation of the Spirit of God to each individual soul, that this light is universal, and comes both to the heathen and the Christian, and thereby the love

and grace of God towards mankind are universal.

Sir Edward Fry also says:

One peculiarity of the conduct of Friends down to the Revolution of 1688, and more or less down to the present time must not be overlooked. They were essentially non-political. They opposed the most dogged personal and individual resistance to what they thought wrong; but they never attempted by combination or otherwise to exert political influence. "Keep out of the powers of the earth," was Fox's exhortation; and when in 1688 a discussion was introduced into the yearly gathering of the body on the choice of parliament men, Fox strenuously opposed the introduction of politics into the meetings of his followers.

About the beginning of the Nineteenth century the materialistic and paralysing ideas of Evangelicalism began to make inroads in the Quaker body. The terrible doctrine of vicarious atonement was accepted by many of them, and the division grew until unity finally became impossible. In Walt Whitman's prose writings he has described the celebrated sermon by Elias Hicks which led to the final division of the Quakers in the United States. In speaking of the crucifixion upon Calvary, Hicks declared that "the blood of Christ had no greater efficacy than that of bulls and of goats." From that time the Quaker body was finally divided into two camps, a large number of them forsaking the essential principles laid down by their founder.

The student of Theosophy cannot fail to recognize the spirit in which Fox exemplified his belief in the dual nature of man as explained in Theosophical teachings. The ideals of this really great man were very largely in accordance with Theosophy. The endeavors of the early Quakers to both *preach* and *practise* a simple and earnest spiritual life, is worthy of our heartiest sympathy and appreciation. Three hundred years ago the time had not come for the revelation of the *philosophy* of the Wisdom-Religion which enables us now more fully to understand the true foundation of Fox's inspiration. It is difficult to over estimate the devotion to the inner urge which led him to forsake his family and enter upon his thankless task. The purity of his teachings and his humanitarian ideas have had a potent influence upon civilization, and if in later years the peculiar dress and manners of the Quakers became a kind of fetish, yet they have generally been distinguished from their neighbors by a devotion to their fellow men, and an unswerving integrity which has raised them to a high estimation among the people. If the special mission of Quakerism and its mark upon the age is now largely accomplished, it has still left a legacy of enlightenment which will go down into the future; for no efforts of this kind can be made without an endless ripple of effect which endures into the eternal future.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is founded upon a broad spiritual basis of which early Quakerism was one faint premonitory echo among many others. Many of its members descend from Quaker heredity. One of these has very truly said that he finds in Theosophy only an extension of previous beliefs, a philosophy which explains and interprets and makes clear the aspirations of his forefathers for the inner spiritual life.

C. W.



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## What the Christian Clergy- men Are Saying

### That Science Supports Christianity and Supplants It

WE read that the plan of certain German thinkers to organize a new "religion" to replace Christianity has stirred up an opposition party among the scientists to support Christianity's claims. The former party is called the "Monistenbund," and is led by Haeckel, and the scientific defenders of the faith are called the "Keplerbund," in honor of Kepler.

The Keplerbund is not a theological, but a scientific, society. It held a convention and published an *Aufruf*, signed by 214 savants. It protests against the idea that a "fair and unprejudiced study of nature calls for a denial of the fundamental teachings of Christianity, such as a personal God, the fact and consequences of sin, and a redemption through a divine Savior"; and declares that monism assumes its teachings as a result of pre-conceived antichristian philosophy, accepted *a priori* and not proved by science.

Christian apologetics are being modernized in the best sense of the term; apologetic writings are being published in large numbers; and the University of Leipzig has established a chair of Apologetics.

### That Free Thought is Necessary

The *Christian Commonwealth*, London, recommends "a consecrated boldness" and "an indifference to results" as against timidity and the *via media*. The age is crying out for theological frankness; it asks for lights, not half-lights; truths, not economies of truths. The new theological principle seeks not to overthrow but to conserve, by re-interpreting, the teachings of the Christian religion, notably the "Incarnation" and the "Atonement."

### That Free Thought is Absurd

The idea of free thought in religion is absurd, says the principal of an English theological college. A church without a definite confession is a dead church. Theology is absolutely necessary to prevent the intellectuals from treating religion as a scientist treats a fossil. If Protestantism is to live on, it can only do so by a maintenance of those dogmatic principles which are so strong an element in Romanist spheres.

### That Islām is a Sect of Christianity

The Bishop of Lahore thinks the Christian

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

## MEMBERSHIP

missionaries are now entering a new era, inasmuch as they no longer treat Moslems as "heathen." A Christian evangelist will find himself powerless in dealing with Moslem scholars unless he recognizes Islām as a sect of Christianity.

### That there are Buddhist Missions to England

Buddhism, which has a missionary propaganda in the United States, has now one in England. A meeting of English Buddhists was held in the West-end of London recently to meet a number of their co-religionists from Burmah.

### That the Protestant Church Must Join Rome

There is a movement on foot to promote corporate union of the Protestant Episcopal Church in the United States with the Roman See! Less extreme people, however, propose a union that does not involve admitting the primacy of the Roman See.

### That the Bible is not Fit for Schools

The Saxony school authorities, in conjunction with the country's Evangelical Council, have decreed that instead of the Bible, a biblical reading book shall henceforth be used in all national schools. The book has been specially compiled by order of the Administration, and comprises the New Testament intact; but from the Old Testament, only the Psalms and a few important passages. The entire Bible is permitted, however, to those who have passed the rite of confirmation.

One can find no fault with the prudence which saves children from the necessity of reading books which in their *dead-letter meaning*, present somewhat bloodthirsty and bigoted ideas of Deity,—not always very elevating. And probably the authorities themselves are unequal to extracting from these records the inner significance, Kabalistic and otherwise, which renders them so much more valuable to those who have the keys. The New Testament contains a very fair presentment of the typical life of a World-Savior, with the Golden Rule and the other teachings

of similar kind. But this account has suffered much mutilation and adaptation at the hands of its innumerable compilers, and is always associated in the minds of Bible teachers with many ecclesiastical dogmas not to be found within its covers. For this reason there is much need for welding many words to broader, truer, and nobler meanings. E.

## Clipped From the Press Works on Theosophy Distributed Among Men of the Fleet

MAGDALENA BAY (via San Diego, Cal., April 2.)—Mrs. Katherine Tingley, who conducts the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, has sent the fleet a large number of Theosophical textbooks and newspapers with the apparent purpose of attempting to get the attention of the 15,000 fighting officers and men.

With "Compliments of Katherine Tingley" stamped on the flyleaf, *The Key to Theosophy*, by Mme. H. P. Blavatsky, the disciple of the belief, and *The Mysteries of the Heart Doctrine* published by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, have been sent to the flagship, where they attracted much attention.

The *Century Path*, the official organ of the Society, has been sent to all ships. It is probable that many officers and men will visit Point Loma to see the Headquarters of Theosophical thought in America.—*St. Louis Times*

Doubt, truly, is not itself a crime. Certainly we do not rush out, clutching up the first thing we find, and straightway believe that! All manner of doubt, inquiry . . . about all manner of objects, dwells in every reasonable mind. It is the mystic working of the mind, on the object it is getting to know and believe. Belief comes out of all this, above ground, like the tree from its hidden roots. But now, if even on common things, we require that a man keep his doubts silent, and not babble of them till they in some measure become affirmations or denials; how much more in regard to the highest things, impossible to speak of in words at all! That a man parade his doubt, and get to imagine that debating and logic (which means at best only the manner of telling us your thought, your belief or disbelief, about a thing) is the triumph and true work of what intellect he has: alas, this is as if you should overturn the tree, and instead of green boughs, leaves and fruits, show us ugly taloned roots turned-up into the air—and no growth, only death and misery going on!—*Carlyle*

No one is free who has not obtained the empire of himself.—*Gems from the East*

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## KATHERINE TINGLEY SPEAKS AT ISIS THEATER

ISIS THEATER, when Katherine Tingley speaks, is always a sight to be remembered; every seat occupied, numbers standing wherever permitted, numbers more turned away, all proved the intense interest to see and hear her again. The great audience, which included visitors from many parts of the United States, listened with closest attention, following with keen appreciation and enthusiasm every point made as step by step Mrs. Tingley presented with forceful logic a picture of the needs, the dangers, the hindrances and the possibilities of America.

The subject of the lecture, "The Broader View of American Life," afforded the speaker the opportunity of touching upon not only those qualities that make for the growth and upbuilding of the people, but also the darker side which, if unchecked, must inevitably lead to decay. In the forceful contrasts thus presented, and throughout the lecture, was an appeal made to the higher nature of the men and women of America—an appeal to the soul of the nation.

As a basis of what American life should be, what its possibilities were, Mrs. Tingley paid a special tribute to the Constitution of the United States, presenting it in a light that was entirely new to many of her audience.

The music by the Lomaland theater orchestra, the songs by the Rāja Yoga girls' special choir, the stage decorations, all gave a charm to the meeting and made an atmosphere that in itself was inspiring and uplifting.

It is hoped that the full stenographic report of Mrs. Tingley's lecture may be published in an early issue of the CENTURY PATH.

RECORDER

## Creeds That Shut Out the Sun

THIS title is not meant to indicate that heathenism shuts out the sun and Christianity does not, nor that Romanism does and Protestantism does not, nor yet that your little sect does and mine does not. It is meant to apply to dogmatic religion in general.

We have been so accustomed to speak of Christianity as the world's light-bringer that it is quite a startling idea that *as it is generally understood* it may have acted as a screen and shut out the light instead of shedding it. Yet this is the idea that we must make up our minds to accept, for verily it is now dawning upon the Christian nations.

Looking back through history with an impartial eye, we cannot fail to see that even as recorded and glossed by Christian historians, it shows many pages on which the influence called "Christianity" is seen standing in the path of progress, hiding the light, trying to stop the free working of inquiry and discovery. On other pages we see how the same influence has seized hold of great progressive movements and turned them aside into a re-

ligious bypath. The church has tried to stop movements, and, failing in that, has monopolized them.

Great poets have striven to penetrate the mysteries of being and to sing of the glories of the inner life of the Soul; and their efforts have been frustrated by the everlasting formulas of religion graven on their minds. The dogmas of death and heaven and hell and man's essential wickedness have saddened their songs. Great painters have arisen and found as their only subjects the meager imaginations of dogmatic religion on which they have wasted their splendid powers. Architects have built—cathedrals.

It has been customary to say that the church and its religion have inspired all this. Is it true? May there not be another view?

The whole mechanism of dogmatic religion, with its vicarious salvation, its doctrine of the single earth-life terminated by heaven or hell, its weak figure of the conventional Jesus, stands in the road and shuts out the light. It even hampers the minds of the most advanced scientists who do not believe in these dogmas, causing them to base their views as to the antiquity of man on Archbishop Usher's annotations to the Old Testament. Dogmatic religion is responsible for much of scientific materialism and scepticism; for it has shut out the real knowledge and given instead teachings that science cannot accept.

Yet—another side to the question. The Churches will ask us, How do you account for the fact that Christianity has exercised such an enormous influence on such a large and important section of humanity for so many centuries?

This is indeed an important fact and one that needs accounting for. It shows beyond question that there has been *something* at the back of Christianity, something that has given it enormous force and lasting power, whether for evil or good. What is that something?

Is it possible that modern Christianity is the result of some great Teaching, some great Religion, that has *gone wrong*?

Consider the early history of the church. Turn, for example, to *The Student's Gibbon*, and we shall find that even in that abstract of Gibbon's immortal work, prepared for the use of schools by a Christian clergyman, Dr. William Smith, and with most of Gibbon's remarks about the church left out,—even in that we shall find that it is impossible to take a favorable view of the Christians of those times or of the creed they professed. So many bad emperors favor them. Their ups and downs are an index to the state of the imperial throne, and it was more and more so as time passed. Their influence indeed seems to have been productive of trouble everywhere. Could these have been the original Christians?

We are slowly learning more about the obscure origins of our Western religion, and

eventually it will become quite clear that there was a time, prior to this Roman period, when the original teachings went wrong, and out of the pure doctrine of the original founder or founders, whoever they were, a dogmatic sect was created. Modern Christians are sadly unfamiliar with church history. Otherwise they would be able to reflect on the doings of all those early church councils at which such scenes were enacted and such intense hatred displayed by sect for sect. At these councils, teaching after teaching was dropped and discarded by one bigoted leader or another, and the final outcome was transmitted with many further modifications to us.

What has become of those original teachings? What were they? One of them was the doctrine of Rebirth or Reincarnation, removed at the Council of Constantinople in 551 A.D., but now revived by Theosophy. Those devout clergymen who want to get back to the ancient church may as well get back a little further and delve a little more thoroughly into the history.

It will be found that Christianity had its source in a great Theosophical movement somewhere near the Christian era; and that this movement was deflected and perverted by powerful influences hostile to progress and freedom, which gained the upper hand. Thus the doctrine of man's essential divinity and power to save himself by appealing thereto was supplanted by the doctrines of intercession and vicarious salvation; the teaching of the Christos, its crucifixion on the Cross of earthly life, and its resurrection therefrom to the higher life was supplanted by the story of an executed Jesus; and the ancient knowledge of the Soul's eternal existence throughout the bodily incarnations was supplanted by the teaching of a single earth-life followed by everlasting heaven or hell.

The teachings of the Sermon on the Mount are pointed to, as if there were not scores of other religious manuals belonging to other religions and containing the same teachings and many more such teachings which our Bible does not contain. These fragments attributed to Jesus of Nazareth are merely culled from a plentiful source and do not entitle their alleged author to any special sanctity or wisdom. As to the miracles, all Saviors are attended by them from the time of their usually mysterious conception to their death.

So it is time we were asking ourselves whether something has not been *palmed off* on us, and that we were making inquiries as to the inheritance on which we have been paid but a scanty interest. All the praise that can be bestowed on our religion for what it is alleged to have done is the kind of praise that might be bestowed on a rushlight in a cave from which the sun was excluded. It may have helped some people and shown them the way for a few steps; but the daylight would have done much more.

STUDENT

### The Society of Jesus in Japan

IT appears that the Japanese Government and the Vatican are not absolutely at one in the matter of the establishment of a Roman Catholic University at Tokyo. It is a year since the Pope authorized it, placing it in the hands of the Jesuit Order.

Now that Order is under a little cloud in Japan, a cloud that arose nearly three hundred years ago.

Somewhere about the beginning of the Sixteenth century Christianity took root to some extent in that country, assiduously irrigated by the Jesuit Order. In due time came the Inquisition with the usual program. From that point of view all was going very well when the Mikado, strangely inclining toward a different one, decided to send an emissary to Europe to see how Roman Catholicism was working there in its own headquarters. After about two years he returned and the upshot of his report was that the Vatican religion would be out of place in Japan.

To the official eye it appeared still more out of place when a plot came to light for handing over the country to the Portuguese crown.

The Dutch and Portuguese were then at loggerheads, and the former happened to capture a ship carrying certain communications from the missionaries in Japan to the King of Portugal. Among these was one explaining that the time was now favorable for a few warships from Spain and Portugal to come and annex Japan to the then combined Spanish and Portuguese crowns.

The Dutch were "mean" enough to forward the letter to the Mikado, and trouble naturally ensued. The Japanese Government had almost as little grasp of the teachings of Christ as the Inquisition itself, and they showed this by inflicting some of the classic Inquisitorial tortures upon the priests and some of their converts. The Order being thus expelled the Mikado did one of the most curious things which history records. The tale is as follows:

All the Roman churches save one were destroyed. That one, near Nagasaki, was turned into a theater for the performance of one solitary play. The play consisted solely in the representation of Roman Catholic church ritual, in fact a service; and fifteen Japanese were set apart as actors to do this regularly. The idea was "lest we forget"; lest the people should forget the misery they had endured and the danger they had run.

One thing remains to make the picture perfect. When in 1865 a Roman Catholic church was erected in Nagasaki, the famous fifteen—the apostolic succession having been unbroken for more than two hundred years—entered it and went through their regular performance. So the officiating priests of the new church, nearly dumb with astonishment, reported to the Vatican that notwithstanding it had been death for two hundred years in Japan for any to profess the Christian religion, a special miracle of God had enabled a small gleam of the "true Catholic light" to survive!

And in honor of this "miracle" the Pope ordered a special commemorative feast day, "The Feast of the Finding of the Christians" on March 17, 1865!

Is there any hoax in history quite comparable with that? H. C.

### International Message to Admiral Thomas

Lomaland Students Send Greeting and Invitation by Wireless Telegraph

BY WIRELESS TELEGRAPH

Point Loma, April 13, 1908

To Rear Admiral Charles M. Thomas, acting Commander-in-Chief, United States Atlantic Fleet, en route San Diego.

The old and young Students of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, including the boys and girls of the Râja Yoga Academy, at International Headquarters, Point Loma, salute you and the officers and sailors of the Atlantic Fleet. The fair hills of Lomaland in their glory of color and nature life also add their welcome. After the excitement of the city's reception we trust that at least some of your great number may find time to enjoy the refreshing atmosphere of our beautiful Lomaland. The Râja Yoga children hold the days open for you in tribute of music and speech. After the arrival of your Fleet at San Diego a representative of our Organization will convey to you our further compliments. KATHERINE TINGLEY

### Clipped From the Press

The Fleet Leaves Magdalena Bay

THOUGH the following will be "late news" when this issue of the CENTURY PATH appears, it may nevertheless interest readers in other countries, as giving an idea of the now historic cruise. L.

FLEET STEAMING IN COLUMN LINE

A WIRELESS message received at the Point Loma station early this morning states that the fleet got under way at 4 o'clock Saturday evening and that the column of vessels steamed at slow speed going out of the entrance to Magdalena Bay.

All ships weighed anchor simultaneously and slowly assumed their allotted positions, the fourth division taking the third division's place in line and the third division taking last place. The Maine and Minnesota changed places. The auxiliary to the fleet is last in line.

Only the destroyers and the Ajax remain at Magdalena. As soon as the column was completed a standard speed of 9 knots was attained which will be maintained until San Diego is reached. Last night the battleships were strung out in a long line proceeding on their course northward.

Discovery of Biblical Manuscripts

PARTICULARS as to the recent discovery of some new authentic manuscripts of the Bible are given in the *Débats* by M. Gaston Migeon, who was fortunate enough last year to discover, in company with Mr. Charles Freer, of Detroit, Michigan, among the odds and ends amassed by the Ghizeh merchants, certain manuscripts unearthed among the ruins of Akhmin, in Upper Egypt. After prolonged examination by Biblical scholars in America, it seems to be admitted, according to M. Migeon, that these manuscripts are of the fourth, fifth, and sixth centuries. The first one contains Deuteronomy and Joshua; the second contains the Psalms and is apparently more complete than the Vatican manuscript. The third contains the four Gospels, and the fourth the Acts and the Epistles. Mr. Freer's manuscripts are somewhat larger than the famous Alexandrine texts in the British Museum, but the importance of this discovery consists in the fact that a collation of the Freer manuscripts with those of the British Museum shows that many words, and even passages, wanting in the latter, are still pre-

served in the new texts. We may therefore, according to M. Migeon, be on the eve of a fresh revision of the Bible.—London Times.

### Challenge is Issued by Medical Students to Followers of Faith Cure

BALTIMORE, Md., March 21.—C. E. Meixell and Robert G. Lang, students at the Baltimore Medical College, have challenged followers of faith cure to a duel to the death with a pure tested culture of *streptococcus pyogenes*. The germ to be used is considered deadly. The challengers propose to be inoculated with it, if two followers of the faith cure cult will do likewise. In their challenge Meixell and Lang say:

"We are perfectly willing in order to demonstrate the fallacy of the doctrines of Christian Scientists, to allow ourselves to be inoculated with a pure tested culture of *streptococcus pyogenes*, provided any two followers of the faith do the same. We are to rely upon medicinal treatment and our Christian science friends upon their mode of treatment for relief.

"It seems to us that a test, fair and square, is the only means to prove or disprove the value and properties of medicinal treatment or the foolishness and fallacy of the faith cure."

This needs no comment.

G.

### Theater Dedicated by a King

THE NEW ROYAL PLAYHOUSE IN STOCKHOLM, SWEDEN, SAID TO BE A MODEL

THE new Royal theater in Stockholm, just dedicated by King Gustaf, is considered one of the handsomest homes for dramatic art in Europe. The auditorium in particular, with its decoration of pale blue, gold, and white, gives an impression of beauty and harmony. The various halls, corridors and reception rooms have been decorated by Sweden's most prominent artists, among them Julius Kronberg, Oscar Bjorck, Baron Cederström and Carl Larson.

The seating capacity provides for 940 seats, exclusive of the royal box, places for the court and the like. The total cost of erection was two million dollars. Strindberg's masterpiece, *Mester Olaf*, was selected for the opening, which was attended by the king, the princes, and the court. (Kansas City Star)

### An X-Ray Hero

A WELL-KNOWN X-ray expert, Mr. Hall Edwards, of Birmingham, England, has had to have his left arm amputated in consequence of the effects of the rays. For five years he suffered agonies from X-ray dermatitis, and at last could only sleep by the aid of opiates. The bone had become diseased. The right hand is also seriously affected and may have to share the same fate.

This man is regarded as a martyr to his enthusiasm for medical services. He organized a complete field equipment in the South African War; and it was after his work in relieving the sufferings of the wounded that he noticed the peculiar cancerous excrescences on his hands. Special gloves have been invented since then rendering the use of the rays safe.

It is grateful to think that besides its vivisectors, science has its heroes.

It is remarkable, however, what a terrible effect these mysterious, ultra-visible rays have on the physical body. Can it be that they destroy that inner body, the *linga sarira*, which is the model upon which the lives build the outer body, and that thus the coherence of the latter is destroyed? STUDENT



# Art Music Literature and the Drama

## Greek Architecture in Modern Germany

"ARCHITECTURE was once the great book of humanity," says Victor Hugo in that giant work of imagination, *Notre Dame de Paris*. Yet in this age of printing, when the book as a teacher has well-nigh obscured the building, sometimes the most modern of edifices are veritable cryptograms, disclosing to him who has the key to their meaning wonderful vistas of human history. Thus it is with the building in our illustration.

It presents a curious anomaly, this Greek Temple devoted to art under a cold northern sky, reared by descendants of those free dwellers of the forests who despised all cities, deeming a wall but a prison, and who worshiped Deity on mountain tops, beside sacred lakes, and in holy groves, under the starry vault of heaven. Perhaps this edifice is not, as many aver, an artistic triumph; for Greek architecture was the child of a sunny clime, and the public buildings in Greek style that have been erected in Germany seem at times strangely incongruous, discolored and stained as they must become under the unfriendly winter sky; yet, humanly speaking, their presence does mark a triumph, the closing of a circle, as it were, in the progress of the Greek ideal.

It is an ideal that might have borne fruit earlier on German soil, had its growth not been stayed by the decades of so-called "religious" warfare which checked the art-life that was flourishing under the protection of the medieval guilds—formed of those splendid bands of craftsmen who preserved in their unity the fraternal spirit of ancient days. When peace was again established, art had changed its mode of expression. Literature and not architecture with its allied arts and the crafts engaged the creative spirit of Germany.

A number of minor writers cleared ahead the way for the great Lessing. When he came, he gathered together the broken threads of the past, and then began to stir the awakened imagination of Germany with the old Greek ideals of art. Thus we find that German literature, in its flower, is enriched with poems and dramas that revive the life and ideals of ancient Greece. Goethe, the great national genius of the Germans, is said to have been so perfect a specimen of manly beauty in form and feature that he fulfilled the Greek proportions of physical perfection more truly than the Apollo Belvedere. There seems something fitting and withal significant in this, for Goethe was the flower of the life of Germany for centuries. Just as the unknown singer of the *Nibelungenlied* was the alembic through which centuries of the surcharged life of Germania passed, sublimed and re-sublimed by the poetic fire of his imagination to the epic unity of the *Lied*, so Goethe

synthesized in his genius all the life forces of the past, even those drawn from the holy shrines of Greece, when the northern seeresses prophesied at the sacred tripods, keeping alight the fires of the ancient Wisdom-Religion, the heritage of the Aryan race, shared alike by Greeks and Germanians, nourishing and sustaining their loftiness of soul. That the ancient forest-dwellers, as well as the cultured, art-loving Greeks, bore the sacred

fire in their hearts, the Roman emperor Titus attests. It is recorded of him, that when he beheld the gigantic German warriors he exclaimed, "Their bodies are great, but their souls are still greater."

Following close upon the golden era of German literature and the Greek ideal which it awakened, came a period of classicism in modern Germany, and one phase of it was the erection of public edifices in the Greek style



Lomaland Photo. and Engraving Dept.

NATIONAL GALLERY, BERLIN

## FRAGMENT

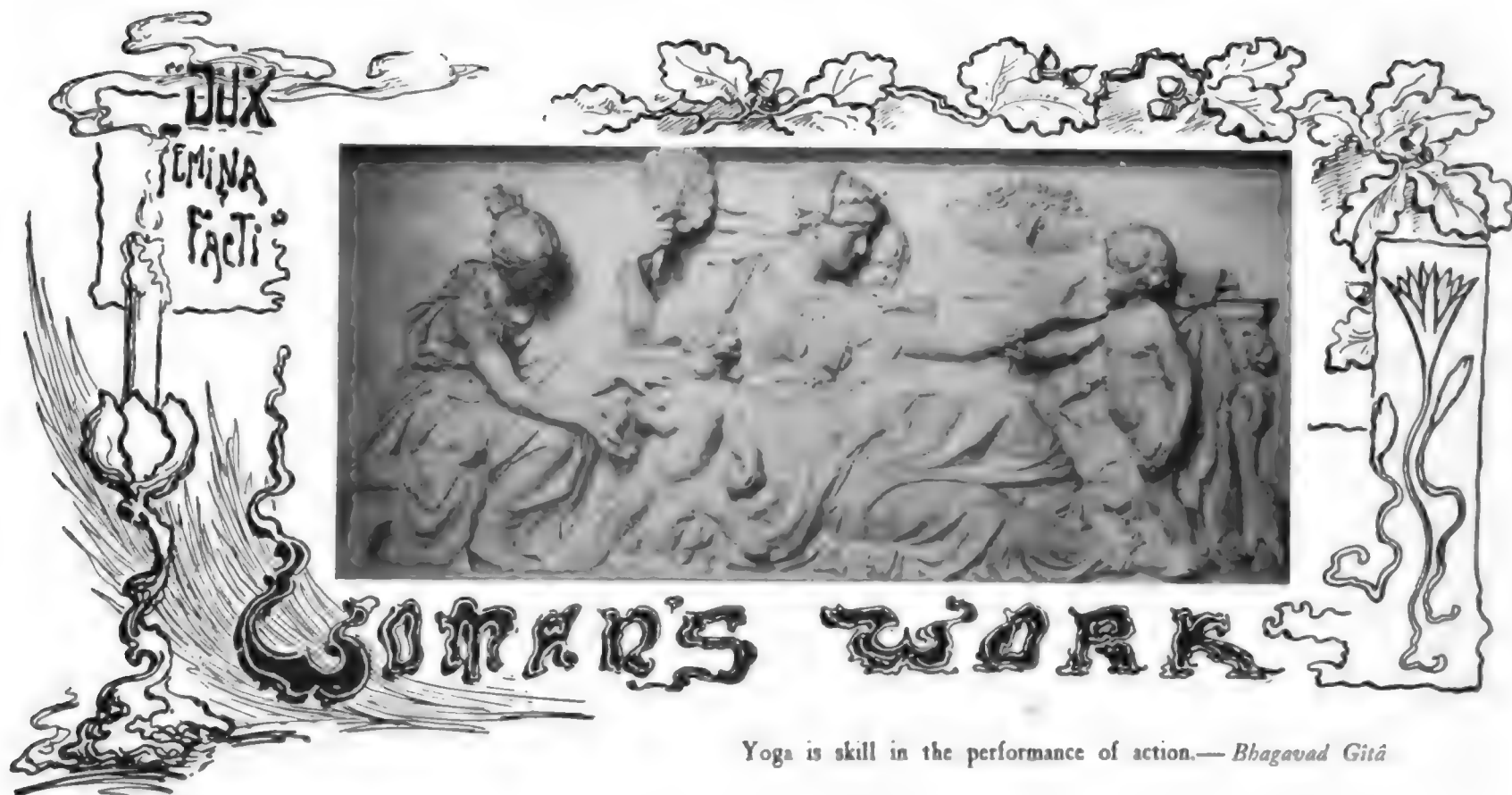
MAN, once desecrated, imprints forever  
His presence on all lifeless things: the winds  
Are henceforth voices, wailing or a shout,  
A querulous mutter or a quick, gay laugh,  
Never a senseless gust now man is born.  
The herded pines commune and have deep thoughts,  
A secret they assemble to discuss  
When the sun drops behind their trunks which glare  
Like grates of hell; the peerless cup afloat  
Of the lake lily is an urn, some nymph  
Swims bearing high above her head: no bird  
Whistles unseen, but through the gaps above  
That let light in upon the gloomy woods,  
A shape peeps up from the breezy forest-top,  
Arch with small puckered mouth and mocking eye.  
The morn has enterprise, deep quiet droops  
With evening, triumph takes the sunset hour,  
Voluptuous transport ripens with the corn  
Beneath the warm moon like a happy face;  
And this to fill us with regard for man.  
With apprehension of his passing worth,  
Desire to work his proper nature out,  
And ascertain his rank and final place,  
For these things tend still upward; progress is  
The law of life; man is not Man as yet.—Selected

of architecture (as shown in the illustration), veritable scripts in stone witnessing the esteem and gratitude felt by the Germans for the vivifying influences which Greek ideals infused into German culture. STUDENT

SULLY PRUDHOMME was born in 1839, and maybe by his earlier works he will be best remembered. *La Grande Ourse, Douarnenez en Bretagne, La Mer, La Trace Humaine, A un Désespéré*, and a host of other poems have won for him immortal fame. For the last twenty years the poet's mind was steeped in philosophy, but in spite of such arid studies he remained to the last an idealist, a dreamer, an exquisite writer; in short, a great artist.

With many other lovable qualities, Sully Prudhomme was a royal giver. A poor man comparatively, he spent his modest fortune in lessening misery. The poor and the wretched who appealed to him were never sent empty away, for his one object in life was to comfort his fellow men.

Sully Prudhomme was never married, but was cared for in his later years by a sister who adored him, and by her sons. The last twenty years of his life were passed at Châtenay. (*The Planet*, Eng.)



Yoga is skill in the performance of action.—*Bhagavad Gītā*

#### The Test and the Ideal

NOW is a century of Great Promises, a time of ideals. The very air is laden, expectant, waiting, brooding, still with the stillness that precedes birth. Only those who are out of the Soul's eternal tide can fail to feel it. The faint light of dawn steals in at the window. Soon the twitter of birds is all about. The breeze has a fragrant quietness unknown to any other hour. Let one listen then and the soul speaks in trumpet tones, the problems of yesterday are seen in a new light, transfused, transfigured. They have become something else and are problems no longer. The heights towards which we were climbing yesterday and the day before and the day before that, and which we often only trusted were there for we could not always see them, rise clear and glorious before our eyes. We see; we know. It is all so plain now. Then come the day's duties with persistent appeal and as we turn towards them we turn away (or so it seems) from the Great Vision, the Realization that seemed so simple, so near. That is when the test begins, the test which seems ever-present excepting at those rare hours when something like inner repose and true "skill in the performance of action" is possible.

Yet it should not burden us as a "test" or "trial," this problem of how to come down from the ideal glimpses gained at the soul's rare times to the task of practically working them out on lines of our everyday bustling, busy, crowding life. Many, the majority in fact, begin each day's task with no glimpse of the diviner side at all. But of the few who do know how to find the central place of life or who have, as H. P. Blavatsky pointed out, the natural gift of looking at things with the "higher mind," how many of these can come down from the heights and not lose their way? To answer this and then to tell the reason is to explain why so many philanthropists fail

or give up in despair, why so many good-hearted and kindly intentioned people make egregious failures on lines of practical work.

Florence Nightingale stands forth as a rare exception, a soul touched with Theosophy's insight, compassion and faithfulness and ability. To her vision of the ideal she added faith, faith absolute that the vision could be realized, for it is this that makes the will iron, unconquerable, as it made hers.

It is not enough to touch and enthuse men's

**H**E who would profit by the wisdom of the universal mind has to reach it through the whole of humanity without distinction of race, complexion, religion or social status. It is *altruism* not *egoism* even in its most legal or noble conception that can lead the unit to merge its little Self in the Universal Self.

—HELENA PETROVNA BLAVATSKY in *Studies in Occultism*

hearts. That is but half. The other half consists in teaching them how to transmute their love and insight into the faith, undaunted courage and *skill* that alone can make them masters of life's tasks and problems. STUDENT

#### Florence Nightingale, O. M.

**I**T is not common to find in this topsy-turvy world professional ability united with a positively unselfish love for humanity. Unquestionably compassion is not dead in the great collective heart, so to speak, of woman-kind, and just as unquestionably are women becoming professionally skilled in almost every technical direction. In fact, there are those who see in the latter situation a possible menace to the home and "childward care" interests upon which any nation must stand or fall. But in far too many cases the good, the compassionate and the unselfish are either lamentably ignorant of the deeper aspects of the woes they seek to alleviate or else so technically unskilled that they become little better than nuis-

ances. The "Royal Union" of the two, or rather three, heart, head, and hand — which is the Rāja Yoga ideal and will be realized in the girls and women who pass into the world from the portals of the Schools, Academies, and Universities of Katherine Tingley's founding — is so rare that women who do possess it stand out as beacon lights, marked as something worthier than, or different from, the rest.

In 1854, when war broke out between England and Russia, the news of the early victories was followed by letters describing the awful conditions prevailing in the war hospitals — as far as words could describe them. What those sick and wounded soldiers suffered in the hospital camps at Scutari, places choked with uncleanness and impregnated with disease, with almost no nursing and none at all that could be rightly dignified by the term, can never be told. Four out of every five cases of amputation were dying of hospital gangrene, and the death rate had mounted to 52% when finally, after the victory of Alma, Sir William Howard Russell sent the following message to England:

Are there no devoted women amongst us able and willing to go forth to minister to the sick and suffering soldiers of the East in the hospital at Scutari? Are none of the daughters of England at this extreme hour of need ready for such a work of mercy?

Within a week Florence Nightingale, a young woman, heiress to a vast estate, was on her way to the East with a band of trained helpers. She reached Scutari just before the fearful slaughter of Inkerman. She found 2300 patients in the so-called "hospital," most of them victims of cholera, fever, and other preventable diseases, and as night came down on that terrible day when the battle of Inkerman was fought, Florence Nightingale with her little band of thirty-eight nurses faced the ordeal of caring for over five thousand. She had only just arrived and the task

of abolishing filth and disorder had to be begun at the same time. But she knew her business. Nursing was to Florence Nightingale a profession, albeit a sacred one, and to the knowledge of what to do she added an executive faculty that astonished old military leaders. They had done their best and utmost before she came, but they hadn't "known how!" Within a week the Inferno had been transformed into Paradise. The entire hospital camp had been reorganized on sanitary lines, dirt and indifference had disappeared and taken despair with them, and outside of that, the very fact that a woman's hand prepared the food, administered the medicines, wielded compresses, bandages, and even, when need was, the knife, acted as a general tonic throughout the whole institution. When has ever woman been more idolized than was this English lady by the soldiers of the Crimea? for to her tenderness and compassion, her iron courage and self-forgetfulness, she added knowledge, professional competence, skill, for which men, at least, the world over, have unqualified respect. Hospital conditions before she came had been described by Russell himself as "worthy only of the savages of Dahomey."

Yet the work in the Crimea was but an episode in the life of this heroic woman, though, so superb and shining was it, her other work has been thereby somewhat obscured. Few outside of England know, for instance, that Florence Nightingale's writings on nursing are scientific text-books, technical classics, and that she was the first, practically, to realize fully the deeper scientific aspects of the profession of nursing. With the gift bestowed upon her by grateful England after her heroic work in the Crimea she founded in her own land a training-school for nurses. Upon her return from the East Queen Victoria presented her with a costly diamond ornament to be worn as a decoration, and sent her an autograph letter of grateful acknowledgment. Later she wrote, "I wish we had Florence Nightingale at the War Office," yet the project, then so timely it would seem, of having organized at the War Office a Nursing Department with a trained nurse at the head was not carried out until 1901, nearly fifty years later. King Edward's recent bestowal upon Florence Nightingale of the Order of Merit seemed, in a sense, the expression of Queen Victoria's own thought, tribute of woman to woman.

From a London daily just received, we clip the following description of the recent ceremony held in London in honor of Florence Nightingale, accounts of which were cabled all over the world. It is simply written but conveys much.

NO MONUMENTAL STRUCTURE—NO GILDED GRAVE—NEED ENCLOSE THE CLAY OF THIS NOBLE CHRISTIAN TO PERPETUATE HER NAME AND HER DEEDS.

THE FAME OF FLORENCE NIGHTINGALE IS IMPERISHABLE!

In those short but striking phrases, under the

historic roof of the Guildhall yesterday, did London's City Fathers give honor to Florence Nightingale. The council chamber rang with applause as the City Chamberlain handed over to the nephew of the illustrious Lady of the Crimea a casket carved in oak and containing the freedom of the City of London.

It was a brilliant and interesting gathering. The Lord Mayor filed into the chamber in state with his impressive bodyguard around him. To the right of the chair sat the aldermen with the bright scarlet of their robes making high color. To the left were many ladies wearing furs and diamonds. The rest of the floor was sacred to the Common Councillors in their robes of sober blue. Of distinguished visitors there were many.

The near relatives of Miss Nightingale were conducted to seats of honor. . . . Also was represented the council of the Nightingale Fund, a number of old pupils of the Nightingale School, representatives of St. Thomas's Hospital, and many another

*the laches of our predecessors; and lapse of time does not detract in the smallest degree from the sincerity with which we wish to pay our tribute to the life work of this incomparable lady."*

Pathetic is it that this tribute, so gracious, so fraught with the very essence and tenderness of antiquity, so symbolic and significant, should have been delayed until the recipient, bowed by age and infirmity, could not hope to be present. Yet that the best of her *was* present none may gainsay, for the spirit of the work with which she was identified—the Spirit Eternal of Compassion—brooded over that old historic Guildhall on March 16 last as it lives and broods over and illumines every responsive heart the world around. Of it Florence Nightingale was the handmaid and the expression—*because she forgot herself*. Unto it she proved worthy as an instrument *because she perfected mind, understanding, and technical skill*. Because of this more of Compassion's Self has found a home on earth—a mighty thought that leaps the bounds of space and the confines of spheres. What heart cannot be stirred at contemplation of it?

STUDENT

#### Our Comrades in Japan

ONE cannot imagine a picture of any phase—even the simplest—of Japanese life without the nature touch. In the accompanying illustration the glint of sunlight on vine and shrub, kimono and shining tresses is only the expected thing, and not less the presence of "Kimi" the cat, and "Shiro" the rabbit, as snowy white as his name would indicate. Nor is it possible to feel that joy in service to humankind is confined only to human hearts. Never yet was a bit of royal-souled Japan translated for western minds by lens, pencil or brush that something of Nature's own ineffable joy was not fused into the always too feeble translating.

What should we expect of the

land of that Empress Komio who once, when she went to gather flowers to lay upon some Temple's shrine, so felt the appeal of their living beauty that she could not bring herself to pluck them? And these her words:

If I gather ye, O flowers so wonderful in purity, the touch of my hand will defile. So, standing in the meadows untouched, I offer ye, wind-swept blossoms, to the Holy Teachers of the past, the present, and the future!

And Japanese names! Now the ancients taught that there was much in names, deep significance and symbology. Their knowledge we in the West have lost—yes, even the memory of it. In the East they have kept a thread of the old knowledge, and we owe to that fact another of the rare beauties of Japanese life. *Mitsu*, "Light"; *Tetsu-O*, "Iron Warrior"; is not some thought inspired by these? *Itsukushima*, the "Isle Eternal." And so one might go on, until a book were written. Here there is but space to send over the calm Pacific cordial greeting to our new members and a Royal Salute to honored Japan. H.



Lomaland Photo. and Engraving Dept.

#### TWO OF OUR MEMBERS IN JAPAN

Mrs. Mitsu Stephenson and her young son, Tetsu-O. Mrs. Stephenson is the wife of Edward S. Stephenson, International Representative of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY in Japan, and Tetsu-O is the latter's adopted son. The young girl is a relative. The picture, although the faces are somewhat obscured and much darkened by the effect of light behind them, is very expressive of the charm and simplicity of Japanese life. It was taken on the verandah of their home at Dzushi, Kanagawa-Ken, Japan.

STUDENT

now carrying on the work of "The Angel Band."

The one notable absentee was Miss Nightingale herself. It was said that her age and her health kept her away. Yet it was a striking picture, and memorable. The note of it throughout was deep admiration and love and honor.

The tribute to this illustrious lady rang sincere and earnest from the hearts of everybody. It was spoken by the City Chamberlain, who, with his hand on the simple oaken casket—fitting tribute to British pluck and British endurance the world over—spoke with real eloquence the honest admiration of the City Fathers of a woman's real womanhood to England.

"We proclaim," he said, "for all time our admiration of the labors and the lofty aims of one of the noblest characters in our country's history, and whom posterity, alike with ourselves, will ever be proud to claim as one of Britain's daughters."

"We regret that owing to some unexplained omission on the part of a previous generation, the honorary freedom—the highest honor in the gift of the corporation—was not conferred upon her half a century ago when she was in health and strength and thoroughly able to appreciate and enjoy it. We today endeavor to repair as far as possible



# OUR YOUNG FOLK

## A Visit to the Shell Lady

THE Shell Lady was at home. She came out to welcome me and took me to the sunny corner of her bungalow where she was working over her beloved shells. Shells everywhere! Even the tiny bungalow is shell-like, for it is fastened like a barnacle to the hillside, and one would think that the boisterous wind would blow it away. But no, the little home is fastened as securely to the hillside as a barnacle to a ship's keel, notwithstanding wind and wave.

"This is the Helix family," she told me, as she quickly took up her interrupted work, and fastened a delicate, almost transparent amber-colored shell into a sea-green box. "They are found all over the earth. Yes," she replied in answer to my questioning look, "these are land shells, not sea shells. Maybe you will know them better if I tell you that they are commonly called snail-shells. I like to give them their Greek name, however, for the old Greeks loved their beauty. If you look up at the capital of a Corinthian column, you will still see a little shell-like curl peeping out of the acanthus leaves. That is called the helix, from the snail-shell."

There was a gleam in the Shell Lady's eyes and a funny little smile hovered about her lips, and with a glance at me over the top of her spectacles she asked,

"Do you know the little poem by Charles Lamb called *The Housekeeper*? As I sat here this morning I thought of it." And with her fingers all the while deftly busying themselves among the shells she told it to me.

The frugal snail, with forecast of repose,  
Carries his house with him where'er he goes;  
Peeps out,—and if there comes a shower of rain,  
Retreats to his small domicile again.  
Touch but a tip of him, a horn,—'tis well,—  
He curls up in his sanctuary shell.

Whereso'er he roam,  
Knock when you will—he's sure to be at home.

How we laughed over the quaint little poem of warm-hearted, gentle Charles Lamb. Then the Shell Lady, without stirring from her place, opened box after box of shells, all of the Helix family. They were of all sizes. There were some almost two inches across. They were so beautifully formed and made of such lovely translucent shell that you thought that even the marble palaces of the Greeks with their stately white columns were not more beautiful than the small home of the humble snail! Some of the snail shells were tinier than a grain of mustard seed, yet when you put them under a magnifying glass, you saw that each one was as perfect as the largest shell.

"There are over thirty-four hundred members to the Helix family," the Shell Lady told me, as I examined a very beautiful one, "and they live all over the world, and have done so



Lomaland Photo. and Engraving Dept.

LORD CHARLES BERESFORD AND YOUNG PRINCE DAVID OF WALES

## SAILOR'S SONG

Thomas Beddoes

TO sea, to sea! The calm is o'er;  
The wanton water leaps in sport,  
And rattles down the pebbly shore,  
The dolphin wheels, the sea-cows snort,  
And unseen mermaids' pearly song  
Comes bubbling up the weeds among.  
Fling broad the sails, dip deep the oar:  
To sea, to sea! The calm is o'er.

To sea, to sea! Our wide winged bark  
Shall billowy cleave its sunny way,  
And with its shadow, fleet and dark,  
Break the caved Triton's azure day,  
Like mighty eagle soaring light  
O'er antelopes on Alpine height.  
The anchor heaves, the ship swings free,  
The sails swell full. To sea, to sea!

—Selected

for millions of years. Snail shells have been found imbedded in rock, and turned to stone themselves. Some of these fossil shells are nearly twenty inches across. Now, here is a helix from far-away Hungary, here are some tiny ones from the Pyrenees Mountains in Spain, and here is one from Cuba."

"What a fine way to study geography!" I thought. "A beautiful shell from every remote corner of the Earth, to remember it by. Not only from far-away Robinson Crusoe's Islands, but from mountain tops as well! How

the Rāja Yoga children, who love all the beautiful works of nature, would like to study it that way!"

So I told the Shell Lady my thought.

"Bless their hearts! So they shall. I have a great secret," she exclaimed mysteriously, and the dear little gleam came back to her eyes. "Now, shall I show you more of my treasures?"

"O wait, please," I begged, "until another day!"

"Very well," said the Shell Lady, and the smile again hovered about her lips, as she looked around her shell-like house.

"Knock when you will, I'm sure to be at home!"

STUDENT

## Admiral Beresford and the Young Prince David of Wales

IN the cut on this page you see the young son of the Prince of Wales, standing at the side of England's greatest living sailor, who is Commander-in-Chief of the Channel squadron. American boys and girls—in fact boys and girls the world over, will be interested in the statement that this English admiral bears a strong resemblance to the great American commander and sailor Rear-Admiral Robley D. Evans, who is so prominently before all eyes at the present time as the Commander-in-Chief of the fleet of American battleships in the cruise around the world.

Lord Charles Beresford is famous for his skill in naval tactics. Like Rear-Admiral Evans he has served long and faithfully from cadetship to the high command he now holds. Open-hearted, fearless, absolutely devoted to duty is the genial Irish sailor who stands here with the royal lad whose opening career will be watched by so many loyal loving hearts.

STUDENT

## Bees in Block of Stone

WHILE workmen were sawing through a block of Bath stone at Exeter they cut into a cavity in which was found a cluster of two or three dozen live bees. There was not much sign of life in the bees at first, but when the air was admitted they gradually revived and after a few hours several of them were able to fly.—Exeter (England) Express.

TIME is everything. Fifteen minutes make the difference between a victory and a defeat. Recollect that a brave man dies but once; a coward, all his life long.—Nelson

WHEN the United States fleet reached Angeles Point near Valparaiso, Chile, they saw on one of the hillsides on the shore a sign in pure white letters—"WELCOME." The sailors thought at first it was made of white-washed stones, but soon someone with a glass called out that it was made of men! This was the case; the letters were made of naval cadets in white uniforms. They lay perfectly still for an hour offering a welcome that was mute but not less expressive on that account.

the smile again hovered about her face as she looked around her shell-hole.  
"Knock when you will, I'm sure," she said at home!"

**Admiral Beresford and the Prince David of Wales**

**I**N the cut on this page you see the son of the Prince of Wales, standing at the side of England's greatest sailing sailor, who is Commander-in-Chief of the Channel squadron. American boys and girls—in fact boys and girls all over the world—will be interested in the fact that this English admiral has a strong resemblance to the great American commander and sailor Robley D. Evans, who is so prominent before all eyes at the present time as Commander-in-Chief of the fleet of American battleships in the cruise around the world.

Lord Charles Beresford is famous for his skill in naval tactics. Like Admiral Evans he has served faithfully from cadetship to the highest command he now holds. Open-hearted and absolutely devoted to duty is the general who stands here with the prince.

ing Dept.  
PRINCE





# THE CHILDREN'S HOUR

## NATURE'S EASTER-MUSIC

Lucy Larcom

THE flowers from the earth have arisen,  
They are singing their Easter-song;  
Up the valleys and over the hillsides  
They come, an unnumbered throng.

O, listen! The wild-flowers are singing  
Their beautiful songs without words!  
They are pouring the soul of their music  
Through the voices of happy birds.

Every flower to a bird has confided  
The joy of its blossoming birth—  
The wonder of its resurrection  
From its grave in the frozen earth.

For you chirp the wren and the sparrow,  
Little Eyebright, Anemone pale!  
Gay Columbine, orioles are chanting  
Your trumpet-note, loud on the gale.

The buttercup's thanks for the sunshine  
The goldfinch's twitter reveals;  
And the violet trills, through the bluebird,  
Of the heaven that within her she feels.

The song-sparrow's exquisite warble  
Is born in the heart of the rose—  
Of the wild-rose, shut in its calyx,  
Afraid of belated snows.

And the melody of the wood-thrush  
Floats up from the nameless and shy  
White blossoms that stay in the cloister  
Of pine-forests, dim and high.

The dust of the roadside is vocal;  
There is music from every clod;  
Bird and breeze are the wild-flowers' angels,  
Their messages bearing to God.

"We arise and we praise Him together!"  
With a flutter of petals and wings,  
The anthem of spirits immortal  
Rings back from created things.

And nothing is left wholly speechless;  
For the dumbest life that we know  
May utter itself through another,  
And double its gladness so!

The trees have the winds to sing for them;  
The rock and the hill have the streams;  
And the mountain the thunderous torrents  
That waken old Earth from her dreams.

She awakes to the Easter-music;  
Her bosom with praise overflows;  
The forest breaks forth into singing,  
For the desert has bloomed as the rose.

—Selected

### The Little Gray Hen

ONCE upon a time there was a little gray hen. She lived in a very pleasant poultry-yard and was a very happy little hen until one day in spring, when fresh green was peeping out everywhere, and fluffy little chicks were coming out of their shell prisons, and children's voices were ringing merrily through the balmy air, something new, something strange and disturbing entered into this little gray hen.

It began with the singing of a bird, who, from a tree near the poultry-yard, poured out such a sweet song that the little gray hen stopped scratching in the earth to listen. As the bird flew away she said to herself, "Why cannot I be a songbird? I see no reason why. It is very tiresome to be nothing but a hen and scratch in the earth and lay eggs. Why should I not fly up into a tree and sing too, so that people will come to the windows and doors to listen and say 'What a sweet song!' Of course it is very pleasant to be down here on the warm earth, but I intend to be something more than just a common gray hen and I will begin now."

And with that she flapped her wings frantically and managed to fly into the tree where the song-bird had been. Then she began to cackle, for of course she could not sing. Such a noise as she made! If she had not been so determined to be something more than a hen, she would have been frightened at the sound herself. The maid who fed the hens heard her, in the house, and came running out to see what was the matter. As she came to the tree the hen made a louder noise than before. Now at last people were beginning to see that she was something out of the common! The maid tried to reach up into the tree and take her down but she could not. So she ran into the house to call her mistress who came to see for herself.

"What a noise! How shall we stop it?"

"We must get her down," said the mistress, "just pick up some little stones and throw them up at the tree. That will frighten her and she will fly down upon the ground.

One of the stones struck the hen. "So this is what comes of pretending to be a song-bird," said she. And down from the tree she flapped in disgust. She went back to the poultry-yard and kept still for some time. But she could not rest. She looked up, up into the blue sky and saw a great hawk flying about.

"Why cannot I be a hawk, and fly high, and swoop down, and show the hens how powerful I am? It is very tiresome just to be a hen and do nothing but scratch and lay eggs. I know that I can do as the hawk does. *I will be a hawk.*"

With that she flapped her wings frantically and managed to fly up on to a high fence that was between the poultry-yard where she lived, and another one belonging to the next house. Feeling as if she were indeed a hawk, she suddenly swooped down upon the hens there, cackling so loudly as to terrify them all. She made such a disturbance that the people came running out of the house to see what was the matter. When they saw this gray hen frightening all their chickens, one of the maids caught her and held her tightly. She took her back to the next house and told what a disturbance this gray hen had made.

"Why," said the people who owned the would-be hawk, "it is that crazy little gray hen of ours!" "Shut her up in the poultry-yard," said the mistress, "keep her locked in for several days."

So imprisonment was what the ambitious little gray hen suffered as a result of pretending to be a hawk. When she was free again she enjoyed scratching in the earth and she went farther from the hen-coop and the poultry-yard than she had ever been before. She came to a small park where the fresh grass was creeping up, and where delicate spring flowers grew on the border of a tiny pond.

It was so peaceful and quiet that the little hen felt almost content to be a hen. But what was that? Four beautiful, stately swans sailed by. The gray hen watched them and ambition stirred in her once more: "Why cannot I be a bird like those, so beautiful and graceful? It is very tiresome to be only a

common gray hen and scratch on the ground and lay eggs. Why should I not sail on the pond instead. I am sure that I can. *I will be a swan.*"

With that she plunged into the pond. She struggled and flapped, and struggled and flapped, and would have sunk to the bottom of the pond, for of course she could not swim, had not two children who were playing on the shore run to see what was the matter and brought her up with a stick.

She was so exhausted that they carried her home, and when their mother saw her she said, "Why it is that crazy little gray hen of ours. What will she be doing next?" She then ordered the maid to lock up the hen and on no account to let her out for at least a week.

Whether the plunge into the cold water had cooled the fever that this little gray hen had been in that made her *pretend* to be anything but a gray hen, I do not know. Perhaps while she was shut up for a week she had time to think. But a change *did* come over her. She began to say, "I cannot be a song-bird. I cannot be a hawk. I cannot be a swan. But I *can* try to be a good hen."

This she did; and so hard did she try that not very long afterwards I heard that the little gray hen was the very best hen in the poultry-yard. COUSIN MARIANNE

### A Dog to be Trusted

A DOG who had proved himself able to guard and care for his master's property, once carried all day in his mouth a five dollar gold piece which his master had dropped as he left the house. The man discovered he had lost the gold during the day. When on his return he was informed that his dog was ill and would not eat, he went at once to the dog who, as soon as he saw his master, ran to him and dropped the gold at his feet. Then he was ready for his dinner. Think of going hungry all day to guard his master's property. This is the real vigilance that can suffer, if necessary, to guard a trust. E.

THEY can, because they believe they can. —*Vergil*

NOTHING is easy to the unwilling.—*Proverb*

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY.

THE KEY is a remarkable Compendium of Theosophical teaching. The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 18. Sons of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
April the 12th, 1908

Total number of hours sunshine recorded during MARCH 240.  
Possible sunshine, 372. Percentage, 64. Average number of hours per day, 7.73 (decimal notation). Observations taken at 8 a. m., Pacific Time.

APRIL	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
6	29.706	62	56	58	55	0.00	SE	1
7	29.632	63	53	56	50	0.00	SW	5
8	29.713	63	48	57	52	0.00	E	2
9	29.807	65	49	60	51	0.00	E	2
10	29.763	65	52	56	55	0.00	NW	3
11	29.672	63	54	55	55	0.00	SW	0
12	29.722	63	55	57	56	0.00	NW	1





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co.,** Point Loma, Cal.



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY**

(UNSECTARIAN)

## **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

### **AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK - - - PRICE, PER COPY - 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU**

ISIS STORE, 1126 Fifth Street

General Theosophical Literature for Sale

Photographs of the

Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 34 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

APRIL 26, 1908

No. 25

# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879. Copyright, 1908, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. X I

Truth Light and Liberation for Discouraged Humanity

No. 25

## CONTENTS

### Pages 2, 3 — EDITORIAL

Is America in Danger?

The "Analects" of Confucius

### Page 4 — TWENTIETH CENTURY PROBLEMS

Professional Wriggling

Genius and Insanity

How to Forfeend Insanity

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Trajan's Forum, Rome (with illustration)

Using Prehistoric Reservoirs

Man in the Glacial Epoch

### Page 6 — TWENTIETH CENTURY SCIENCE

Theology in Science

An Eternity of Collisions

"And So Ad Infinitum"

Caffeinless Coffee

### Page 7 — NATURE STUDIES

In the Boyne Valley, Ireland

St. Laurence Gate—Drogheda (illustration)

### Pages 8, 9 — STUDENT'S PATH, ETC.

Enter the Path (verse)

The Higher Law

Friends in Counsel

Fragment (verse)

Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

A Theologian's Plea for Eternal Verities

### Page 11 — THEOSOPHICAL FORUM, ISIS THEATER

Katherine Tingley at Isis Theater

Ignorant Criticisms of Theosophy

### Page 12 — GENERAL

The Thread of Three Incarnations

The Major Excommunication

Water which Cannot be Cut

A "Superstition" Re-Christened by Science

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

Welsh Literature—a Running Glance

Hollywood Palace, Edinburgh (illustration)

### Pages 14, 15 — WOMAN'S WORK

Woman's Relationship to Duty

A Japanese Flower Seller on her way to the Flower Market (illustration)

Jottings and Doings

### Page 16 — OUR YOUNG FOLK

Finland

A Monument to the Martyrs of the *Virginus*

An Ancient Finnish Costume

To My Daughter (verse)

Two Daring Nature Lovers

A Fact Worth Knowing

### Page 17 — CHILDREN'S HOUR

The Robin (verse)

Industrious Ant-Comrades (illustration)

An Ant's Story

How the Rose Came

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Is America in Danger?

THE word America is here used to mean the "New World," both North and South, but especially the United States and Canada. As looked at in a broad way, we may regard all the States in South America as representing a great stream of Latin peoples finding freer life in the New World. They, in some respects, stand related to Southern Europe as Magna Graecia was related to Greece. North America presents a very complex and interesting subject of study. The great sixth sub-race of the future is here in its infancy. It already exists. It is already as H. P. Blavatsky has shown, visibly differentiating from the rest of the world. In its future growth two main elements must be interwoven—the very similar racial strain which we find in Canada, and also the complex, heterogeneous stream of immigrants, good, bad, and indifferent, which annually pours into the United States from Europe, and which, in its bad or indifferent elements causes no little anxiety now, and may cause much trouble in the future. The mixing of elements to constitute the great Sixth Root Race, in the distant future, cannot be a matter of sentiment or of chance. Great laws are operating; and karmic influences are presenting the summing up of a long past. Above all, and through all, the Divine Purpose lives and moves towards ultimate perfection.

## The New Race Forming

The United States and Canada stand out amid the nations of the world as unspeakably important, just as a child is important who, when grown to manhood, will exercise a mighty influence on human destiny. America is important on account of the vast possibilities for good or evil which it contains. It is destined to be the theater where many influences which met in former ages will meet again. All true lovers of America and of Humanity must fervently wish that as the new race grows it will pass safely through the perils of youth, and reach manhood with all its powers for good healthy and strong—and all inherited failings vanquished. But this will not happen unless great care—eternal vigilance—is exercised.

## The Dangers of Exuberant Life

As in the vegetable kingdom we often find that a rich soil and a warm, genial climate cause the young shoots of some plants to be subject to various pests, so it is in the life of an individual, and in the life of a nation. The very freshness, and the exuberance of young life seems to offer a home to evil as well as good. Therefore, from all

teaching by analogy, and from all the lessons of history, we may conclude that the exuberant young life of the new race on this continent will make it a critical spot for Humanity. The natural resources, the rapid accumulation of wealth, with the many possibilities of pleasure thus afforded, are opening gateways through which are entering, and will continue to enter, those vices that have proved so dangerous to other civilizations. And even the love of liberty and the youthful over-confidence in great results being easily attained, without self-mastery, and perseverance, and watchfulness, will constitute an open door through which less commendable things will seek to enter. In other words, the

**Watchfulness of** new nation has to be watch-  
**Excellences** ful of its excellences, of its  
**Imperative** advantages, and of its splendid opportunities, and not

alone of its faults and vices. If the people of this new race could but pause in the struggle for material things, and behold with clear vision the dangers which are imminent, then the future would be more secure. We should be wise students of history. "Heirs of all the ages," we should be wise by laying to heart the lessons of the past.

It should be self-evident that the evils which have beset other nations and peoples will beset the new race on this continent. The "Great War" between the forces of good and retrogression will be fought over again here—the battle has begun. We feel sure that the victory will be on the side of Light, Liberty, and Righteousness; but the victory will be more complete if the nation arouses itself in time to meet its real dangers.

If old countries exercise a constant influence on new nations, it is also true that new peoples powerfully influence older lands. The influence of America has been very great upon the older nations of the world; and it is safe

**What Shall be**  
**America's**  
**Religion?**

to say that it will be vastly greater in the future. How will this influence operate in the religious domain? It is generally conceded that the religious element is, and always has been, a very important factor in the life of humanity. America has been the means of helping the world to more advanced views of political liberty; will it perform a similar function in regard to spiritual freedom? How does the case stand? At present we see the great effort that is made to engraft on the young life of this country an antiquated form of religion, which not a few of even the older nations have, in a large measure, rejected. One of two things will happen. Effete ecclesiasti-



cism if it dominates this country will crush the spirit of liberty and progress in the new race; or, on the other hand, the life of the new race will so react on this medieval form of religion that it will become radically modified. That is what America has to face.

It is growing plainer every day that the New Age, upon which we have entered, is a time of sifting, of separating, of judgment—a time for no half-measures, but for radical changes in all departments of human life. The breath of a new Spring is in the air, and it is all-pervading, irresistible. This is recognized by thinkers. In the last number of the *Hibbert Journal*, the Rev. G. Tyrrell, who should know something of the Papacy, and of Modernism, writes that a crucial point has been reached.

History, however, teaches us that pressure from the environment has again and again forced that system (the Papacy) to yield in various ways, for the time being. One might instance the triumph of Aristotle or of Galileo. But for the triumph of Modernism it would have to yield altogether and become extinct. Is this conceivable?

So certain is the Encyclical that the results of the historico-critical method are fatal to the juristico-scholastic Church-theory, that its logic is directed principally to an attack upon that method; and lest logic should prove too frail a weapon, it decrees that the seminary walls shall be raised higher; the windows buffed; the doors barred, and the chinks stopped up. Modernism, as it rightly perceives, is due to infiltrations of current knowledge and enlightenment.

It is this spirit of medi-  
evalism which seeks to exclude the light of growing thought. It attacks a vital point.

In the same number of the *Hibbert Journal* is another very suggestive article on "The Papacy and American Ideals." The writer is firmly convinced that the Papacy is utterly opposed to the genius of America, and he believes that it will be fatal to the spirit of liberty and progress here unless some great modification takes place in the relation of Romanists to the Rule of the Pope. He believes this is possible. He says:

A true historical appreciation of the Papacy is rare . . . one often speaks of the Papacy and the Church of Rome as synonymous. But historically they are not identical: the Church is perfectly conceivable without the Papacy: the latter is grafted on the Church, and owes its origin to causes which are distinct and separate. There was once a Church without a pope, and to trace the steps by which the

Bishop of Rome achieved the Primacy, and finally attained infallibility (in 1870) is one of the interesting problems of history.

The writer briefly shows how the bishops of Rome, from various causes, generally political, came at last to inherit the position of Pagan Rome—the Papacy became the ghost of imperial Rome. One of the steps by which the Popes stepped into the shoes of Imperial Rome may be noted, because in the late war between the United States and Spain over Cuba, the old policy was tried: the Pope made an effort to be recognized as arbitrator! It is this position of arbitrator that Mr. Henry C. Lea has shown to have been of such importance in gaining influence for Papal rule. The

writer in the *Hibbert Journal*, Rev. L. Henry Schwab, concludes that the

candid student of history will recognize in that institution (the Papacy) a growth according to laws that have been operative since the world began, a growth which has no sanction in religion, no connexion with Christianity other than that the religion of Jesus has been made the means of the pursuit of ambition, an ambition which sought various means of gratification, but whose opportunity was chiefly found in one of the most deeply graven sentiments that mankind has known, the sentiment of Empire, of the Roman Empire. And Pius X is today more truly the successor of Augustus than of Peter.

The writer is at one with the Rev. G. Tyrrell in perceiving that the return to the Scholasticism of Thomas Aquinas advocated by the present papal régime is entirely opposed to the spirit of modern progress, and must be fatal to the American nation if unchecked. He says:

The fact, therefore, which we have to face, and the danger to American institutions is this, that an Italian ecclesiastic possesses to a large degree the power to maintain the intelligence and spirituality of millions of Americans on a level with his own.

Mr. Schwab thinks there is only one solution of the problem: the Romanists in America must separate from the Papacy. In fact we have come to the vital question which Henry VIII had to grapple with; and which, more recently, France has had to grapple with: who is to rule this country? For:

the proud traditions of Anglo-Saxon liberty are being sapped of their power and influence by an Italian bishop 3000 miles away.

And, further, he says:

There are surely in America patriotic and religious Roman Catholics to whom it is a matter of grave and immediate concern that the worship of their Church should degenerate into the now popular cult of the Sacred Heart: to whom it must cause pain that the pure faith of Christ should be supplanted by a superstitious use of relics, and an adoration of saints.

Two things have marked the growth of the churchly influence, the striving for temporal sway, the attempt in every age and country to establish a kingdom within a kingdom; and what is even more serious, the attempt to dethrone the divine in man, and to establish the voice of the ecclesiast instead of the voice of God in the Soul.

If the spirit of the new race in America, and elsewhere, comes out victorious in the contest, as no doubt it will, what will the result be? The Rev. G. Tyrrell thinks that the influence of mediævalism will not be bent simply, but will be broken by the progress of the spirit of Modernism. The shadows of night must vanish utterly before the approach of the dawn. The Rev. Mr. Schwab thinks a great modification must take place, and that it is possible, in America at least, for the Romanist Church to separate itself from the Papacy. He holds that the existence of American ideals demands this.

But that there is danger ahead none can

question. That the struggle will be severe, and perhaps long, one may predicate from a knowledge of the past. That the ship of American liberty, spiritual as well as political, will emerge from the fury of the storm, still sound, but bearing upon it many a mark of the fray, we do not doubt. It is necessary, however, to work as well as wish; and to be vigilant as well as hopeful. To be warned is to be half-armed. To be united is to be strong. There is danger. There is danger to the cause of education. Look at England and take note. And there are many other sources of danger which anyone watching the course of events cannot fail to notice. All these can be met and overcome, but only by the nation being awake, alert, and ready in the cause of spiritual liberty. (Rev.) S. J. NEILL

### The "Analects" of Confucius

AN article on this subject appears in *Great Thoughts*, which gives some quotations from this collection of the Master's wise sayings and deeds.

The teachings of Confucius seem appropriate to a kind of Saturnian era, and exalt prudence, patience, solidity of character, learning, and respect for what is old and venerable. Some of the quotations are as follows:

To learn and then to practise what one has learnt—surely this brings with it a sense of satisfaction.

When you have erred do not fear to correct yourself.

If I do not myself take part in my offerings, it is all the same as if I did not offer them.

Virtue dwells not alone; she must have neighbors.

If the "superior man" makes nothing of social good feeling, how shall he fully bear that name?

Not even while he eats his meal will the man of virtue forget what he owes to his fellow men.

The principles of our Master's teaching are these—wholeheartedness and kindly forbearance; these and nothing more.

Confucius' favorite disciple H'win "listened the whole day long, controverting nothing, as if he were without wits." But his conduct was "satisfactory in all its issues—he was not without wits." A lesson this, for those inclined to argue before putting the teachings of their teacher to a practical test. The ideal of H'win was to live without boasting of his abilities or parading meritorious deeds.

Another disciple said, "That which I do not wish others to put upon me I also wish not to put upon others." Nay, said his teacher, you have not attained so far.

Said the Master:

I am a transmitter and not an originator, one who believes in and loves the ancients. What do you find in me? A quiet brooder and memorizer, a student never satiated with learning, an unwearied monitor of others. I have never withheld instruction from any, even from those who have come for it with their packets of dried meat.

In this one is reminded of both Jesus and Socrates. The *Analects* say that

In his own village Confucius appeared somewhat plain and simple, and looked unlike a man who possessed ability of speech. But in the ancestral temple and at Court he spoke with the fluency and accuracy of a debater, but ever guardedly. At Court, conversing with the lower order of officials, he spoke somewhat firmly and directly; with those of the higher order his tone was more affable. (In his behavior toward the Prince) he was constrainedly reverent in his movements, and showed a proper degree of grave dignity in his demeanor. T.

# Some Views on XXth Century Problems

## Professional Wriggling

THE learned and professional hypnotist, like the learned and professional vivisectionist, occasionally comes out of his laboratory and condescends to talk with us of the market-place quite simply and soothingly. We have votes, we of the market-place, and unless soothed we might take it into our rude and impulsive heads to make both hypnotism and vivisection illegal.

So we are assured that if anything the animals rather like being vivisected; that it hardly ever amounts to more than a needle-prick; that they are deeply chloroformed even for this and killed before they awake; and so on.

As to hypnotism, the idea that the will of the patient is subjected to that of the operator, or even affected at all, is absurd. The former is merely shown by the latter how to cure himself. No mischievous *rapport* is developed; there is no such thing as mind-reading, and no subtle emanation passes from one to the other. The whole process is purely beneficent and normal.

But now and then, in an unguarded moment, the cat leaps from the bag. We hardly notice it; the neck of the bag is quickly tied up again and we forget at once that it now contains no cat.

A noted Eastern professor, who has just written a second book, said in the first, page 3:

Hypnotism, or hypnotic sleep, implies a mind condition in which the mental action and the will-power of a sensitive subject are under the control of an operator who has induced the state.

Two pages farther on:

It has long been known that a human being can be thrown into an artificial sleep, during which he sustains such a relation to an operator who has induced it that he is sensitive only to what the operator tells him he is sensitive to, and is wholly subject, so far as his mental operations and physical actions are concerned, to the volition of the hypnotist. . . . For the time being his individuality is surrendered to the person who has hypnotized him.

Five pages later, having described the usual hypnotizing method:

And in a few moments a profound breath is taken, the lids close . . . and I know that I have been given possession of that soul for such time as I may prescribe, to do with it what I will.

"Have been given" — the phrase has quite a pious effect about it.

But much later in the book the professor seems to think that he may have been sawing away at the near continuity of the branch upon which he wants to be allowed to sit. So, page 268:

Will-power has nothing to do with hypnotic suggestion, neither the will-power of the operator nor that of the subject. Paralysis of the will, which is the *bête noir* of the popular mind, is inconceivable. The mesmerizee is inspired or empowered, as the case may be, and works out his own salvation in his own objective life without conscious effort of any kind. . . . Above all, he is in no degree subject to another will.

A reviewer of the more recent book, which

recounts a large number of hypnotic cures of various maladies and bad habits, asks:

To an unbiased reader of this book the question comes again and again, how can these things be possible and the mass of reputable physicians and other intelligent people remain absolutely indifferent to their significance?

So far as the majority of physicians are concerned, the answer is — materialism.

Their trained thinking consciousness is materialistic. To accept hypnotism at all would be, for most of them, to accept it with what their deeper consciousness knows and tells them — that something materially inexplicable is involved. Rather than admit that — and who knows what, once that were admitted, would force its way along with it? — they find it simpler to close their minds against the whole thing. A few, however, have accomplished the feat of rejecting all the phenomena save those which — they think — can be explained materially.

As for the great majority of the public, no wriggings of science will ever quench their intuition that there is a subjugation of one will by another, is a drenching of one consciousness by the emanations of another; that hypnotism is, in fact — "Black Magic"!

STUDENT

## Genius and Insanity

A FRENCH thinker, Dr. Joseph Grasset, has examined Lombroso's doctrine of the identity of genius and insanity with a fine clear lens of commonsense.

That genius is often accompanied with a neurosis, especially epilepsy, is not deniable. According to Lombroso, the relation is *necessary*. He almost affirms that "an attack of genius" resulting, say, in a poem, is nothing but an attack of epilepsy, merely occurring in a subjective instead of a muscular form. *Consciousness* is convulsed instead of the muscles.

The reply is obvious. If genius is subjective epilepsy, the possessor should show marks of the disorder beyond the seizure. The real epileptic is slow of speech, slow and hesitant of mind, poor in memory, deficient in concentration. The real man of genius is in one or all of these respects the exact opposite. If in the man of genius, real epilepsy does appear, the other symptoms will be forthcoming and the days of his genius are usually numbered.

If genius is morbid excess of function, a disease, it should, like other diseases, damage one or more other functions. But its possessor is often in perfect physical and mental health.

If genius occasionally changes into "its other form" — epilepsy, or an obvious neurosis — and thus reveals its true nature: why does it never happen that an epileptic or neurotic, primarily that, suddenly ceases his epilepsy or other neurosis and become a man of genius?

Two real truths appear to lie at the base of Lombroso's contention.

First that genius sometimes makes a man a social lion and sometimes, if the truths he sees and tells are unpopular, a social outcast.

The lion and the outcast are equally liable to develop habits very detrimental to health. The one may dissipate; the other brood or dissipate or both.

And secondly, the intense fire of genius, working in a brain and nervous system poor and weakly by heredity, may overstrain its instrument. The instrument would have done very well for an ordinary man, but it cannot stand the extra pulse. The man of genius needs the best instrument that can be gotten, though not necessarily of the type called robust; it must be best in the sense of most balanced, internally harmonized. Bad habits will be much more disastrous to him, physically and mentally, than to the man whose consciousness works at lower voltage.

Sometime we shall have to distinguish between the man of genius and the man at one with his Genius, his soul. The man of genius is in touch with but one of the electric threads connecting personality with the Genius within. The man who has transcended personality and reached the union, made the "atonement," at-one-ment, throughout the succession of his subsequent lives in the world uses any of these threads in accordance with the special needs of humanity or any section of humanity at any particular time. He makes his personality dance to what tune he will. The genius of the man of genius is the result of a little of the light of his soul, of his Genius, penetrating into the more or less passionate and selfish consciousness of mind, taking advantage of favoring moments to do its best. The man of genius could infinitely intensify his gift if he would recognize the source of it and act accordingly, guarding his body and mind, overcoming ambition by compassion, creating that he may give, not get; and so making his life and his motives run along the lines of that inner Presence of light which is his future self. Since to every man there is his Genius, the path to genius is open to all, reachable in this or a future life.

STUDENT

## How to Fortend Insanity

AN English asylum medical officer, letting his attention wander a moment from his patients, has rested it upon their relatives who came to visit them. Of these he found that a very large proportion betrayed more or less evidence of insanity on their own account. Some, save that they were not dangerous, might have well passed over to the inmate list.

When therefore we consider, say the 5000 insane of Chicago, we must multiply this number by at least three.

And we might then usefully remember that of all this crowd, had there been proper training in childhood, probably not ten need have been insane. The person who is at the mercy of his bodily consciousness we call a sensualist; the person at the mercy of his mind is insane. No one risks insanity who has been taught in childhood to hold his mind as but his instrument and himself as its owner and master, a soul, and of the same essence as the World-Soul, an embodied light. STUDENT

# Archaeology      Palaeontology      Ethnology

## Trajan's Forum

**T**HIS was the latest and most spacious of all the Fora. A great spur of hill, connecting the Capitoline with the Quirinal, was cut away to make a level site for the buildings. The illustration shows the column of Trajan which was erected at one end of the Forum. It is 98 feet high, and on the shaft are arranged in 23 spiral tiers reliefs illustrating Trajan's victories and containing about 2500 figures. The colossal bronze statue of the emperor, which once surmounted the column, is now replaced by a poor figure of St. Peter, placed there by Pope Sixtus V, so that the whole forms a fitting symbol of Christendom built on a medley of ancient remains. T.

## Using Prehistoric Reservoirs

**S**OME colonists at Dublan, Chihuahua, Mexico, are preparing to utilize several water reservoirs constructed by a prehistoric people. These reservoirs can irrigate forty thousand acres of land. Throughout the valley are ruins of irrigation ditches, which are also being repaired for use; and the reservoirs, built of stone and earth, show excellent workmanship and engineering skill.

In the near-by mountain are cliff dwellings; and, says a report, the anthropologists believe the cliff dwellers were not the same people as the reservoir builders. Probably not! What is more remarkable, in view of current theories of race-evolution, is that the anthropologists believe the cliff dwellers are *later* than the others. If they thus admit that it is not safe to infer the relative ages of races from their relative state of civilization, then the basis for much theorizing with regard to Stone-Ages and such-like is knocked away. Perhaps the Stone-Agers in Britain, for instance, were some such *later* race. STUDENT

## Man in the Glacial Epoch

**"T**HE Influence of the Glacial Epoch upon the early history of Mankind" is the title of a paper in *Records of the Past*.

The writer begins by recalling the fact that in 1859 some eminent English geologists fluttered the doves of orthodoxy by returning from a visit to the Somme Valley in northern France and announcing their confirmation of the discovery by Boucher-de-Perthes of rough stone implements in connexion with the bones of *Elephas primigenius* in the "high-level" glacial gravels. The cause of the fluttering was that at that time the Glacial Epoch was believed to be so remote that the discovery



Lomaland Photo. and Engraving Dept.

TRAJAN'S FORUM, ROME

would give to man an antiquity of more than 100,000 years. The estimate was based upon the calculations of the "uniformitarian" school of geologists who, estimating the time required for the deposition and erosion of strata at the same rate at which they were believed to be deposited and eroded at the present day, had demanded hundreds of millions of years for the age of the sedimentary rocks.

Since 1859, however, geologists have much reduced the antiquity of the glacial epoch and of strata in general. For one thing the physicists and physiographers, like W. Thomson and George Darwin, would not allow them so much time; and for another they had extended their observations of the rate of erosion and given up the theory that it has always been uniform.

Hence our writer, after adducing numerous facts and considerations, finds himself able to make the glacial epoch in America not more than 7,000 to 10,000 years old.

Now here one catches the scientific men at a game known as reasoning in a circle. For often, when denying the antiquity of man, they have argued that no human remains are found in old strata; and now they argue, when human remains are so found, that therefore the strata in question must be recent. One must be pardoned for inferring that even

now scientists are not free from the influence of that theological dogma which has stamped upon the minds of generations the idea that humanity must be a recent product, thus biasing all the conclusions of scientists and preventing them from drawing the inferences which observation and analogy would naturally have suggested. When they shall have succeeded in freeing their minds from this hypnotic impression, they will realize how perfectly groundless it is, and that for denying human antiquity there can be no other reason than fear—fear to admit truths that would disturb convenient religious dogmas or enlarge the field of scientific speculation beyond the limits of a comfortable exclusiveness.

But one must thank the author for something that he does admit—something that the CENTURY PATH has often insisted on. It is a common sense view and Theosophists gladly recognize the instances where common sense is bursting the barriers of dogma, religious or scientific. He says that at the Glacial Epoch humanity presented as great extremes as it does now. That except certain labor-saving inventions, the civilization of Babylonia was as far above that of contemporary Palaeolithic man on the borders of the ice-sheet as ours is above that

of the Eskimos on the Greenland ice-sheet. That the progress of mankind has not been so great as is popularly said. And that 10,000 years ago humanity had all the leading characteristics it has today; there were centers of high civilization and wide areas of barbarism; and the same is true today, only the centers have shifted.

But 10,000 years ago is a short time in the history of the human race, once we shake off the theological dogmas; and one would beg to suggest that the same things may have been true of humanity 20,000 or 100,000 years ago. The writer discusses the shifting of civilization in Europe and America owing to the advance and recession of ice, and thus throws light on some of the later—even if prehistoric in the ordinary view—history of mankind. But there have been many cycles of geologic change and other glacial epochs. And here Theosophy takes issue with science (at its present stage) by declaring that humanity has been on earth for millions of years and that the older strata were not given over entirely to animal and vegetable life. This is the natural view, apart from theological dogma; and that it is in harmony with the facts as well as with the ancient traditions, is being daily proven by science itself, thus confirming Theosophical teachings. STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## Theology in Science

**T**HEOLOGY used to tell us that the earth was the center of the universe and the only field of life. Science finally slew this idea, but faint pulsations of its vitality seem to be still in the air. They even touch no less a mind than that of Dr. Alfred Russel Wallace.

In a book published in 1903 he tried to show two things. First, that the earth is the center of the stellar universe, or very near it. Second, that no other planet in our solar system or, probably, in any other, is habitable.

Any astronomical mind might arrive at the first opinion. Astronomers do not accept it, but they are respectful towards it. It is scientifically arguable.

But the other view is in a different class. The answer is so obvious, so immediately self-suggesting to scientific and unscientific minds, that one is led to give the *idea* rather than the *argument* one's first attention. Only one of the several planets of only one of the hundred or so millions of suns is worthy to be the bearer of life! The universe is worse than a gigantic Sahara, for that did once have a population. One begins to feel profoundly lonely — and also, somehow, a little ashamed of existing. For think of the numberless numberlessnesses of beings that *might* be having the privilege of existence but are not! Who are we that we should be having an honor denied to them?

What should we say of a savage who denied that there could be anything living in the sea because it would get drowned, because the conditions obviously make life impossible there? We should simply say that it was an opinion only possible to a mind of that order.

We have great respect for Dr. Wallace; but still, he has said almost that very thing. And the fact that with *his* order of mind, he *has* said that thing, suggests that he has been touched by an almost spent wave from the past. With Mars for a text he has returned to the charge, now arguing that there cannot be water there, that the "canals" are some natural phenomena, and that therefore there can be no inhabitants.

It has recently been shown that plants deprived of potassium can make a shift with sodium. They are not happy, but they can just do it. With the slightest change in their constitution they could do it very well. Another slight change would enable them to use arsenic instead of phosphorus, manganese instead of iron.

If in the spectrum of a planet in all other respects like our own we were to find no phosphorus, no potassium, and no iron, we might argue that life was there impossible. Yet it might not only be as profuse as the life on our own but very nearly identical. On another planet water might be a permanent solid, constituting the bones of the living beings, and liquid carbonic acid the prevailing fluid. They might breathe helium or hydrogen, or not breathe at all. And their intelligence might be so much *greater* than ours that it would never

occur to *them* to suppose our planet void of life for the mere reason that water is here the fluid and oxygen the vital gas.

There is more than one of the supposedly dead old ideas still alive enough in the air to be doing a good deal of damage even in strong and profound minds. Theosophy will one day have to make a complete list of them and point out the unsuspected way in which they are at work, the unsuspected forms in which they are permitted to clothe themselves. Some of them are very skilful hypnotists.

STUDENT

## An Eternity of Collisions

**A**STRONOMERS occasionally face the question: why, if the universe has existed for an infinite time is it not everywhere of a uniform temperature? It must either have existed infinitely backwards, or have begun somewhen. If it began somewhen, at what point after the beginning came diversity of temperature? And how? The diversity implying a plan, intelligence, a logos, cosmocratores — and those being impermissible, the beginning had to be given up and the infinite backward postulated.

Why, then, in infinite time has not all diversity of temperature among the parts been wiped out? The answer is very ingenious; whether it will stand the test of further investigation remains to be seen.

Collisions between stars occasionally occur. We know that. The theory requires that collisions shall be part of the regular cosmic process, practically an incident sometime in the life of every star. That, to begin with, is a large requirement!

The collision reduces both the collidants to a single nebula. As in the huge majority of cases the collision is sideways of the line connecting the centers of the two bodies, one overlapping at one side and one at the other — the result is a nebula rotating with enormous velocity and with a long streamer at each end of the great diameter. The figure might be symbolized by one of the two limbs of a svastika.

The nebula, in consequence of its size, is in the pathway of "neighboring" stars that are attending to their proper business. They either pass through it, leaving blank swathes and carrying along with them a lot of its matter to be absorbed by them or by their planets or become new planets to them; or it absorbs *them*, they becoming vast new planets — really minor suns — to the great sun constituted by the glowing center of the nebula. Such will form anyhow, from condensation centers arising in the nebula itself. A new solar system will have begun its life.

Given the collisions, all things become possible. A permanently self-rejuvenating universe can be worked out. Life can originate and run its course again and again forever through eternity. But the collisions have themselves to be accounted for. They are formally casual, and life casual and meaningless and therefore worthless; or, they are due

to intelligent overseership. Astronomy, like the other sciences, ends in philosophy. If we will not let it do so we confront an orderly universe with every mark of structure on the grand scale as on the infinitesimal, fashioning and running itself blindly; profusely *productive of intelligence and consciousness, yet possessing neither!*

STUDENT

## "And So Ad Infinitum"

**B**IOLOGISTS are now agreed that there are microbes so small as to pass — as ordinary bacteria will not — through any filter, and to be beyond the limits of microscopic visibility. The ordinary microbe is about 1/30,000 inch in diameter. It is a cell, made of a vast number of molecules, the latter regarded as inanimate. When these invisible microbes shall have been fully demonstrated, and perhaps some beyond this first lot, the gap between them and the inanimate molecule will be still hypothesized.

Is it not in all probability an imaginary gap? There was a time when bacteria were themselves unknown. With an improved microscope they appeared. With still closer investigation another layer of life appears — though the "appearance" is not yet a visible one. We seem warranted in carrying our imaginations yet further, down through the smaller and smaller — yet still living, until at last we reach the individual molecules: life becoming simpler and simpler, more and more uniform, yet remaining life, refusing us the right to draw any line at all, to suppose any gap. Metals in mass, as Professor Bose has shown, exhibit many of the phenomena we have been accustomed to associate with life; they get fatigued; they recover by rest; they may be hurt and poisoned; they exhibit response to stimuli. What the mass has, the individual molecules of it must in their degree have also.

We are in sight of the disappearance of the line and the gap. We shall then see scientists classifying themselves instructively in two groups: those who, looking downward, see life in the very depths of matter, life creeping upward into fuller consciousness and complexity; and those who, beginning with the depths and seeing there only mechanical deadness, would fain have us believe that all the phenomena, even of the highest life, are but more elaborated mechanisms of the same deadness. From another point of view the real line between the "dead" and the living might be drawn between these two groups of mind. The line is indeed already nearing. STUDENT

## Caffeineless Coffee

**T**HE sense of well-being that with many people follows the use of coffee, seems due to two elements, the caffeine and an aromatic oil. The first is a stimulant and in general must have a more or less injurious reaction on the heart and nerves. To the latter the coffee owes its flavor and its value as an antiseptic in the stomach. A German firm has just succeeded in extracting the former without affecting the latter. M. D.

## Nature

## Studies

## In the Boyne Valley, Ireland

WHEN one passes through Drogheda to visit the valley of the Boyne, so rich in history and legend, richer still in nature's enchantment, and pauses a while absorbed in the beauty of tree and cliff mirrored in the placid water at Beaupark, one's thoughts turn naturally to the glories of the far past. Somewhere near was the last resting-place of the Fianna, linking with a distant age when men realized their divinity, their inner unity with one another and with the supernal forces of nature. Stirred by the subtle magic of this tranquil scene one may perhaps picture the princely pageants, the shining knights, the martial women, the happy graceful children, all harmonious and symbolic, even to the colors of the raiment; nobility and simplicity reigning; and surrounding nature consciously alive to their presence, ready to respond to the movement of their will and aspiration.

Why did the golden past transcend the possibilities of our day? Or are such things still possibilities? The mystery would be inscrutable without the aid of some clue, some fragment of ancient knowledge. Do we know what was once meant by a sacred island? Has the meaning of the word become too altered? To say that such an island was a place dedicated to the highest service of the race would be like half-stating a truth. For how can we sense the true idea of sacredness if we have lost touch with the divine within nature; with that which molds, transmutes and sublimates; with that which is the knower in nature and ourselves, as well as the knowledge and the thing known?

One may grant, for universal tradition confirms it, that in ancient times there were on earth more sacred islands than one, and that probably for good reasons one alone was regarded among initiates in the mysteries of life and death as the Sacred Island. It is certain that the ancient legends of Ireland contain internal evidence that it, or its ancient geological equivalent, was once one of these sacred islands; and it may have played a part in relation to human progress as specific as those of some ganglion in the human frame. There is even evidence that earth and air were there permeated by potent currents of a subtle nature. And correspondingly the beings at one time dwelling upon such places were probably differentiated in some way from the general status of human development.

Yet if so, why? Could there have been communities, if not whole races so much beyond us in development, and no representatives thereof be on earth today? Current opinion regards this as improbable merely because the wonderful truths regarding man's origin and destiny have been so long obscured. Not that anything whatever in the past is more wonderful than in the present; but that the wonder and mystery of past, present and future are vastly greater than we usually dream, yet holding their solution ready for awakened intelligence.

And notwithstanding the torrent of what is called the intellectual life of today, can we call ourselves



Lomaland Photo. and Engraving Dept.

## ST. LAURENCE GATE—DROGHEDA

intelligent when the most self-evident truths still await recognition? To take one at random: we are not our bodies! Where in the schools of contemporary thought do we find this clearly admitted? Or to take another: an *ascending* evolution of forms culminating in the human, concurrent with a *descending* involution of something higher! A self-evident truth, from the standpoint of common sense, yet unknown and unrecognized in its full scope and meaning.

This age-long process of ensoulment has some bearing on the question of sacred islands. It is not so much a geographic key as a world-soul key, when the action of cyclic laws, outbreathing and inbreathing, summers and winters, etc., are considered with regard to the inner as well as the outer. In the living earth there may be natural centers for the play of finer forces; while towards the close of great racial cycles their *efflorescence* would have natural habitats where the conserving forces would remain in preparation for the next era of progress. And such places regarded as culminating points of cyclic activity, would focalize forces of light and darkness. Around them would be wars, titanic struggles between elemental and spiritual powers. The wars in heaven were no myth, though enacted in realms not so remote as often imagined. At a time when science has admitted at last that matter in its essence is purely *meta*-physical, and that locked in its inter-etheric spaces are stupendous powers, those who feel that the visible is but a fragment of the invisible, the audible but a fragment of the inaudible, are not afraid to credit the ancients with nature-knowledge when they recorded the terrible conflicts at the close of a racial cycle.

Such events were generally regarded as too sacred, from one point of view, and too awful, from another, to be recorded in plain language. But they are recorded in symbolism in many places and ways. The Atlantean age of human activity lasted for

millions of years, belonging therefore to one of the greater cycles of human development. At its close the main part of the race had attained a conquest of earth, sea and air, such as we can hardly conceive. But their physical and intellectual energies outran the limit, so to speak. And there ensued a submersion, and a racial dispersion. Many parts of the earth, including Ireland, did not share in the former. Ireland's legends, some of them, belong to those days, and are replete with interest for such as have shaken off the limitations of "accepted" thought and belief.

They certainly suggest, among other things, that neither "gods" nor "heroes" made the mistake of identifying themselves with their bodies! If life was sacred, they had hold of the wider life within nature, and that of its, or their, fleeting forms was relegated to a subordinate place. Mere life is not the ultimate reality. If "kill out desire of life" is one of the first steps of the deeper study, it is not because you abandon it, but because reality lies within and above its universal vesture. The human being is not, as the outcome

of aeonian evolution, to be ensouled with life, but with divine wisdom. The breath of life breathed into the human form belongs to a long past evolution—we need not trouble about that. It can take care of itself; but this does not mean that we should wantonly interfere with physical life.

And if Ireland long after the dawn of the Aryan race was one of the homes of beings the flower of the Atlantean age, and thus sacred to human progress in those days, we should expect to find traces of the strong influence thus impressed, persisting and emanating therefrom in later times. And that is just what we do find. In the Brehon laws can be discerned traces of a high order of civilization, long antedating that of Greece. There is also a curious resemblance to some of the ancient laws of the Incas of Peru. One of the practices associated with the Brehon laws was that neither law nor usage nor historic record was ever held as genuine until it had received the approval of the great triennial Feis at Tara, whither the historians had to bring their books.

As to the influence still emanating from the island within what is called the historic period, much could be said. It has been greater by far than is generally supposed, in the domains of literature, music and art. Writing of the Fifth and Sixth centuries of the present era Professor Zimmer of Berlin wrote of the early Irish missionaries:

"They were instructors in every known branch of science and learning of the time, possessors and bearers of a higher culture than was at that period to be found anywhere on the Continent, and can surely claim to have been the pioneers—to have laid the corner-stone of Western culture on the Continent, the rich results of which Germany shares and enjoys today, in common with all other civilized nations."

Good work has often been done for the human race in spite of, rather than because of, transient creeds and intellectual beliefs.

STUDENT

Students'



Path

### ENTER THE PATH!

ENTER the Path! There is no grief like Hate!  
No pains like passion, no deceit like sense!  
Enter the Path! far hath he gone whose foot  
Treads down one fond offence.

Enter the Path! There spring the healing streams  
Quenching all thirst! there bloom th' immortal  
flowers

Carpeting all the way with joy! there throng  
Swiftest and sweetest hours!

*The Light of Asia, Book VIII*

### The Higher Law

THEOSOPHY presents to us the great idea that Right exists as an actual fact in Nature. It is the divine *Fitness of things*, and is as natural, as much a part of nature, as is the material substratum. The Right is a matter of fact, not of opinion. However opinions may differ about it, there can finally be only one opinion. No matter to what race we belong or to what station in life; Right is right the world over. It is just as possible for the Hottentot, or the North American Indian, or the Chinaman, or the Japanese, or the Persian, to practise right action as for the Englishman; in all cases it is a matter of bringing oneself into harmony with the Divine Fitness of Things.

It is through our endeavors to perform Right Action that we become able to sense the Higher Law. Theosophy shows that here we have something absolutely to be relied upon. The man who does right—right as he conceives it from his own highest personal point of view—has as his ally a power which in itself cannot err or swerve one hair's breadth from the line of justice; has as his ally indeed the whole Higher Nature of the Universe, because what we call "Right" is harmony with the law of nature.

Yet when temptation comes how few there are who realize this grand alliance! To attain it, to know the action of the Higher Law, to be assured that Right has all real power on its side, and so to hold to it when inducements for wrong-doing are presented—in these things lies the proof of the statement that no wrong can harm the man who holds to the right. So also the converse is true. When a man permits a wrong thing to happen, acquiesces in it, makes no protest, he does not escape from the trouble it would be to stand then and there for the Right; on the contrary, he is but making his conditions worse, less comfortable, more difficult; he is heaping up an accumulation of trouble for some future time.

The poet speaks of "one soul against the flesh of all mankind," and in the light of this teaching we see that there is nothing impossible in the idea. One soul, evoking Right fearlessly and without quivering, can undoubt-

edly stand against the lower nature of all mankind, and has often done so. Where then is the *rationale* of fear? For that man who does not yet *know* that he is a Soul, here is the grand opportunity for demonstrating it, by standing for right against the world. I believe that it would be found to be true that where wrong seems to overcome Right it is not really Right that is overcome; there is some other element in it, it is not all pure, true, and clear.

The only disturber of universal peace is man, and that because he alone disobeys the law of his being. There have been Teachers enough to show us the path we should follow, and books enough have been written filled with the precepts that would bring us to right action and the perfect life, if we but followed them. But we have not followed them. We have chosen to follow the lure of the lower life instead, forgetting our true selves, and looking too often on the precepts of the Teachers as unworthy of our intelligence; or perhaps we have sided unequivocally with the animal part of our natures. The result is all the troubles of our lives. In all houses we see trouble, because of this opposition to the laws of life. The lower animals do not oppose; they live in harmony with the laws of their being. It is because we will insist on being half animal, instead of all human, that we are the disturbers of the peace and bring trouble on ourselves. Even the greatest souls have had at some time or another to learn to control the animal nature, and it is the thing we all have to do. Continual effort, with faith in our own power to succeed, will enable us so to accomplish this as to express all the higher harmonies of life.

The right path is the path to the Higher Self. When right is done, right will result. He who goes down before wrong must suffer worse wrong.

So that he who chooses the wrong way is a novice, has not had enough experience or has not learned how to profit by his experience of life. He will have to suffer until he has learned the wisdom of doing right. Even the greatest and best of men have gone through this experience. There was a time when they came to see that wrong was not worth their while; so they turned round and followed Right.

Such a change may occur in any life, and in any, the Higher Nature may come to express itself. Paul spoke of himself as the "chief of sinners," yet he was in his own time and sphere a great warrior on the side of Right. All of us are dual; in all are Higher and lower selves; until we shall have become workers in harmony with our Higher Self we shall not be doing our duty as human beings. Many seem to do right and fail; there is a false note somewhere in their action, perhaps desire for praise, or the salvation of self, or ambition. The genuine right is done for its own sake alone, and not for any selfish end that may be gained by it. Others again persist in right action for quite a long time, but at last they despair and give up the effort when perhaps they were on the very eve of decisive victory. Few of us know how great the effort is that is required; yet that effort has to be made, and it never will be so easy as at the present time. No one has reached

safety until he has found the demon within himself and learned to control it.

We have a duty to do—each Soul has a right to do Right, and no one has a right to stop us from doing Right. Those who would try to make us do wrong abdicate their positions as relatives and friends, no matter how near their relationship may be, and it is our bounden duty to stand up and educate them, for their own sakes, for everybody's sake. A child could do it. All have the power. Wrong also is a power, and we have no light whereby to discriminate between the powers of wrong and right, unless we evoke it by standing up, absolutely full of courage, for the thing we know to be nearest the Right. When that is done the awful obstacles will vanish. Those who dare not take this step cannot stand by the side of those who dare. Every day the choice is before each one of us. T. W. W.

### FRIENDS IN COUNSEL

ENTHUSIASM is heaven-born and with its aid we may rise to heaven. It is contagious, as are other attitudes of mind. With whom of your friends do you feel most happy, most capable; with the ones who always look blue and discontented, or with the sunny ones who are full of hope and trust and enthusiasm? Which kind helps you most, which kind helps the world most? You would all select the enthusiast for company, or for filling the difficult places in the world, yet that same enthusiast will have to travel through the world labeled "unpractical," because he does not descend to the low level of ordinary, disgruntled humanity. He will have to bear the sins of the dreamer and the visionary, who wish and hope to see things done, to see the world better and more nearly like the ideals in their minds, but who have neither the faith that *now* is the time, nor the courage, nor the energy to put their own shoulders to the wheel and push with all their might as the enthusiast does.

There is nothing more practical than enthusiasm, for it is the quality which makes the world go round, that makes for progress, that commands attention. It is the enthusiasm of the general that fires his army with courage and infuses into it trust and confidence in ultimate victory. It makes heroes of men, as it makes artists, and discoverers, and pioneers, and teachers. Yes, everyone who ever did anything at all worthy of being remembered by mankind was an enthusiast.

Without enthusiasm, sincerity is impossible. A person may do useful deeds, but if he does them without good will they are not one half as potent as if he put his best, his most divine strength into them. We know what enthusiasm Katherine Tingley puts into her work and infuses into those who work with her. That is one of the secrets of her success; that was one of the secrets of the success of H. P. Blavatsky and of W. Q. Judge, who prevailed against such enormous odds. They all imparted some of their own enthusiasm into their followers, partly through their examples, but mainly through that mysterious compelling strength which streams out from everyone who sincerely and earnestly and enthusiastically works for the uplifting of humanity with love in his heart. E. T. S.



## FRAGMENT

WHEN, in this world of manifested life,  
The undying Spirit, setting forth from Me,  
Taket on form, it draweth to itself  
From Being's storehouse,—which containeth all,—  
Senses and intellect. The Sovereign Soul  
Thus entering the flesh, or quitting it,  
Gathers these up, as the wind gathers scents  
Blowing above the flower-banks. Ear and Eye,  
And Touch, and Taste, and Smelling, these it takes—  
Lo, and a sentient mind;—linking itself  
To sense-things so.

*Bhagavadgītā, Book xv, Rendering by Sir E. Arnold*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What would Theosophy offer as the key to all the problems of modern civilization?

**Answer** Reincarnation has been called the master key for all the vexed problems of life. The present time is a transition period wherein men are outgrowing the old narrow conceptions of truth but have as yet failed to find a science or a theology broad enough to provide for the enlarging needs of human nature. In this eager, restless, over-busy, unsatisfying civilization, the greatest need is the conscious knowledge of a worthy purpose in living. If we were not subconsciously aware that life is worth while, surely the ordinary mind and heart could not long support "the splendid misery of existence."

In proving the logical basis of a belief in Reincarnation, Theosophy restores to every soul the dignity of its immortal birthright which relates it to all the past and to all the future. In view of a destiny so great as this, the every-day events take on a new and larger meaning. The rich and powerful are confronted with the grave responsibility of their talents of opportunity. The poor and weak are inspired with the knowledge that they are playing these minor parts in order to learn them. In time they will progressively be cast for every other character until they become perfected actors in the human drama.

Educators who understand Reincarnation will be less concerned about many methods by which the young can be filled and drilled with facts and details. The brain-mind will be seen as the instrument by which the student contacts knowledge of nature forces. The immortal student translates this knowledge into the wisdom which discards the details and preserves the power gained by the experience for use in this or other lives. The real object of all education—which is never finished—is that man may know himself. Realizing that the student can understand life around him only by understanding himself, the teacher will see the logical necessity for a noble discipline of mind and body which shall free the student from the distractions of selfish whim and desire.

The social and economic reformers who despair of awakening the oppressor's sense of justice, hope to solve their problems by arousing a sense of unjust suffering in the oppressed. Reincarnation offers the most conclusive argument for right and justice which equally concerns the man now in power and

the one below with whom he may exchange places in a future life. Science so clearly shows the prevalence of law, that the operation of cause and effect on ethical lines is easily seen when Reincarnation points out the field of its operation.

With the prevailing theology teaching that there is but one earth life, the excessive intellectual and material development is resolving itself into a scramble to crowd all available powers and possessions into the present life. Inventions and discoveries have so increased the human resources of thought and action in this world, and the old idea of heaven is so vague and unreal, that men aim to make sure of all that can be had here and now. Life is a school in which the soul learns of the human powers and possibilities, and Reincarnation offers the different courses for the development of a perfected man. Creeds and dogmas have had their day. Each soul judges itself—not by what the man believes, but by what he is.

**Question** What answer would you as a Theosophist give to Cain's question, "Am I my brother's keeper?"

**Answer** From my understanding of Theosophy I do not think a plain yes or no answer can be given to this question, if we take into account all the intricacies of human nature. Or perhaps the answer will be of the yes and no kind; it all depends upon who *you* hold yourself to be, and with what forces *you* identify yourself.

Yes, you are your brother's keeper. You have him in your grip so fast that he cannot get away; are drenching him at every moment with life or death—and all without going beyond the limits of your own heart. He, of course, is doing the same for you; and has a finger in the making of every mood that possesses you. You have no need to adopt this or that attitude towards him to affect him; criticism and advice are generally as unnecessary as the old-time philtres and charms. The way you hold your own mind is surely accomplishing that. Within yourself you are at work incessantly, either building him up or tearing him down; infecting him with joy, or with the poison of life. That anger of yours on such and such a day was perhaps the last compulsion which sent So-and-So to the gallows or asylum. It came lightly enough from you, and spoiled neither your appetite nor slumber, but he, by some self-made destiny from of old, was a center attractive to all such forces; and the little addition you made to the ranks of his interior persecutors brought him down. At one time he fought all such thought when it came clamoring at the gates of his mind, but there were so many around him to pour out the forces which for him were damnation. Have you no responsibility? You would not hold the man guiltless who filled the water of a city with the germs of disease.

Again, that high thought which you brought back and held in your mind night after night before sleeping, or morning after morning when you awoke; you did not know that it was a rope you were strongly weaving, and throwing out into the sloughs and quagmires of the world; into all places where outcasts

go, and the fallen and hopeless and damned. Yet it was so; and someone was kept from suicide; someone remembered the aspirations which lifted him before he started to go headlong down the slopes of hell; someone, inspired by it, outstared tyrant vice. So you were then your brother's keeper, but through no effort to be so. You gained no kudos; endangered yourself by no swelling thought of how these mortals were dependent on you; set yourself to be no fool's sun for so many of your brother planets; yet you *did do work*; did accomplish something of our primordial human mission, and all bonds everywhere were loosened by your action.

It all depends who you are, as was said, and with what forces you identify or ally yourself. Man is dual; and on an understanding of this all wisdom and discrimination depends. Your lower self, the thing you generally call yourself; the thing which hungers, thirsts, is selfish or dissolute—is certainly keeper to nobody. The lesson for you to teach it, is that it shall mind its own business. Beware how you impose its will upon the least of your brethren, or go out to correct faults in others, in accordance with its strabismic dictates. That which within you seeks to be in advance of other men is this; recognize it by that peculiarity, and give it a fall whenever it begins its vaunting.

There is nothing that the mind can conceive so holy and potent that this phase of the lower self will not grab, if it can, to use for its own ends and glorification. Brotherhood is a fact in nature, and man must grow to the splendid pattern that the Universe has set for him. *Therefore will I*, whispers the personality seeking advance and dominance, *therefore will I clip and trim these others until they fit into my design. I will punish them for any shortcomings I may find in them: until they more nearly resemble myself they shall have no peace nor happiness.* Commonly such personalities are well endowed with the power to keep happiness from the circle of their surroundings. It is all ambition and vanity; indeed, a kind of blasphemy, for they are stealing the Fire of Heaven for their own domestic abuses, and seeking to enrich themselves with the spoils of the Temple of Truth.

For indeed, again, we are our brother's keepers, and have a great duty to protest against wrong-doing, even when the wrong is not done by ourselves. In nine cases out of ten perhaps, or even more often, the protest must be silent and mental; yet (we mean in ordinary personal life) there will be the tenth case when it must take words and make itself heard. How shall we know? Only, I imagine, through long practice in protest against the wrong-doing in ourselves; only by having plucked out the beam from our own eyes. Then we shall see clearly; before that time we are more than likely to blind the brother we would experiment upon.

M.

DISCIPLINE the body, the temple of the living god; make it a sweet, pure, strong vehicle for its life work. Make it acquainted with its divine nature; point out its companion in arms, the little evil-doer, the undeveloped lower nature, seeking entrance but to blind and draw it away from its good, true, happy, joyous place in life.—*Katherine Tingley*

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## A Theologian's Plea for Eternal Verities

IT may be thought by the ill-informed that Theosophy is opposed to religion. That this is not the case, however, a very slight acquaintance with Theosophy will show. Theosophists wish to rescue religion from its desecration and restore it to its proper position. But this is just what the best theologians themselves want to do.

To prove this, we may refer to a paper on The Call to Theology, by Professor Peabody of the Harvard Divinity School, in the *Harvard Theological Quarterly*.

He complains of the indifference of the mass of the clergy to theological science. The clerical profession suffers from a tendency to inexact and slovenly thought. Many pulpit orators seek to fill the void created by lack of thought by exciting mere emotions or by tawdry rhetoric that reveals the emptiness of their minds.

We live in an age of reflection, continues the writer; we are possessed with a passion for reality; no traditions, however venerable, may pass unchallenged.

"A time when people in an unprecedented degree are thinking can be guided by those only who can think straight and can report their thought with power."

If the ministry continues to fail in doing this, the leadership of the modern world will be transferred to other agencies. There is, therefore, an imperative call to theology to rid itself of cant, conventionalism, and sectarianism, and get face to face with permanent spiritual realities—the nature of the human soul, the ethical ideal of human nature as related to the individual and society; that it may translate these deathless truths into the mental categories of the time.

The writer commends the leaders of advanced religious thought now protesting everywhere against backwardness. He calls them true theologians, and says it has ever been the fate of the theologian to fall foul of the ecclesiastic. But, in the great crises, not the ecclesiastic but the theologian has always saved religion.

"What we are witnessing today," he says, "is not a reaction against theology, but a reaction against traditional and Latinized theology. Never were men more willing to listen to an earnest religious teacher who gives evidence that he has 'thought through' the truths he proclaims. The sense of mystery, of the spiritual in life, of a power manifested in the universe of matter as in the realm of personality, has come home to the modern man. We must make a fresh effort to interpret the nature of man and of God, to create a theology which will incorporate all that is vital in the past that it may the better

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

serve the needs of the present." (Quoted from a newspaper review of the address.)

The above is excellent; let us follow the line of thought a little further. The church is to get face to face with permanent spiritual realities and to throw off traditional and Latinized theology. Needless to say these permanent spiritual realities will carry it right back to the remotest antiquity of the human race. For, once we begin stripping off ecclesiastical tradition, where are we to stop? Some want to get rid of modern broad views and get back to the Puritanism of a century ago. Some want to go back to pre-Reformation times and to what they call the original church, with nearly all the Roman doctrines, but not under Papal jurisdiction. Others try to get back to their conception of the Christianity of apostolic times; and these conceptions are various.

But we shall find, if we apply the exact methods recommended, that since the very beginnings of Christianity, there has been coat after coat of ecclesiasticism put on. Going back to times when the church Fathers wrote, we find that Christianity in their day included many teachings of the ancient so-called "pagan" mysteries. We cannot find a single doctrine of Christian theology which is not manifestly derived from some old "pagan" belief or rite. The triune nature of Deity, the divine-human nature of man, the teaching that the higher self of man (the *Christos*) is the "Son of God," which is destined to save him; the records of the lives of World-Saviors; their immaculate birth and their teachings; the rites of the Eucharist and Baptism; the symbol of the Cross, of the Water, the Fire, the Sacred Breath (*pneuma, spiritus, spirit*) all are world-old symbols and teachings.

From the remotest times, permanent spiritual realities have been recorded in the "mental categories of the time." Man has always been a Soul, and it is not now for the first time that his essential nature has revealed truths to his mind. If we are to apply frank and exact methods to the examination of history, we are bound to find that many ancient nations had advanced higher in spiritual knowledge than our race has yet done in its cycle. We cannot escape from the conviction that our theology, at its very best, is but a partial reclamation of lost knowledge; that our most original theologians have but ventured timidly along the beginnings of paths

that have been explored ages ago to their end.

To "incorporate all that is vital in the past, that it may better serve the needs of the present." What a program! This means that the church which follows that program will have to accompany Theosophists in their examination of the records of spiritual light throughout all antiquity. All that is vital in the past! There is much, very much. Theosophy declares that there is an ancient and never-perishing system, neither a religion nor a science, but both, which preserves in symbolic and mystic language the sum of the permanent spiritual realities and deathless truths, as much as has ever been revealed to the disciplined human mind by the awakened human Soul, or taught by Masters of Wisdom to candidates for initiation in sacred mysteries, and by World-Saviors, to those who had ears to hear. This system, the WISDOM-RELIGION, Secret Doctrine, or Theosophy, underlies all theology.

Can we find anything in modern thought that will enable it to incorporate all that is of value in the past and yet rise superior to it as a leader? There is only one thing we can find; that is the dauntless modern spirit of progress. Our unique possession is our position in time's cycles; we are the vanguard of the human race. But for instruction, we shall have to study the books of the past a great deal; for we need to do a deal of catching up before we can go ahead.

So let the theologians begin and study, say, the origin of the doctrine of the "Trinity"; and they will save themselves time and useless repetition of effort if they will first see what the ancient Hindû books have to say on the subject and compare it with what we have learned from the Egyptian hieroglyphics; and in fact study the matter thoroughly in all its sources. Then they can go on to the doctrines of the *Christos*, the "Atonement," and so forth. It will be as well to take the ancient seven-fold division of the human principles as a basis, in order to save the infinite confusion and wandering on wrong tracks caused by an incomplete or fallacious classification.

And the Professor is a Soul; and the Soul will have no other bride but the Truth. The Truth accepts the devotion of the humble theologian, but will not stoop from her lofty throne; her devotees must rise to her. Truth will not descend in order to head a church, however advanced. Let us remember the old Arabian story of the man whose palace was absolutely complete with the exception of a roc's egg; who was warned that he could not have the roc's egg, but insisted on having it procured and suspended from the dome; with result that the whole palace crumbled to dust. What will become of theological tradition if the lamp of eternal Truth is to be hung in our cathedral domes?

STUDENT

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## KATHERINE TINGLEY SPEAKS AGAIN AT ISIS THEATER

ON Easter Sunday, April 19, Katherine Tingley, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, gave a second most inspiring and instructive address to an immense audience that filled the beautiful Isis Theater, in San Diego, to overflowing.

It is almost futile to attempt to give any just idea of the new and original ideas that Katherine Tingley sent forth in such profusion, but as her musical tones rang out with their wonted richness and power, it was apparent that the great audience was profoundly impressed with the importance of her message and the depth of conviction and knowledge that lay behind her words. It was noticed that as the immense body of hearers, including visitors from all parts, filed out at the end, a remarkable air of thoughtfulness and silence prevailed among them, and large numbers waited to thank Mrs. Tingley for the new and inspiring thoughts that she had given to them in such generous measure.

In her address, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY drew a wonderful picture of the glorious possibilities of the future, when men shall have learned to live in the godlike qualities of the Higher nature, and she also lifted the veil between the past and the present, showing in vivid colors how the simple ideals of the great Teachers of antiquity had been handed down in their purity until men gradually began to rely upon forms and creeds, leading to confusion and bigotry; so that now we have, as the result of these errors, the present condition of the world with its lunatic asylums and its prisons, and its appalling lack of brotherhood.

A full stenographic report of this remarkable address was taken, which will probably be published in full shortly. The lecture was preceded by a fine rendering of Mendelssohn's *Athalie* by the Point Loma Theater Orchestra, and the special choir from the Râja Yoga Academy sang one of their beautiful part-songs. At the close Schubert's *Wanderer* was played on the cornet by Mr. Lorin Wood, and the final number given was Kretschmer's *March*.

OBSERVER

### **Ignorant Criticisms of Theosophy**

THE ignorance of a large section of the people, which is able nevertheless to make itself vocal through the papers, is very great. And it is often associated with the self-satisfaction of ignorance, such as belongs to the man who "knows not, and knows not that he does not know."

A correspondent to a daily paper ventilates his ignorance as follows:

There is nothing in the history of the world or in individual life that points to reincarnation.

This is pure ignorance, for a majority of mankind at the present day believe in Reincarnation, and the same has been the case throughout history.

Individual life points to the conclusion that part of our nature is immortal. Immortality must apply equally to pre-existence as to after-life. The idea that the present earth-life of any given person is the only one of its kind and that the immortal Self has but this one unique experience of earth-life in the whole of its vast cycle of existence, is very much less credible and reasonable than the idea that the present earth-life is one of a series.

Any difficulty in understanding Reincarnation applies with much greater force to any alternative theory. What does the writer believe and how does he explain it? The objection which people feel towards Reincarnation is due to its unfamiliarity, through not knowing that probably three-fourths of the earth's inhabitants believe in it in one way or another.

It is much easier to explain and to reconcile with the facts of life than are any of the other theories which we accept without question, however inconsistent, because we are used to them. The theological views as to the past and future of the immortal Self are generally admitted to be either untenable or altogether lacking. Modern science has no views on this question. But the doctrine of Reincarnation, as taught by Theosophy, is logical and consistent, informing and inspiring.

The writer goes on:

Just as we inherit physical features from our ancestors, so we often inherit their moral qualities, but no one, aside from this, exists or ever has existed, that has benefited the world or his neighbors by knowledge or qualities obtained in a previous life.

Ninety-nine one-hundredths of all our knowledge has been gained from the hard work of others in this life and not from any previous life. Where is the precocious child or adult that has needed no teachers or experience, but was able from a previous existence to be on an equality with those who have had them?

The history of man's physical organism with its attendant instincts and qualities, and how these depend on the parentage, does not affect the question of the history of the immortal Dweller in the clay. Nature provides environments and conditions, and the immortal Self chooses them according to its merits, requirements, and destiny. It is influenced by its heredity; but, on the one hand this heredity was its own choice; and, on the other hand, it begins to mold and modify that influence as soon as it enters it. There are many people in whom the Self is as yet so feebly manifested that they live and die without escaping to any important degree from the force of the heredity and environment. But others show a marked independence and soon manifest traits which they did not derive from their parents. Genius is an instance in point.

The statement that no one exists, or ever

has existed, who has benefited the world by qualities obtained in a previous life, is simply untrue, apart from its childish arbitrariness. The cases of musical and mathematical prodigies can be quoted; to these can be added the great scholars, philosophers, poets and religious teachers. All these have entered life ready endowed with faculties that have quickly unfolded as soon as the body developed; or, even if this should be denied, they were at least endowed with a mysterious power to acquire and apply, which marked them out from other men. It is the latent qualities of the indwelling Soul that determine what use it can make of its heredity, environment and education. It may quickly master them and turn them to profit, or it may get nothing out of them.

But the writer grants us one-hundredth, as against the ninety-nine hundredths of knowledge which he says has been gained in this life. It would be interesting to know how he explains that hundredth; one in a hundred is quite a fair proportion. Of course it is not to the point to say children need teachers; they also need feeding-bottles and shoes; Theosophy does not claim that the Soul brings over these articles from a past life.

But we meet the climax of wild statement in the words:

The existence of Christ is testified to as no other event in history is.

Contemporary writers do not mention him, even those whom we should most expect to do so. Christian scholars are now teaching that Jesus was probably some obscure "prophet and healer," almost unknown during life, but chosen after his death as a peg on which to hang a religion. The writer should read before he writes. But he continues:

The whole civilized world dates its history to and from that event, and the enlightened nations of the earth are not in the habit of dating their history from a myth.

One replies, "Yes, they are!" They date the beginning of their year from a day arbitrarily fixed by Julius Caesar; they have 31 days in August in memory of the shade of Augustus who did not like his month to have fewer days than Julius'; we have our Christmas from a blend of the Roman Saturnalia, the Norse mythology, and Christian tradition, our Passover from the Hebrews, and so on. Most eras are arbitrary; and, once chosen, they become all the more indelible as ages accumulate and civilization expands. But the enlightened nations show signs of revising their habits. They have already thrown over 4004 B. C., and are much in doubt about 0 or 1 B. C. or A. D. H. T. E.

BLESSED is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it!—*Carlyle*



### The Thread of Three Incarnations

NOT inscrutable would be the ways of Karma, if, having faith that the path is prepared for us, we would examine its landmarks and the pleasant and painful places through which it winds.

In this present life of mine they are wholly painful—*outwardly*; but I walk them now with an ever growing inner joy.

I have never known health, and now at middle-age I know that I am for such few years as remain, a broken cripple. Medically speaking, upon tubercular hip disease of young boyhood supervened a general rheumatoid joint affection, and every joint of every limb is nearly locked—incurably. I am dependent upon help for even the common acts of life, and have to be carried from room to room and assisted even to eat. For the least change in the weather I am a barometer; but the rising and falling index is *pain*.

Enough of all that. I am not the body, and that knowledge was well worth all the pain and fever, all the mental anguish as disease steadily cut me off from ordinary life, ordinary enjoyments, and the power to earn the smallest livelihood.

One night, feverish and sleepless, I began to doze—physically; but thoughts and pictures flooded a mind too tired and too restless to control the flow even for a moment.

Suddenly, myself unchanged, my surroundings took a new form. I was much younger, between boyhood and manhood; in bed, and with an aching and powerless hip. It was late in the evening or early in the night, and by a little night lamp I had been reading here and there in the New Testament. I was full of peace and hope and knew that the hip disease which then—as in the boyhood of this present life—held me to the bed, was slowly healing. I had plans for my living; I would teach this and that and gradually relieve my widowed mother of all the expenses of my maintenance. And I vowed that whatever prosperity might come—I did not paint the picture in too pallid colors!—I would not lose hold of that spiritual life, that companionship of God as I thought it, which through the last year or two of my sickness I had slowly gained. I would reach and search; God should be an ever closer reality and find in me a real instrument for His work.

So I vowed, and almost as part of the same picture I saw another. It was that same life a few years later. Prosperity had come; I was well; nearly every trace of my disease had vanished. I was full of work, and money was coming to me in plenty from crowds of pupils whom I was training in business life, for examinations, and so on. At last I had more work than I could personally attend to, obtained the help of subordinates, and finally retired altogether from the immediate details.

But no gleam of the earlier aspirations remained. Prosperity left me no time for any inner life. That and God became unreal or childless memories at which I smiled.

Then all that vanished and I seemed to look back yet further, to a yet antecedent life. The boyhood of that too had its ideals and aspirations—not, however, then born in sickness. I was full of life and energy, yet also of thought; and then too God seemed near. I

would draw yet closer to Him, find Him in the mysteries of life and nature, and fit myself to tell men what I had found. It was all ambitious enough, of course; but I know that through the ambitions of a youth there did run a real spiritual thread.

I lost it. Then too prosperity blotted out the inner life, more and more as the years rolled on. The ideals faded, and in the vigor of manhood I was content to have it so. They had no place in active social, political and business life.

Suddenly I came to myself and knew that I had looked back two incarnations and was myself the unbroken thread. And then I saw the reality and meaning of that Law they call Karma. I had indeed read something of it, and of Reincarnation; but they had seemed mere dreams of the East fantastically brought over to the West.

What I had now seen for myself was this:

That in years long past, the years of two lives ago, I had touched the Light—and deserted it. I had seen the Golden Door, had begun to press it open—and gone away after quite other good.

That in the life following, the Law had by my sickness held me back for years from the rush of outer life *that I might have fullest opportunity for the inner*. And I had lost the chance again, a chance which my own ideals and resolves had created for me. For the Law is somehow in the man himself.

And lastly: That out of two failures might now come success. The malady that would hold me in its grip through all the remaining years of this life was the answer to my own soul's call for help in dealing with me, my inner life's appeal for help in its struggle against the overmastering outer.

Now I can think that the Russian woman Blavatsky was right. This Law, which creates every circumstance of our lives, is somehow the expression of a will in our inner nature, *our own* inner will, a force set in motion by the soul, ever providing and providing opportunity. May all men at last recognize it, its beneficence, and see and use its gifts. What we call chance, luck, event, accident, are the veils of this divine, ever operant, ever blessed and blessing power in our lives.

CRIPPLE

### The Major Excommunication

THE authors of the book entitled *The Programme of the Modernists* have been awarded the Major Excommunication. The papal decree is as follows, the original being in Latin:

#### DECREE

It is forbidden to any one of whatever degree or condition subject to our jurisdiction to sell or read or retain in possession this book, under penalty of deadly sin.

Since the authors and writers of this book bitterly oppose the Papal Encyclical denouncing "Modernism," the Holy Father Pope Pius X by this decree imposes the penalty of major excommunication upon them, and upon all others who co-operate with them in producing and circulating the book; and absolution from this penalty is reserved exclusively to the Pontiff. And this decree shall have the same effect as if given into the hands of each of the authors and writers, even if they should be priests exercising the holy office.

And every Bishop in every diocese must make this

prescription known and promulgate this censure.

Given at Rome, this 29th day of October, 1907.

PETRUS RESPIGHI, Cardinal Vicar.

FRANCIS, CANON FABERI, Secretary.

—(Clipped from the press)

Fortunately for those concerned, they live in the Twentieth century and the Papacy cannot enforce its own decree. What the enforcement of Major Excommunication once meant may be learned from any school history. For instance, (Myers):

The person excommunicated was cut off from all relations with his fellowmen. If a king, his subjects were released from their oath of allegiance. Any one providing the accused with food or shelter incurred the wrath of the Church. Living, the excommunicated person was to be shunned and abhorred as though tainted with an infectious disease; and dead, he was to be refused the ordinary rites of burial. . . . It is difficult for those who have come to regard the thunders of the Church as harmless, to realize the effect of these anathemas upon a superstitious age.

But suppose that age should creep back upon us? H.

### Water Which Cannot Be Cut

IT is stated that near Grenoble in France is a manufactory which uses water from a reservoir 1600 feet higher up on a mountain. The water comes through a pipe somewhat less than an inch in diameter; and, when allowed to escape in a jet, has such velocity that a strong man hacking at it with a sword cannot cut through it. One recalls having once read of a new invention whereby ships were to be propelled by the reaction from a jet of water forced by steam-power from the stern; and that the velocity of this jet was such that a bullet could not be fired through it.

Physicists have shown experiments proving that fluidic bodies in extremely rapid movement acquire the rigidity of solids; the object being to support the vortex theory of matter, according to which atoms are whorls in a "perfect fluid." Rigidity and solidity are evidently not so permanent as may be imagined; rapid motion in a fluid can account for the whole. Thus inertia becomes momentum and dead matter becomes very much alive. T.

### A "Superstition" Re-Christened by Science

A "NEW" method of curing burns is announced as having been introduced in a foreign hospital. It consists in *baking* the patient by placing a frame around him to keep the bed-clothes off, and then introducing heat from a stove through a pipe. By this method it is said that lives can be saved which were otherwise doomed.

But one remembers a popular "superstition" which, on the principle that fire kills fire, prescribed that one should hold a burnt finger near the fire in order to cure it. And one also remembers a scientific attempt to "explain" this superstition on the then "rational" lines. Perhaps we shall one day discover *why* our grandmothers placed the poker over the fire to draw it up; and a few other things. T.

THE surprising discovery of an isothermal zone, extending from eight to fifteen miles in height, is said to have been made at Strassburg by the use of captive balloons. J.

# Art Music Literature and the Drama

## Welsh Literature—A Running Glance

IN the CENTURY PATH of March 29 was given a brief sketch of the work of Taliesin, one of the leading poets of the Sixth century A. D., Wales, of whom the others were Myrddin Gwyllt, Aneurin and Llywarch Hen. Myrddin Gwyllt, or "Merlin the Wild," will be next considered.

Of the two chief poems accredited to him, the *Hoianau* or "Song of the Pigs" does not feel as if much, if any, of it were genuine; while the *Afallenau*, or "Appletrees," on the other hand, does. This is a poem of about twenty-five stanzas, varying in length from six to a dozen lines each, and is much more intelligible than the Taliesin poems.

Myrddin was the bard of Gwenddoleu, a prince of Cumberland, to whom he was very much attached. But Gwenddoleu seems to have headed the Christian party against the Pagan or Druid party, and in spite of his bardhood Myrddin took up the sword to fight for the old Mystery Religion. At the battle of Arderydd in the Lowlands of Scotland his side was defeated, after which he retired into the woods of Celyddon, which may mean Caledonia; or it may simply mean Occultism, from *Celi*, (hidden, secret) — so *Duw Celi*, the "God of the Mysteries." From his life in the woods he came to be known as "the Wild," to distinguish him from the other Merlin of Caermarthen, Arthur's Teacher. Here is an abridged translation of the poem:

To no one was given, at any giving,  
Such a gift as was given to Myrddin, ere old age  
overtook him.

Seven score and seven sweet apple trees,  
Equal in flavor, in growth and in beauty.  
A shining Goddess is their guardian,  
Her name is Gloywedd of the pearl-white teeth.

Myrddin was armed with sword and shield,  
In the woods of Celyddon he kept his guard,  
The Maid of the Appletrees appeared to him there,  
'Listen, little Druid, to the songs of the birds.'  
Hearing their songs, wisdom came to him,  
And the appearing and vanishing Maid began to  
predict  
Things that shall certainly come to pass.

Sweet and beautiful Tree of the trees!  
No little tribe are the apples upon thee!  
I am full of fear, for thy sake,  
Lest the woodmen come, the destroyers of the  
Forest,  
To cut off thy branches and dig up thy root,  
So that the land should be bereft of thy fruit,

Since there is no one now to guard thee except  
Myrddin,  
And he an old man, and weak.  
I wore the golden torc in Arderydd,  
But now the Swan-robed Comrades no longer are  
with me.

Sweet and beautiful Tree of the trees,  
Four hundred years thou hast survived in safety,  
Though I am old and wild and weak  
A wide ditch shall encircle and protect thee,  
Thou shalt not be destroyed by the race of priests.

The Sweet Appletree is like the Bardic Mount of  
Assembly.

The Dogs of the Woods shall guard the Circle of  
its roots

And I will foretell, and true shall it be;

Medrod and Arthur shall return to the conflict,

All shall have their just reward. Joy is me for the  
Briton;

The Horn of Joy shall sound the song of peace and  
serenity.

The tree referred to is, beyond question, as some even of the critics have perceived, the Druidic Mysteries, the Theosophy of Ancient Britain, which had for four hundred years (of Roman dominion) survived in safety in spite of massacres, penal laws, etc., until Myrddin's own day, which he was left to guard alone — his "swan-robed comrades" (the Druids) having been destroyed as a party for the time being at Arderydd — and which was threatened by a race of priests. The poem then is a prophetic assertion or aspiration that Theosophic truth should never wholly die away

among the Celts; a Battle-Leader should come at some future time — opposing the tumult of Saxons (materialism) and the priestly race (dogmatic religion) — to readjust things, an "Eagle from the sky" to play with the opposers of humanity, so that true Bardism, exalted wisdom, should triumph.

## THE HOIANAU OF MYRDDIN

The phrase translated above, "Listen, little Druid," is *Oian a Phorchellan*, literally "Listen, little Pig," that being a term for Druid in the schools; as the pigs fed on

the acorns, so the Druids fed on the spiritual acorns from the tree of wisdom. In the *Hoianau*, the chief other poem associated with the name of Myrddin, the verses begin with the words, *Oian a Phorchellan* — Listen, little pig, as in the Appletrees they begin *Afallen beren*, Sweet Appletree. How the poem originally stood it is difficult to say. They were most probably stanzas beginning, "Listen, little pig," and addressed by Myrddin to a disciple, foretelling perhaps the trend of history and the revival of the Mysteries, as do the stanzas of the Appletrees. But they were so used and added to in the Middle Ages as to be now hardly recognizable as genuine. An irruption of English had to be repelled; bards would go around reciting the prophecies of Myrddin, with a new and appropriate verse about how at such and such a time such and such a hero, the "son of Gruffydd," or of the "line of Iago," so indicating the local prince or chieftain, would arise to sweep out the Saxons from wherever the place might be. And it is probably little but these spurious verses, interesting only in a historical sense, that now remain. A WELSH STUDENT IN LOMALAND



Lomaland Photo. and Engraving Dept.

## HOLYROOD PALACE, EDINBURGH

Again shall they rush to the Battle of Camlan  
And only seven shall return from the conflict.

Sweet and beautiful Tree of the trees,  
Thou growest in secret in the woods of Celyddon.  
In vain shall they seek it on the banks of its river,  
Till the Battle Leader shall come to Cadfaon  
With the Eagles of the Towy and the Teifi;  
Till ranks be formed of the White Ones of the  
Mountain,

And the Wearers of long hair be divided into the  
gentle and the fierce.

Tree of the trees, Oh pure white-bloomed One!  
Sweet are thy fruits, the prisoners of words.  
An ass shall arise to remove men out of office;  
But this I know, an Eagle from the sky,  
An Eagle from the sky shall play with his men,  
And bitter will be the sound of Owen's arms.

Tree of the trees, Oh pure white-bloomed One!  
In secret thou growest in the woods of Celyddon;  
In vain shall they seek thee who seek to destroy thee,  
Till the Battle Leader shall return to Rhyd Rheon  
With Cynan opposing the tumult of Saxons.

Before the Child of the Sun, bold in his courses,  
Saxons shall be rooted out, bards shall triumph,  
Then Cymru shall rejoice, her Dragon Chief shall  
be splendid;



Humanity can no longer feed on husks: lip prayer is of no avail.

It is the energizing power of the heart prayer in service, the soul prayer in love, that can save the world.—Katherine Tingley

**PRESIDENT ROOSEVELT,** in an address made before a large and representative body

of American wives and mothers, which convened recently in Washington, paid a glowing tribute to woman and more especially to the mother. Women are souls, with old debts to pay and new lessons to learn, with many lives behind as there are many ahead of them, and with no two possessing exactly similar qualities, capacities, or obligations. Joan of Arc's duty was to save France, while that of almost any one of the peasant girls of Domrémy in her day was to marry and rear children. At least, most of them did so, and unless most women continue to do so the world over for a while, evolution will simply have to call a halt upon itself.

The rabid extremist who would have woman "live her life," meaning by that a life selfishly free from the harassing cares, the pain, toil, and manifold difficulties of motherhood, is as far wrong as the vapid and selfish antediluvian whose ideal is the Sicilian peasant mother with her brood of twenty-four—human beings? no—*vegetables*, with perhaps one firebrand in the lot. There is a sensible way of looking at these matters and it is plain that the trouble lies in the fact that the real issue is obscured. Motherhood itself is not the hard thing, but the complex, maddening, discouraging conditions of modern life with which every mother today has to contend; and the more conscientiously she strives to do the best thing for her children the more keenly will she feel the limitations of her environment and the fetters that bind her hands.

The mere not adding the duty of motherhood to one's list in each incarnation is not in itself the crime—to judge of that we must know the motive. Does anyone contend that Florence Nightingale, with her unusual, special gifts and her unselfish love for humanity, ought to leave life convinced of having

## Woman's Relationship to Duty

failed in her duty because she did not present her country with half a dozen sons, to be shot to pieces, perchance, in some war? Was Elizabeth less great than Victoria because she did not add to her state duties the more tender offices of motherhood—was she *more* great because of it? Such contentions, whichever side be taken, are merely absurd. Each woman faces in this life her certain duty. This it is

**STUDYING** the interpretation given by many of those who declare themselves to be followers of Christ, we find that the sayings of the Master have been so interpreted that they have limited the minds of men. Christ's professed followers—so many of them—have held to the letter of the law rather than to the spirit, and have lost sight of the real meaning that lay behind the words Christ said.

Christ planted the seed of Divine Life within the outer sanctuaries of the human building. He touched the atoms of the air, the stars and planets and the invisible things of life, with a certain indescribable spiritual something when he looked into the future and gave that promise to his fellows, "Greater things than these shall ye do."—Katherine Tingley in an address to her Students

hers to do or hers to leave, nor is it for any two women just the same in kind. There is no freedom without nor within until the call be heard and the duty met. Whether it be in the nursery of some obscure home or in the ranks of scientists, educators, philanthropists—these things constitute in themselves neither the difference nor the test.

But touching woman's work in the home, about which Katherine Tingley holds such firm and fine-weighted opinions, as all know who have heard her impassioned appeals to mothers to sanctify marriage, dignify and ex-

alt motherhood and lift home-life to a higher plane, it is surely of interest to know that the ruler of

a great nation holds similar views and that he feels the discussion of this subject not beneath him. The best answer to certain "reformers" who contend that "President Roosevelt would, if he could, confine every woman to the nursery and kitchen" (to quote the rather hysterical utterance of one) is the fact that within the month he has asked the assistance of the members of the Woman's Clubs of the United States (most of whom are wives and mothers) in the matter of protecting our national forest reserves—scarcely a nursery topic!

The ideal mother is the one who can step out, when need be, into the arena of life's larger problems and fight as courageously there against evil as she does in a sick room against the typhoid bacillus; and the ideal *woman* is she who, whether married or not, carries ever in her heart that deep compassionate love which is the very essence of true motherhood and without which the name itself is but a sham.

We quote briefly from a report of the President's address, regretting that only extracts from it have reached us, and hoping that those who read it will accentuate in their minds the saying of H. P. Blavatsky that "Duty is what is *due to humanity*," and that it can never be rightly comprehended from any standpoint but that of soul. It is not a question of sex at all, nor of outer things, and one assumes that in contending that "the mother is more important to the nation than any successful man," our President referred only to the worldly viewpoint of what constitutes success, *not* the true philosophical one, for that gages success by worthiness of motive and not by any other thing at all. Success that does not spring from the heart-qualities, from actual enlightenment of soul, is not in-



deed success, in any true sense. To quote from the excerpts received (*italics mine*):

When all is said, it is the mother and the mother only, who is a better citizen even than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be the men and women of the next generation, is of greater use to the community, and occupies, if she only would realize it, a more honorable, as well as a more important, position than any successful man in it.

Nothing in this life that is really worth having comes save at the cost of effort. No life of self-indulgence, of mere vapid pleasure, can possibly, even in the one point of pleasure itself, yield so ample a reward as comes to the mother at the cost of self-denial, of effort, of suffering, of the long, slow, patience-trying work of bringing up the children aright. No scheme of education, no social attitude can be right unless it is based fundamentally upon the recognition of seeing that the girl is trained to understand the supreme dignity, the supreme usefulness of motherhood.

Unless the *average* woman is a good wife and good mother, unless she bears a sufficient number of children, so that the race shall increase and not decrease, unless she brings up these children *sound in soul and mind and body*—unless this is true of the *average* woman, no brilliancy of genius, no material prosperity, no triumphs of science and industry will avail to save the race from ruin and death. The mother is the one supreme asset of national life; she is more important by far than the successful statesman or business man or artist or scientist.

I abhor and condemn the man who is brutal, thoughtless, careless, selfish, with women and especially with the women of his own household. The man is a poor creature who does not realize the infinite difficulty of the woman's task, who does not realize what is done by her who bears and rears the children. I abhor and condemn the man who fails to recognize all his obligations to the woman who does her duty.

But the woman who shirks her duty . . . is just as heartily to be condemned. We despise her as we despise and condemn the soldier who flinches in battle. A good woman who does full duty is sacred in our eyes, exactly as the brave and patriotic soldier is to be honored above all other men. But the woman who, whether from cowardice, from selfishness, from having a false and vacuous ideal, shirks her duty . . . earns the right to our contempt, just as the man who, from any motive, fears to do his duty in battle when the country calls him.

The following is significant for, be it remembered, President Roosevelt was talking to mothers, before a National Congress composed wholly of mothers. Evidently he holds the influence and opinion of mothers wide-reaching and valuable as touching those problems which parents usually feel quite justified in shifting upon the shoulders of someone else—the problems of education. Many of the sentences have a Theosophical touch that is illuminating, for after all, as George Eliot used to say, "What are we here for if not to make life less difficult for each other?"

I want to ask your assistance for two or three matters that are not immediately connected with the life in the family itself, but that are of vital consequence to the children. In the first place, in the schools see that the school work is made as practical as possible. For the boys I want to see training provided that shall train them toward and not away from their life work; that will train them toward the farm or the shop, not away from it.

*With the girl, see that it is not made a matter of mirth that the girl who goes to college comes out unprepared to do any of the ordinary duties of womanhood. See, in other words, that with the higher education which she should have—for she should have a right to just as much education, to just as high an education, as any man—see that with that goes the education that will fit her to do her fundamental work in the world.*

You cannot have good citizens, good men and women of the next generation, if the boys and girls



Lomaland Photo. and Engraving Dept.

#### A JAPANESE FLOWER SELLER ON HER WAY TO THE FLOWER MARKET

are worked in factories to the stunting of their moral, mental, and physical growth. Wherever the national government can reach it should do away with the evils of child labor, and I trust this will be done, but much must be done by the actions of the several State Legislatures, and do, each of you, in your several States all that you can to secure the enactment, and then the enforcement, of laws that shall put a stop to the employment of children of tender age in doing what only grown people should do.

Do not forget that love is what the family is based on, but don't do children . . . the dreadful injustice—through a love that is merely one form of weakness—of failing to make the child . . . behave himself. A marriage should be a partnership where each of the two parties has his or her rights, where each should be more careful to do his or her duty than to exact duty from the other partner, but where each must, in justice to the other partner no less than to himself or herself, exact the performance of duty by that other partner.

STUDENT

#### Jottings and Doings

(From a Student's Note Book)

AN American woman now resident in Paris has just finished an exact copy in clay, made to scale, of the Sphinx, the plaster of which has been presented to the Field Columbian Museum of Chicago by a wealthy traveler and explorer. The copy is ten feet long and three feet high and is exact in every detail, Mrs. Longworth, the sculptress who made it, having spent many months at the task, climbing all over the huge original to make the measurements personally. It is said that she is the only woman who has ever been actually upon the very head of the Sphinx.

An unintentionally humorous touch is given to the cabled account of this, published in a New York paper, by the naïve use made of the word "replica," the reporter evidently being unaware that no copy can be a replica unless made by the one who made the original. Would he have us infer by his bold caption, "Replica of the Sphinx," that the thousand toilers and co-architects and the mighty Builder himself have reincarnated at one and the same time in the person of this young American woman? One can hardly think so.

QUEEN AMELIE of Portugal, who is a physician as well as queen and whose work in the hospitals of Lisbon has made her famous far beyond the confines of her own land, was recently walking in a wood upon her estate when she heard a cry. Hastening in the direction indicated she found one of the woodcutters of the vicinity in great suffering from a broken limb. He had been cutting wood when a heavy branch fell upon him. The Queen immediately gave him first aid, then assisted him to his cabin where she gave his limb the proper surgical attention. The next day she called to see him and the poor man was so overwhelmed by these kindnesses, as writes a correspondent, that he could only stammer, "I shall never be able to repay Your Majesty, but when I am about again I shall bring you a basket of fresh eggs and butter"—and true to his word he did.

THE newspapers are commenting upon the case of a woman who last year harvested eight thousand bushels of wheat and three thousand bushels of corn from her Kansas farm, of course with the assistance of helpers of whom she employs twelve the year round, with additional "hands" at harvest time. Twelve years ago her husband died and left this woman with a family of little children and a mortgaged piece of land. Today her farm, now grown to many times its original size, is free of debt, and one of the best properties in the State. Its owner declares that if women will use their brains they will not have to work nearly so hard and that results will be a thousand times more satisfactory, a most Theosophical conclusion, surely.

A similar case is that of a woman who is now known as one of the largest owners of cattle in Texas. Ten years ago her husband was killed in a "round-up" of cattle, and she was left absolutely penniless with a little babe dependent upon her. She owes success to a habit of self-reliance, of "thinking things out for herself," a Theosophical quality as well.

# OUR YOUNG FOLK

## Finland

"OH land, thou land of the thousand lakes," sings Finland's great poet Runeberg. Yes, Finland is a land of lakes and streams, murmuring pinewoods, songs and sagas! It is the land of the old Kalevala songs; it is Väinämöinen's land, where he sits by the stream and sings of the creation of the world, of gnomes and sprites, fairies and trolls; wonderful, magic songs!

In Finland the Frost-giants rule two-thirds of the year. Before the crops are ripe sometimes winter comes; but the Finns are a hardy people, able to stand cold and hard labor. They love their country devotedly. Oppression but stirs in the Finns a more intense feeling of nationality. They have struggled bravely for their rights, for their laws, for their dear old language; and their struggles have not been in vain for today they have all these.

The national costume is worn on many occasions during the summer months. When the hay is mown the Finns have hay-bees, and when the day's work is done the young people dressed in the Finnish costume gather in the spacious kitchens and dance their national dances and sing their national songs. On festive occasions they also recite some of their beloved poems.

Many are the evidences in Finland of an intense patriotism. The first of May when the students have their graduation exercises in the towns, and the twenty-fourth of June, Midsummer's Day, are special occasions when the Finnish national costume is donned.

STUDENT

## A Monument to the Martyrs of the "Virginus"

IN 1873, during the Ten Years' War in Cuba, occurred the incident of the *Virginus*, a ship sailing under the American flag. It was seized near Jamaica by the Spaniards, who acted on the ground that the *Virginus* had on board men and arms to be landed in Cuba for the purpose of reinforcing the Cubans. The *Virginus* was taken to Santiago, arriving on the first day of November, and before a week had passed fifty-three of the men who had been on board, among them both Americans and British, were hurried through a mere semblance of a trial and shot. The American consul at Santiago demanded in vain to be permitted to see the prisoners and to protect any that belonged to his country. The Spanish authorities carried things with a high hand and refused to allow anyone to interfere.

Not until England sent a ship, the *Niobe*, under the command of Sir Lambton Lorraine, who threatened to bombard Santiago if the massacre were continued, did the shooting of the prisoners cease. In December after tedious negotiations, the *Virginus* was handed over by the Spaniards at Bahia Honda, and the surviving prisoners were surrendered. A large sum was paid by Spain as an indemnity to the families of the American and British



Lomaland Photo. and Engraving Dept.

## AN ANCIENT FINNISH COSTUME

### TO MY DAUGHTER

Bayard Taylor

LEARN to live and live to learn,  
Ignorance like a fire doth burn,  
Little tasks make large return.

In thy labors patient be,  
Afterward released and free  
Nature will be bright to thee.

Toil when willing, growth less;  
"Always play" may seem to bless,  
Yet the end is weariness.

Live to learn and learn to live,  
Only this content can give,  
Reckless joys are fugitive.

prisoners who had perished by the massacre.

A movement is on foot to build a monument to those who thus lost their lives, apropos of which we append the following translation of a letter received by the Directress of the Rāja Yoga Academy in Santiago.

STUDENT

Santiago de Cuba  
March 19, 1908

Miss Nan Herbert,  
Directress, Rāja Yoga Academy  
City.

Dear Miss Herbert:

I have the honor to acknowledge the receipt of check—sent with your letter of yesterday—as a subscription from the children and teachers of the Rāja Yoga Academy and Free School to the fund for the erection of a monument to the Martyrs of the *Virginus*.

In the name of the Commission I accept with the greatest gratitude this gift from that Institution, founded in love and universal brotherhood. And it gives me pleasure to express to you the inner satisfaction that I personally feel at the examples of compassion and patriotism that the Cuban children

receive in the Academy under your meritorious instruction.

Respectfully yours,

FEDERICO PÉREZ

## Two Daring Nature Lovers

THE Brothers Kearton, the pioneers of nature-photography in Great Britain, belong to that increasingly large number of men who go into the woods, or follow the mountain brooks with camera and tripod instead of with gun and fishing-rod. They pursue their calling with all the courage and the ardor that old-time sportmen gave to the chase, with so much more praiseworthy and beneficent results.

Nor have their experiences been the less thrilling for their humane character. More than once they have risked life and limb, hanging suspended over a precipice, camera in hand in order to capture upon a sensitive plate a wild bird on its nest which was built in an almost inaccessible cranny of a cliff.

One of the brothers once stood up to his neck in water, six hours a day for three days, holding a camera on stilts in order to snapshot an osprey in its natural habitat. They also build tiny huts of grasses or stones, resembling the surroundings of a given location, and in these lie in wait for days for the shy wild creatures whom they wish to photograph in their natural haunts. They have even been known to make artificial animals, and to conceal themselves in these with camera pointed through a tiny aperture in side or chest of their unique "stalking-horse." Indeed the patience, skill, and ingenuity of these nature-lovers are limitless.

One of the brothers not long ago secured a photograph of a male bird of one species feeding the parentless nestlings of an entirely different sort, and he cites this in support of his belief that if we study animals closely enough they will supply us with better stories than we can fancy about them.

However this may be, these two brothers by their books and their pictures, evincing a sympathetic love of nature, have earned our gratitude.

STUDENT

## A Fact Worth Knowing

PAPER was unknown to the people who lived in the forests around the North Sea when the Roman Empire was flourishing. They formed their Rune letters, each of which was a magical sign, by laying together bits of the twigs of trees, or engraved the characters thus formed on stone or cut them in wood. One of the ancient Danish kings had a runic writing thirty yards long, cut on a rock. Many pieces of inscribed wood or runic sticks have been preserved. The laws also were inscribed upon wood in the runic signs and they were so lengthy that they sometimes covered whole beams. Hence in some parts of northern Europe today the books containing the laws are still called Balken, or beams; thus recalling the ancient usage. T.







# THE CHILDREN'S HOUR

## THE ROBIN

Celia Thaxter

IN the tall elm tree sat the Robin bright,  
Through the rainy April day,  
And he caroled clear with a pure delight,  
In the face of the sky so gray,  
And the silver rain through the blossoms  
dropped,  
And fell on the robin's coat,  
And his brave red breast, but he never  
stopped  
Piping his cheerful note;

For O, the fields were green and glad,  
And the blissful life that stirred  
In the earth's wide breast was full and warm  
In the heart of the little bird.  
The rain-cloud lifted, the sunset light  
Streamed wide over valley and hill,  
As the plains of heaven the land grew bright  
And the warm south wind was still.

Then loud and clear called the happy bird,  
And rapturously he sang,  
Till wood and meadow and river side  
With jubilant echoes rang,  
But the sun dropped down in the quiet west,  
And he hushed his song at last;  
All nature softly sank to rest,  
And the April day had passed.—*Selected*



Lomaland Photo. and Engraving Dept.

## INDUSTRIOUS ANT-COMRADES

### An Ant's Story

DEAR CHILDREN: I am sure you do not recognize us as the little creatures called "ants" which you see busy about our little sand-hill homes in your garden path. It is because we have had our pictures taken through a magnifying glass which makes us look much larger than we really are, so that you may see how we do look.

Our real name is EMMET, but our common name is ANT, and now since we are introduced to you I will tell you just how we live.

When we first start out, we are tiny white oval eggs, often tucked into a little silky cocoon which our mother, when she has taken off her pretty wings and made ready for house-keeping, lays in a small hole in the ground or under a bit of old wood.

Our mother takes all the care of us when in about two weeks we hatch out into little white grubs or worms, but when in about two weeks more we grow into ants, then it is our duty to help our mother by taking care of the eggs and the little new grubs as they hatch.

These little grubs are quite as helpless and seem to need as much care as any little human baby. We are most particular to see that they have a warm place in which to lie, and that they are properly fed, washed and combed; and when they get large enough to hatch into ants, we help them to unfold their little new legs and spread out their wings; for many of our little brothers and sisters start out with wings.

Then we worker ants must go forth and find the food for the family—some to gather in the grain and bits of seeds from the grass which must be husked and stored up for the winter, and some to milk the cows; for we ants are friendly with a little insect which

lives on plants, called APHID, and which when stroked by the ant's antennae will squeeze out from two little tubes on its back a sweet liquid called "honey-dew," which the ants use as food.

Now my friend on the extreme left of the picture has been out to milk the cows, and has enough honey-dew in her little body to feed many of us for a long time. She with others whose duty it is to provide the honey for the rest, will fill their bodies full and then will hang themselves from the roof of one of our caverns in our underground nest until the food is needed. There they will hang, hundreds of them, if our family is a large one, all over the roof like so many molasses barrels, ready for next winter.

Our underground homes extend under a good deal of ground, for they are made up of long passages, with here and there chambers hollowed out for our grain supply or our honey barrels, or for places for the eggs and baby ants and ourselves to sleep at night and in the winter. We keep our homes in good order, for we are very particular about cleanliness, and especially about our own toilets. We never go to sleep without bathing ourselves and combing our hair, which grows all over our bodies. We use our tongues to wash with, just as your pussy does; and for combs—we have these too—we use a part of our legs. Sometimes we brush and comb each other, for we ants believe in helping and sharing, I assure you.

We are very strong, much stronger than you are in proportion to your size. You could not carry a log of wood or a sack of grain for a mile or so in your teeth, but we can carry a grain of wheat which is twice as large as we are and very much heavier.

We ants of one community have naught to do with another community. But we carry on the business of our own community in a model way, all working for the common good and always ready to sacrifice even our very lives for the good of all.

EMMET

### How The Rose Came

HAVE you ever heard the beautiful story of how the first roses came into the world? The legend is told that long ago a beautiful maiden, who was as good as she was fair, was accused of wrong-doing by some unjust people, and they were about to burn her to death in punishment. Knowing in her heart that she was innocent the maiden knelt down as the flames began to leap about her, and prayed fervently that some sign might be given to convince them of her innocence. Soon the flames around her died down and the fire went out. Then a wonderful thing happened. The people saw the wood which had been burning a moment before suddenly changed into great branches of red roses, filling the air with fragrance, and pieces which had not yet kindled became all abloom with lovely white roses. The innocence of the maiden was proven and her life saved by the miracle of the roses; and thus it was—so says the legend—that the "queen of flowers" was born.

ALICIA

THERE are miles—and miles. In Switzerland, Hungary, Poland, and Denmark, the miles are all longer than American miles. In Sweden a mile is more than six times as long as one in America. China has a short mile of 629 yards. Thirty-seven kinds there are altogether, and the longest is eighteen times as long as the shortest.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kámaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races

IN PREPARATION

- No. 7. Teachers and Their Disciples
- No. 18. Songs of the Firemist  
A Study of Man

These Manuals contain some of the latest thought on the above technical subjects. Each Volume is arranged to be complete in itself, though forming a necessary member of the Series. It is intended to add others from time to time, to cover most of the technical aspects of Theosophy in a direct and simple way, thus forming a Theosophical library of inestimable value to inquirers. No one interested in Theosophy can afford to do without them. Order from the

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
April the 19th, 1908

Total number of hours sunshine recorded during MARCH 240.  
Possible sunshine, 372. Percentage, 64. Average number of hours per day, 7.73 (decimal notation). Observations taken at 8 a. m., Pacific Time.

APRIL	BARO-METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL	DIR	VEL	
13	29.704	63	56	57	56	0.00	NW		6
14	29.713	63	56	58	54	0.00	NW		4
15	29.766	66	55	60	56	0.00	NW		2
16	29.794	67	56	61	54	0.00	E		2
17	29.803	68	56	59	55	0.00	NW		7
18	29.740	66	54	60	58	0.00	NW		4
19	29.642	68	55	65	57	0.00	NW		1





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**

POINT LOMA, CALIFORNIA  
Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

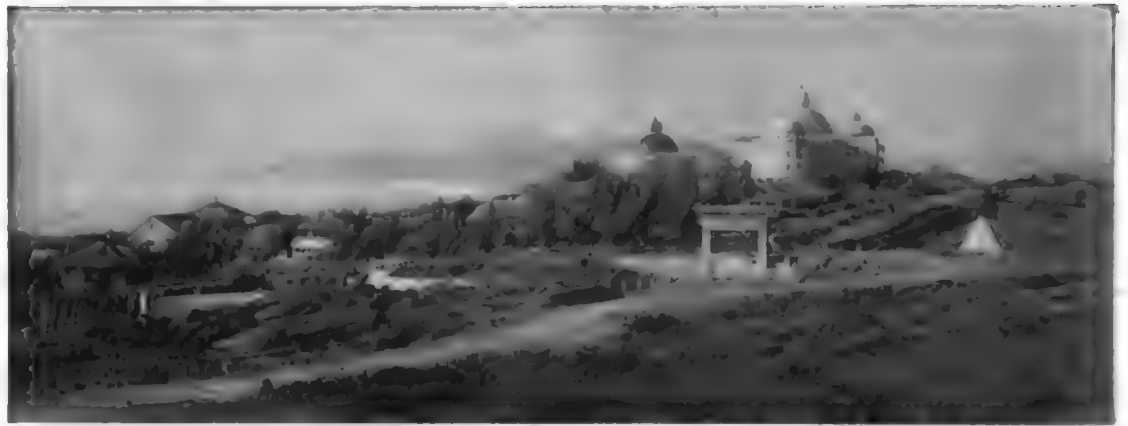
Replanting Diseases for Future Use

—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its rationale, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents  
**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY**

(UNSECTARIAN)

## **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

**A**N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **L O M A L A N D**

OUT

### **AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . PRICE, PER COPY . 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU**

**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale

Photographs of the

Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

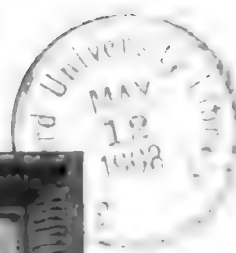
FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 34 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

MAY 3, 1908

No. 26



**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

#### MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

#### SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, Four Dollars; other countries in the Postal Union, Four Dollars AND FIFTY CENTS, payable in advance; single copy, Ten CENTS.

#### REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 26

### CONTENTS

#### Pages 2, 3 — EDITORIAL

Springs of Thought in Japan  
National Gentlemanhood  
Filtering Out the Molecules  
American and British Railway Accidents

#### Page 4 — TWENTIETH CENTURY PROBLEMS

The New Economy  
The Block of Vivisection  
Universal Symbols

#### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Signs of the Times:—Rehabilitating the Ancients  
Remains of the Temple of Pallas-Minerva, Rome (illustration)  
Proof of Man's Antiquity  
Ancient British Barrow

#### Page 6 — TWENTIETH CENTURY SCIENCE

The Two Earths  
More Geological Difficulties  
Problems in Biology  
Man and Guinea-Pig

#### Page 7 — NATURE STUDIES

Forestry Notes  
Wilberforce's Oak Bromley, Kent, England (ill.)  
River Scene on the Ysel, Holland (illustration)  
Siberian Wood for Australia  
A Sinking Lake

#### Pages 8, 9 — STUDENT'S PATH, ETC.

Life (verse)  
The Power of Right  
The Quest  
The Earth, Man's Home  
Progress (verse)

#### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Theosophical Forum  
Higher Ideas of God and of Man  
What is True Science?

#### Page 11 — THEOSOPHICAL FORUM, ISIS THEATER

Râja Yoga Boys at Isis Theater  
Learned Twaddle about Psycho-Physiology

#### Page 12 — GENERAL

"Civilization"  
A New Form of Insanity  
Three Generations of Deity  
Sending City Boys to the Farms

#### Page 13 — ART, MUSIC, LITERATURE & DRAMA

A Japanese on Western Drama  
A Note of Higher Patriotism in Modern Drama  
Head of Athlete—From a Greek Statue (ill.)  
Spring (verse)  
The Drama of the Future

#### Pages 14, 15 — WOMAN'S WORK

"Out of the Heart—"  
Helena Petrovna Blavatsky (illustration)  
Lest We Forget

#### Page 16 — OUR YOUNG FOLK

Thoughts for White Lotus Day

#### Page 17 — CHILDREN'S HOUR

Helena Petrovna Blavatsky (illustration)  
The Princess of the White Lotus

#### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

### Springs of Thought in Japan

THE remarkable developments and changes in Japan which have taken place within barely half a century have been attributed by certain complacent western writers to the influence of Christian civilization. Other writers, however, with more insight, have sought the origin where it necessarily should be sought—in the forces at work and inherent in Japan. For it is in the inner life, in the thoughts and ideals of the Japanese themselves that the real causes of Japan's great outer development must be found. The schools of thought and ethics which have been most influential are dealt with by Dr. Inoue in his voluminous work. This latter, however, has not yet been translated into English, though Mr. G. M. Fisher and others have done good work in bringing portions of this valuable information before the notice of those unable to read in Japanese.

The latest school thus dealt with is called in Japan the Yo-mei school and owes its name to the founder O-yo-mei (in Chinese, Wang-Yang-Ming, 1472–1528, a contemporary of Copernicus). This one of the three great schools of Chinese thought and ethics in Japan was introduced by Nakae Toju, the Sage of Omi (born just 300 years ago, in 1608, the same year as Milton).

The influence of the Sage of Omi can hardly be overestimated. In fact it is the opinion of most Japanese that it was the work and life of this great man that led to the Restoration and to the present new era in Japan. All of the Japanese elder statesmen and leaders—Saigo Takamori, Yamagata, Oyama, Ito, Admiral Togo—in fact all of the principal men of and before the Restoration of the Imperial power have been students of this school. It is evident, therefore, that all who wish to understand the hidden springs of Japan's great progress should study carefully the teachings of this school.

A few of these teachings according to the Sage of Omi will indicate the general nature of the doctrine put forth. He conceives an infinite and omnipresent spiritual nature called Jo-tei. "The soul of Jo-tei is the pervading I; the soul in us is the limited I."

"Man is god in miniature; god is man magnified."

"The heaven (or goodness) in us is our heart or conscience."

"Heaven, earth, and man are called the three ultimates. They differ in form; the divinity in them is the same."

"Ryo-chi, literally 'good or divine wisdom,' is within us. If we act according to Ryo-chi's commands our actions are all good; if we violate Ryo-chi our actions are all bad. Ryo-chi is good; if we follow Ryo-chi good is constantly lord of our hearts."

Hence the distinction between the superior man and the inferior man depends on the degree to which a man opens his nature to the guidance of Ryo-chi.

Finding God manifested in man's conscience, the Sage of Omi believed in the possibility of perfect communion and self-identification with the universal spirit through self-culture and self-control.

#### Brotherhood a Fact in Nature

"Since all creation is from the same great root, all the men within the four seas are connected branches. If we look upon Heaven and Earth as the parents of all men, then we and other men, whosoever bears the human form, are all brothers. To set up a barrier between ourselves and others and to look upon them with aversion and contempt is the sign of a mean misguided heart."

The Sage of Omi (Nakae Toju) died in 1648 at the age of 40. He was an ardent advocate of woman's education and devoted six volumes to the subject. His memory is held in high reverence throughout Japan.

These facts should be well considered. All the principal sects of Christianity have been given a fair hearing by the Japanese. Onslaughts on Japanese ideals and beliefs have been patiently, tolerantly borne. The message of the Christian churches has been heard, well weighed and compared—and declined.

For Japan has not been without light, and this light and that elsewhere is one. When the real light is offered it will be recognized; and those who bring the light will also recognize.

#### A STUDENT IN JAPAN

### National Gentlemanhood

DOES the American propose to be a mere thinking higher animal because remaining under the laws that govern animal life; or does he propose to become a full man?—is a question practically asked by two professors writing independently in the March *Popular Science Monthly*. They attack our ideals of national life as reflected in our ideals of education.

Within the last few years we have frequently heard the exultant statement that the United States is now a World-power. What is a world-power?

Is it a nation whose armaments are able to wring from all rivals their choicest possessions, their consent to unlimited aggression? Is it to build the biggest and most battleships? From the depths of my soul I believe not. What matters it to history how many thousand tons of steel or bales of cotton or bushels of wheat we export to Europe? Is not the question this: How many *ideas* do we export, and is our product commensurate with our material greatness? What care we that Sparta was victorious in the Peloponnesian wars, if she has left to our civilization no reminder of herself, while the ideas produced by Athens will keep her remembered when both her temples and our skyscrapers shall have crumbled into dust?

This quotation represents the keynote of one article. Our educational establishments do not stimulate the higher, creative, originative, independently researching activities of mind; they only impart knowledge, and only such knowledge as will afterwards have a cash value. This is the essence of the indictment, illustrated in part by an anecdote:

A friend of mine, a distinguished professor of mathematics in the University of Paris, has as his regular duties the delivery of two lectures a week for one semester, that is, during four or five months of the year. The rest of his time is his for research. The result is that he is one of the two or three of the world's greatest mathematicians. For the amount of work that I have mentioned he receives what until last year was a full professor's salary at Harvard, the largest, with two exceptions, of any in the United States.

The other paper is on adaptation to environment, and begins very scientifically. All the animals have to adapt themselves to the environment they find, or perish. The chief of the environments is food, a limited quantity. Therefore every animal must sharpen every faculty and power in order to get, adapt himself to, that.

We have selected, unnecessarily, a *cash* environment as the one to which we will adapt ourselves. The second writer says:

It is not to be forgotten that the survival of the fittest is always relative to the conditions demanding adaptation, and, whilst animals have no preference, man may exercise a choice as to the conditions to which he will adapt himself, and this is broadly the distinctively human quality. . . . *Now society may fail to choose for itself the highest goal, which is nothing but failure to select the largest environment to which to adapt itself.* It has choice of various inferior lines of growth. Then "practical" education will aim to fit the individual for the most perfect adaptation to the inferior plane chosen. *Man has largely inherited the animal method and only partly chosen the human.*

We have, as it were, selected the *cash* plane of nature to which to adapt ourselves. If our educational establishments seem, for example, to be teaching literature, it is cash which is mostly in view, not the thing learned or taught. Says the first writer:

I well remember my first impressions on arriving in Germany. After an experience of five years as student and instructor in Cambridge, where it was considered (among the students) good manners not to be warmly interested in anything in particular, the entrance into a community where everyone was tremendously interested in the piece of work upon which he was engaged, and was not ashamed to talk of it, . . . and where, after a morning in the laboratory, one would adjourn to a restaurant and talk shop all through dinner, this was to me a tonic like the effect of a cold bath.

Cash is the world to which we have elected to adapt ourselves: not the world of ideas, not the world whence inspiration in philosophy, poetry, science, and art, comes. There are brilliant exceptions, but they stand apart from the general current. And in adaptation to *that* nobler world many of the older countries are far ahead of us. Until we have altered our lesser ideals the greater and freer minds from the past touched by the lights of the higher world, will not incarnate in our midst; they will necessarily select an environment more fitting their culture. We can attract them; we can alter the situation as soon as we will; it is within our power, as the youngest nation, the universal heir, to lead the rest in humanity and elevation and beauty of culture: but we have not yet begun to do so. Hardly even do we follow. We have not yet even taken for our own the old high beautiful ideal of a *gentleman*. As a *people* we are not a gentleman, with the fine attributes of courtesy, freedom from vanity and ostentation, love of the beautiful in conduct.

STUDENT

### Filtering Out the Molecules

A PAPER on *Ultra-filtration: a Proof of the Existence of Molecules*, translated in the *Scientific American Supplement* from *Umschau*, brings out some interesting points.

Without at all disturbing the question as to the ultimate constitution of matter, we can consider a molecule as a particle of definite mass and size, being the smallest mass in which the properties of the compound inhere, any further division resulting in breaking up the molecule into its constituent atoms. The writer says that at one time milk appeared to be a homogeneous mixture; but now we can detect its oil globules with the microscope. What the microscope has done for milk, the ultra-microscope has done for those heterogeneous mixtures of much finer grain known as colloidal solutions. The smallest particles that can be distinguished with the microscope are about one 500th millimeter in diameter; but with the ultra-microscope in concentrated sunlight it is possible to detect particles of a diameter of one 200,000th millimeter. These dimensions are but little greater than those assigned on theoretical grounds to the largest molecules—for example, those of starch. With stronger illumination, such as light obtained on a tropical mountain, we could unquestionably see individual molecules.

The writer has experimented on the idea that it must be possible to filter out dissolved substances from their solutions. Filter paper removes turbidity; the pores of infusorial earth, burnt clay, and unglazed porcelain, being finer than those of paper, extract bacteria from water forced through them. The writer constructed filters with much finer pores by impregnating fabrics with gelatine. These filters were of graduated fineness, and the size of their pores could be determined by measuring with the ultra-microscope the size of the particles they filtered. Further, having devised a means of measuring the size of the pores independently of the ultra-microscope (namely from the pressure required to force air through them), he was able to separate from solution and determine the size of par-

ticles invisible in the ultra-microscope and smaller than the largest molecules. Thus he gets:

	DIAMETER
Human blood corpuscles	7,500
Bacillus of splenic fever	4000 to 15,000
Cocci, or spherical bacteria	500 to 1,000
Limit of microscope	250
Wave-length of red light	690
Albumen molecule	5 to 10
Limit of ultra-microscope	5
Pores of finest ultra-filters	1.5
Alcohol molecule	0.5

The figures represent millionths of a millimeter.

An interesting point is to be noted in connexion with what is quaintly called "Brown's motion." The minute particles revealed by the ultra-microscope are found to have the properties assigned to gaseous molecules by the kinetic theory of gases. In 1828 a botanist named Brown observed that very small lifeless particles in the field of the microscope have a peculiar vibrating motion, quite different from the movements of living microscopic organisms. A colloidal solution of gold, examined with the ultra-microscope, exhibits Brown's motions in an intensified degree; the minute particles of gold dart hither and thither, collide, and rebound. A certain degree of fineness is required for the production of these movements, and their velocity increases with the smallness of the particles.

Now many scientific minds, accustomed to think of matter as inherently motionless and inert, will consider this motion as something superimposed upon the particles, and will search for a force that imparts it. But why should they do so? However far back we may trace the cause of this motion, we shall never get any nearer to a conception of motion in itself. So why not say that motion is an inherent and inseparable attribute of matter? Thus "matter-in-motion" will be the physical unit or rudiment, while "matter" and "motion" will be abstractions.

STUDENT

### American and British Railway Accidents

THE *Scientific American* contrasts the casualties to employes on the American and British railways. The mileage of our lines is 200,000; the British 27,000. Our own railways carry about four-fifths of a billion passengers annually; the British about one billion and a quarter. "Now the carrying of a billion and a quarter passengers on 27,000 miles of road means a very much denser traffic than the carrying of 800,000,000 passengers on over 200,000 miles of railroad." Yet in the year 1906 there were only 239 collisions and derailments in Great Britain as against 13,455 here! And our lines killed 879 employes and injured 7483 as against only 13 and 140 there!

The journal attributes the extraordinary differences to "the inbred cautiousness of the [British] employes; to their natural inclination to remain many years in the same position, thereby acquiring thorough familiarity with the conditions; and lastly, and chiefly, to the excellence of the railroad discipline." American employes appear to be incautious, and to remain, on the whole, but a short time at the work. "Even more serious, as a predisposing cause of railway accidents, is the lamentable lack of discipline which is becoming increasingly manifest in these days of labor union interference. This has been carried to such a point, that the officials of our railroads have no longer that direct control of the employes which is absolutely essential to the maintenance of discipline."

C.

# Some Views on XXth Century Problems

## The New Economy

IF we could look at humanity through some kind of instrument which gave us consciousness instead of matter, the readjustment of focus would give us some interesting pictures.

Before we began to turn the screw we should see men in their individuality, each in his little personal sphere of hopes, thoughts, aims and fears.

With the first turn the units would fuse into great masses and after a little study we should see that these masses were nations.

There is a French, a German, a Swiss consciousness belonging to the nation as a whole, and within which each unit has his private being.

But other turns would give us other pictures, other fusions, other groupings. We might see men grouped in their occupations, doctors, lawyers, preachers, journalists. French and German doctors, as such, are not Frenchmen and Germans; they belong to the group "doctor" and as such have a common mental color and pre-occupation.

There are groupings of scientists, archaeologists, biologists and what not. In fact with every turn of our screw the picture would change and new groupings come into view. When for example a Peace Society with membership in all nations gathers to attend a congress at Paris or Zürich, we have one of these ideal groups made visible to the outer eye.

Our instrument is one that looks into the world of thought and sees the innumerable thought-centers of the great thinker humanity.

But so far, men are more conscious of their separate individualities than of their co-membership in the many groups to several of which we all belong.

Further human progress lies in reversing that proportion.

The groups are quite real; there is a real sharing of consciousness, to some small extent, among all the members of any group. Because of that fact, a great scientific idea, for example, will occur to more than one thinker at once, sometimes more or less vaguely to several. Because of that, there are wide waves of fashion in religion, science, politics, and so on. No one thinks as a member of a group, as for instance as a German, an archaeologist, a peace-lover, without in some degree touching with his thought all the other real members of his group. No musician composes without slightly helping the inspiration of all the rest.

But this process, by which each gets some benefit from the mental or spiritual efforts of every other in the same group, without losing any of the benefits of his own efforts, is held at an extreme minimum by selfishness, by the careful walling-in of each individual by himself, by his concentration on his own interests, by non-recognition of himself as one of a group, as a member of several congresses in permanent session in the world of thought.

As soon as this ignorant and mistaken limit-

ation disappears, human progress will go at a tenfold pace. The final condition of the individual's swift progress in the now unimaginable use of his still almost latent powers is that he shall constantly and predominantly feel his comradeship with all humanity, with all his nation, with all of the several groups into which he passes as he passes from one activity to another. As he thinks and works he must feel the tide of corresponding human thought flowing through and about him. He need not fear to lose his individuality; he cannot do that. Each of us is something unique in the universe; it cannot do without him in especial, the special thing and work and power which he alone can contribute. But he cannot contribute it whilst he selfishly spheres himself off in thought from the rest; he can hardly begin to get at his own powers. Great powers do not grow under a hat and umbrella and inside a coat; they need the generous open air of brotherly feeling. STUDENT

## The Block of Vivisection

THE vivisection controversy appears to be reaching an acute phase in New York.

A leading daily has lent itself to the crusade against the practice. Others are taking up the discussion, and a well-known weekly sneers in each issue at the "sentimentalists."

The vivisectionists may say and do as they please. The tide of prohibition is coming in. The mere expediency arguments, pro and con, are but corks dancing on the top of it. Public conscience is awakening in respect of this as of some other matters. It has perceived that the atmosphere of vivisection is a *black* one and suspects that any of its products must in the end work out as pure evil.

The vivisector becomes callous, of course. That is a matter in which himself and, if he is a doctor, his patients, are more specially concerned. The public, though they only intuitively know it, are concerned with the fact that he is a consciousness in their midst which is charged with pictures of torture and mutilation: energetically infective pictures, scattering and hypnotically suggestive in the minds of boys, of the already criminally inclined, of the mothers of unborn children. If such a consciousness could be photographed, the man would not be allowed inside the borders of a civilized country. If the public will put together what they can imagine must be the contents of such a consciousness, and what they now know of the powers of unspoken suggestion and thought-transference, they will partly understand the situation. They might also try to understand what the dying animal—in its way, immortal as we are—must be doing, learning by the first and only prolongedly horrible experience of its life to associate this with man for its cause, and dying in the culmination of it.

Knowledge, for example of cerebral localization, has been gotten by vivisection. It could have been gotten other ways. The getting of it in this way has delayed the advent

of finer methods upon which the physiology of the future will be founded. This science might almost be said to be in the middle ages: is fit only to be the laughing-stock of such reborn sciences as astronomy, chemistry, electricity.

Vivisection has provided us with some serums. In a few cases they have reduced the deathrate of appropriate diseases. But they only rob Peter to pay Paul. The death-rate of others has risen to fill the place. Society as a whole has profited nothing. It has indeed lost, for the enormous amount of energy spent in the search for serums was sidetracked from the truer path.

What is morally wrong, that which shocks the heart of man and therefore the greater heart of nature to which the former should be attuned, cannot in the end work out as practically useful or expedient. Men and women know that vivisection is morally wrong; let them refuse to be hoodwinked into the belief that it can be somehow made to yield good anywhere. M. R. C. S.

## Universal Symbols

PROFESSOR PFLEIDERER has shown that it is possible to be a Christian and yet recognize the vital connexions of Christianity with older creeds. In a series of lectures he delivered at the University of Berlin, just published in English, he says:

We must relinquish the notion of a unique revelation and of a single infallible revelation. . . . No longer is it narrowed to one little corner of the earth called Palestine, or to a time long since past, but in all lands and in all ages God has made himself known and has permitted pure souls to find Him when they sought Him with earnestness and reverence.

Examining the great historic faiths he shows that not only the legends but the lofty thought and aspiration which were once considered as peculiar to our own, are common to them all.

Surely we lose nothing when we find Christmas Day, Sunday, and Easter in the older creeds; when we find Adonis, Osiris, Mithras and others entombed for three days and coming forth at Easter; when, long before Christianity, Mithras was sacrificed for the purification of his worshipers and the world; when we learn that he carried a lamb on his shoulders, which was slain and eaten at Easter; that he was born in a cave—as, according to Justin Martyr and Origen, was Jesus—and on Christmas Day; that his disciples partook of a sacred cake, "Mizd," from which the word Mass is now said to be derived; and that the crucifixion was symbolized in many ancient cults. We should do better to try to find the meaning of these symbols than to grumble at their ancient prevalence or charge the Devil—as did three of the early Church Fathers—with having plagiarized Christianity in advance! For every one of them is a pictorialization of something in the life of the soul. The soul did not come into being with the arrival of Christianity. STUDENT



# Archaeology Palaeontology Ethnology

## Signs of the Times:—Rehabilitating the Ancients

LECTURING on "The Relation of Archaeology to Classical Studies," Professor Ridgeway, Professor of Archaeology and Reader in Classics at Cambridge, (England), said that the finding of case after case in which the statements of ancient writers were proven to be true altered our whole moral attitude towards history. It was quickly abolishing among the younger generation of scholars that pettifogging spirit of scepticism which thought that the only way in which a man of ability could show his scholarship was by declaring that a certain passage in this or that great writer was simply a false statement or a sheer invention.

And the chairman, Professor Phillimore, afterwards added that we were recovering painfully, but he would not say slowly—indeed rather rapidly—from an age which suffered from a positive mania for incredulity, when they had only to go about and find something to disbelieve, and they passed for men of science at once. The conclusions of archaeology were the conclusions of common sense. Just where pedantry in one line or another had deviated from common sense, just there archaeology had come to the rescue and put us straight again. Archaeology had now proved by positive demonstration what common sense had set out by believing—that *on the whole the ancient historian was probably to be trusted*; anyhow that the safe starting point was the credibility of history and the veracity of historians until the contrary had been proved.

The above is refreshing after a recent experience of reading the views of a professor on the dimensions of ancient Babylon, in which he sweeps aside all the unanimous testimony of classical historians and even that of modern archaeologists, and bases his theories solely on the results of some recent superficial diggings. It is refreshing after reading the school books with their stupid sneers and ludicrous pedantry, printed above their own footnotes announcing recent confirmations of ancient history such as those at Troy and at Knossos.

But it is not altogether a case of historian against archaeologist; archaeologists themselves have their weaknesses, nor are all historians tarred with the same brush. The case is one of freedom of the mind against mental subjection, whether in archaeologists or historians.

Conceit brings its own punishment by shutting up the mind against the entrance of breezy truths and causing the patient to believe what is unbelievable and disbelieve what is true.

The same lecturer also said that the chief value and attraction of classical studies was that they opened the minds of the ancients to us and got us out of our groove; but that pedants had to some extent discredited classics by making the study too verbal and pedantic. In the same way Shakespeare's works studied by one with no knowledge of the English life of those times, and with the aid of dry



Lomaland Photo. and Engraving Dept.

## REMAINS OF THE TEMPLE OF PALLAS-MINERVA, ROME

Showing how the ancient building has been built around, and included in modern dwellings

notes only, would be a dreary and profitless study.

Then let us study the Greek and Latin classics, but not confine ourselves to them. Why not study the literature of ancient Egypt and India—just to enlarge our minds by getting into another sphere? Why not drop Christian theology for a while and study Mithraism or Buddhism—just to get a side-light.

The rehabilitation of the ancients is one of the things which H. P. Blavatsky said would occur in this century.

STUDENT

## Proof of Man's Antiquity

ONE of the best proofs of the great antiquity of Man upon the earth, and of the fact that he has not been subject to any scheme of gradual "evolution" *within recent times* in the manner alleged by some anthropologists, is the circumstance that no change has taken place in him since the earliest ages wherein we find any trace of him. As a newspaper says:

"While there may be more or less change or variation, men are of practically the same stature and the same size of brain today as they were before the dawn of history. In prehistoric ages the size of the human brain increased enormously."

This last remark is of course conjecture, made to fit the hypothesis, as is also the further remark that "the increased bulk of brain ceased in early palaeo-

lithic times." It simply means that as man has not developed during times that are accessible, he must have done all the alleged developing before; and this developing has to be crowded into a short period on account of other geological necessities connected with the time-limits of the anthropoid apes. Thus anthropologists are slow to give up their theories, yielding only inch by inch in face of the facts. But Man was the contemporary of the very apes from which he is supposed to be descended, and of even earlier mammals. For his line of evolution is very different from that supposed by these anthropologists. The anthropoid apes do not form a link in the chain. The history of Man's origin as a physical being, of his spiritual heredity as a spiritual being, of the when and where of the union between the spiritual and the corporeal, are among the greatest mysteries of esoteric science; hints of which have, however, been given by H. P. Blavatsky and alluded to in these pages. It is enough to say here that Man, as a physical being, is very much older than the anthropologists will yet admit. There enter into Man's nature several distinct elements, of which the human animal is only one. Each of these has to be studied. Even those who talking of the "Descent of Man" see a twofold derivation, spiritual and material, do not take a complete view; for there is also an intermediate line of descent—the *Mānasic*. The efforts of science to unravel this complicated problem by original research are natural enough when we consider the necessity for a reaction against dogmatism; but they resemble the efforts

of a student who should undertake to build up anew by his own unaided efforts—say, the calculi in mathematics, or the system of astronomy. The idea that the world has never progressed so far in knowledge as it has at the present epoch will soon be generally regarded as untenable; and it will be understood that some ancient races possessed a really comprehensive knowledge of the history of mankind compared with which ours is small. STUDENT

## Ancient British Barrow

WINKLEBURY Camp, near Basingstoke, England, which has recently been sold, has, says the *Pall Mall Gazette*, a history as ancient as, if not indeed older than, Stonehenge. It was in existence at the Roman invasion and was occupied by them, but its origin "probably dates back to 1800 B.C." It must therefore, it is said, have been a camp of the ancient Britons. The termination "bury" means a barrow. One of the tumuli has been partially explored and has of course revealed the usual dust-heap remains which villagers and campers, of whatever age, always leave behind them, and which scientists examine in the hope of learning something about the builders of the original monuments. The remains were hailed to a museum, and the teeth and horns pronounced to be those of *Bos longifrons* or Celtic shorthorn (*sic*), belonging to the "later Neolithic period." T.

# ✻ The Trend of Twentieth Century Science ✻

## The Two Earths

THE earths of the geologists and the physicists seem to be two different beings.

The former require that beneath the crust shall be an intensely hot fluid, steadily radiating its heat and contracting. The contraction results in fractures and movements of the crust, constituting earthquakes; in extrusion of some of the contained fluid, constituting volcanos; and in the elevation and subsidence of mountain ranges and continents.

But the latter regard the planet as a solid, probably iron below the thin crust, and with the rigidity of steel or glass; nor need the iron core be hot, for the amount of radium in the crust will suffice to explain the heat of mine shafts.

The rigidity follows from the existence of tides. "If the whole of the earth were in a liquid state no tides would be observed, for the full extent of the surface exposed to attraction would rise and fall together." If the interior were merely viscous "the tides would exist, but would be much less pronounced than if the earth's interior were rigid." But the tides have their full value. "Hence Lord Kelvin concluded that the earth 'must be more rigid than steel, but, perhaps, not quite so rigid as glass.'" (J. J. Stewart, in *Knowledge*)

Earthquake waves travel in two sets. One travels straight through the core, the other curves round through the crust. The former, with a straight path, are the quicker. From the difference in rates the density of the core and the thickness of the crust can be calculated. The calculation gives about forty miles for the latter.

Some experiments on the force of gravity also show that whereas this varies according to the varying density in different places of the crust, the variations cease at a point about corresponding to the assumed thickness. Below that there is uniformity of density—often confused, by the way, with uniformity of structure.

The density of the earth as a whole is compatible with its being an iron planet of high density covered with a rocky film of low density.

This structureless iron earth must now explain how it generates its volcanos, its rises and falls of continents and mountains, and its ever varying magnetic and electric currents. The assumed structurelessness may presently look a little doubtful. STUDENT

## More Geological Difficulties

THE newly published investigations of Mr. Pearson, showing that some raised beach lines can be accounted for—and only accounted for—by the periodic flow of water from pole to pole in a cycle of about 20,000 years seem likely to excite one of the equally periodic flows of geological opinion. For, so far as these beaches are concerned, rises and falls of the crust are not required. The swing of opinion will be towards the contention that the crust does

not move at all throughout geological time.

The current, or Huttonian theory of mountain ranges rests on a belief in a contracting—because cooling—earth. As the contraction goes on, the crust slowly or suddenly "ruckles up" like the skin of a dried apple. The ruckles are mountain ranges. The theory is perhaps extended to the appearance of continents.

But supposing it satisfactory, it would not account for the disappearance of mountains and continents. One school of geologists are accordingly constrained to deny the disappearance of the latter, and are in some straits about the disappearance of the former. They may or may not be relieved by the Pearsonian theory, which requires no crust movements at all and even spurns them.

The contraction theory, at any rate, will doubtless go. One geologist finds that a cooling extending over some millions of years from a temperature of 7000° F., would produce ridges of no greater height than 6 or 7 feet! Lord Kelvin was also opposed to the contraction theory. Major Dutton says of it: "It is quantitatively insufficient and qualitatively inapplicable. It is an explanation which explains nothing which we want to explain." Mr. Pearson himself says that "crustal movements"—due to contraction—"sufficient to explain mountains of the slightest elevation, in any geologic age whatever, are impossible physically, and must be entirely repudiated by the geometers," by which he must surely mean geologists.

But the evidences of various kinds for the elevation and subsidence both of mountain ranges and continents will not indefinitely consent to be silenced by any wave of fashionable opinion. A contracting crust will not suffice for the subsidence of the former, nor for emergence or subsidence of the latter. We are evidently awaiting the discovery of new laws of earth life. STUDENT

## Problems in Biology

BIOLOGISTS seem to be facing a considerable difficulty. On the one hand it is certain that variations of a species continually selected by man and bred from, in order to produce and accentuate special qualities that he wants, disappear soon after he takes his hand away. The racehorse would not preserve his speed nor the brewer's dray horse his strength. Left to themselves both would gradually re-assume the average type.

But the variations among plants, produced by such workers as Burbank, are permanent. These men select the sort that has varied in the direction they want, and keep on doing so until they have all that they want. And once attained they say that there is no tendency to reversion.

Really however, the methods are entirely different; and the method of the plant workers could not be applied in the animal kingdom except at any rate on its lowest levels.

The plant worker cross-pollinates species removed by some considerable distance from

each other. The result is a sort of shock to the conservative *status quo*. It forgets its fixed traditions of form and the offspring are not so much variations of the old species as entirely new ones, relatively permanent as species always are. These, de Vries calls *mutations* to mark their distinction of origin. He seems to hold that new species never arise by the currently accepted method—the slow departure, generation after generation, by imperceptible degrees, from the old type until at last a new one is reached; but always by definite small or large jumps never receded from. The cross pollination method merely makes these jumps very large.

But this account is not a full solution of the difficulty. Certain of the Burbank products are fusions of desirable qualities. A good quality possessed by an otherwise poor species of wheat, for example, is, by cross-breeding, added to an otherwise good wheat which lacks that particular quality. According to the law of Mendel, thus blended qualities tend to sort themselves out again in subsequent generations. According to Burbank and such workers they do not. Further work is required to adjust the difficulty. C.

## Man and Guinea-Pig

AS has often been pointed out, the results of vivisectional experiments upon animals often led straight to mischief when they are applied to man.

Some French experimenters have recently been trying to determine the proper diet for tuberculosis. Should the patient have much or little nitrogen? Sixty guinea-pigs were accordingly injected with tubercle and then divided into three groups. To the ordinary diet of the first was added 9 grammes of butter; to that of the second 20 grammes of sugar; to that of the third 20 grammes of gluten—these three items representing equal heat-producing values. The last of the first group lived 40 days; of the second, 87 days; of the third 371 days. *Therefore* nitrogenous foods should enter largely into the diet of tuberculous man.

But this happens to be directly contrary to the carefully worked out experience of a special hospital in New York. It was found there that an accentuatedly nitrogenous diet, even corrected by the steady use of an eliminative—castor oil—often produced disastrous result. The excess nitrogen was actively poisonous and even led to death from varieties of rheumatism and gout. A low nitrogen diet with fresh vegetable juice and a special combination of various fats, was finally found to yield the best result. Who but a vivisectionist would have ever supposed that a dietetic experiment carried out on guinea pigs could teach us about the proper diet for consumptive man? One a vegetarian since its first appearance, the other a mixed eater for ages (in the West); one artificially inoculated with a disease otherwise unknown to it, the other the victim of the commonest of the chronic maladies of civilized life! STUDENT

## Nature

## Studies

## Forestry Notes

**T**HE Loquillo Forest is about 66,000 acres, situated in the northeastern part of PUERTO RICO. A Forest Service commissioner has gone from New York to outline a plan for its management. It was created a national forest in 1903, but provisions were not made for its administration. It will be put under the jurisdiction of the Department of Agriculture, but with native rangers.

COLOMBIA has already outlined a forest policy and the ARGENTINE REPUBLIC has taken up the discussion of how to manage its own rich hardwood areas. Most of the South American States have large areas of forested land, but they have not been much used for lumber. Since, however, wasteful exploitation is now beginning, the people are waking up to the necessity for protection. An article in *La Nacion*, translated by the *Buenos Aires Herald*, says:

It is not only in the Province of Buenos Aires that the ancient tree plantations are being destroyed; the evil has spread to the remotest inhabited corners of the Republic. In a recent journey to and through the Provinces of the interior, I have found on every hand the effects of the savagely reckless felling of timber and the censurable carelessness of the authorities who allow it. The destruction is general, the finest specimens of our indigenous trees have been ruthlessly sacrificed; not only those of spontaneous growth but also those planted by our ancestors on behalf of their posterity. . . .

In La Rioja this senseless war against nature has laid low large plantations of magnificent and highly productive orange trees, the fruit of which is vastly superior to the importation from Paraguay here consumed. Had these trees been properly cultivated, the Province would now possess a source of wealth which would have spared it the shame of going a-begging from the National Budget.

In Mendoza the olive trees, cultivated as far back as two hundred years ago by the Jesuits, have completely disappeared. There, however, . . . are men . . . who are busied with plantations that promise to make good the loss. In San Juan the felling has been stupidly prodigal, with the result that not even half of the plantations remain which thirty years ago tempered its torrid climate and beautified its valleys.

In Santiago del Estero, Salta, Catamarca, and Jujuy, there are signs of the same barbaric destruction which, unless it is arrested, will soon leave those provinces as bare as a maize field that has been ravaged by the locusts.

As for Tucuman, the Tucuman of poetic legends mentioned by Avellaneda, it is today almost unrecogniz-



Lomaland Photo. and Engraving Dept.

WILBERFORCE'S OAK, BROMLEY, KENT, ENGLAND  
Where Wilberforce planned the Anti-Slavery Bill

able. It would no longer be true to repeat his words where he says: "The orange and lemon tree which produce in rich abundance flowers and fruit, perfuming the ambient air, feeding the inhabitants and affording them a house and a home, are most beloved by them as the emblem of the felicitous union of the useful and the beautiful." No; even the famous and magnificent orange trees of the city plaza have disappeared to make way for more pretentious plants that unfit for the climate and inappropriate for the spot, cut the feeble and sorry figure of weazened and sapless consumptives.

The enormous lumber resources of the Ar-

gentine are practically untouched, and now is the time to save them by wise Government action.

In "Nature Studies," in No. 18 of this volume there was a note on the saving of the LANDES in SOUTHERN FRANCE by afforestation, with a picture of the dunes and pine trees. The Consul there reports to Washington glowing accounts of what this work has done for the region. Before 1803 the Department of the Landes, with an area of over 2,250,000 acres, was little more than dunes and pestilential marshes; but now it is one of the richest and healthiest areas in France. All this has been done by the planting of pines, which have not only banished the marshes and dunes, but furnish timber, charcoal, turpentine, rosin, vinegar, and many other things. The climate has become mild and balmy, and the clay subsoil, pierced by the roots, now thoroughly drains the land. STUDENT

## Siberian Wood for Australia

**T**HE increasing difficulty of getting wood is illustrated by the fact that an Australian corporation has received a concession from the Russian Government to take out thirty million feet of timber a year from a forest in Siberia 900 miles from Vladivostock. It is to be delivered in Melbourne, nearly 8000 miles away.

Thus the more inaccessible forests of the world are now being drawn upon. The entire year's cut will have to be shipped in July, August, September, and October, because in other months the ports are ice-bound. There is no duty on unmanufactured wood in Australia, but the duty on lumber is nearly \$5.00 a thousand board feet.

One wonders what the future archaeologist will infer about the human races of our times when he finds Siberian wood in Australia. H.

## A Sinking Lake

**L**AKE Tahoe in the Sierras, on the borders of California and Nevada, near Reno, Nevada, has recently been falling rapidly. The water dropped six feet in four weeks. Two years ago the water rose so rapidly that the surrounding towns were threatened. The lake is very deep, and may be situated in an extinct volcano. There is a legend among the Washoe Indians that the waters were once hurled out of the lake by subterranean forces and overwhelmed the inhabitants of towns in the valley which lies to the eastward. T.



Lomaland Photo. and Engraving Dept.

RIVER SCENE ON THE YSEL, NEAR STEEG, PROVINCE OF GELDERLAND, HOLLAND



## Students'



## Path

## LIFE

Frances A. Kemble

**A** SACRED burden is this life ye bear.  
Look on it, lift it, bear it solemnly;  
Stand up and walk beneath it steadfastly;  
Fail not for sorrow, falter not for sin;  
But onward, upward, till the goal ye win.

*The Power of Right*

**W**E are not usually accustomed to look on the virtues as *forces*. And yet, as Theosophy teaches, they *are* so, and very powerful ones, the weapons of warfare with which we must maintain the great battle, and shall finally obtain victory. To the student of Theosophy life is not purposeless, but part of a great plan leading to final perfection for man, and with a constant trend upward for the whole of creation. During the period of man's probation, so to say, there is a constant conflict raging between the forces of good and evil for supremacy. Within man's own nature lie the keys which unlock for him the pent up forces of either side, and are embodied in his *attitude of mind*, with the inevitable result as shown in his *line of action*.

To be a successful combatant in the "Battle of the Ages," we need to keep our weapons bright and keen, and fight in strict accordance with the rules of the game, for as truly said by a great Teacher, it is warfare in which "no quarter is given, or taken," it is a "fight to the death," or shall we say rather, the life, *true life*. In Theosophy it shows that we have a place of great privilege and responsibility, so much of weal or woe depending on our action, and at the same time such perfect justice reigns that both responsibility and privilege are tempered by the degree of our knowledge, and the more a man knows, the more binding upon him is the practical exercise of the virtues.

In Theosophy, too, Humanity is considered as a *whole*. All the units are parts, as individuals, of the World Soul, and thus united in a spiritual life, so that Brotherhood is an *actual fact*, even if we act contrary to it and as if it were not. Moral law is inherent in Spiritual Nature, for justice rules; could a world maintain its balance otherwise?

Right is right, and wrong is wrong, the world over, even though they be relative terms governed by the degree of our intelligence. "To whom much is given from him much is expected." We have the parable of the talents as example. Now Theosophy brings a great hope to us in the knowledge that *right* has a power, a great force with it, an irresistible force for progress. It belongs to the side of our immortal nature, it is an activity of the soul, and behind it lie the vast stores of wisdom. When we make a stand for right we ally ourselves with the most powerful forces in nature; we link arms with all the heroes of the past, the patriots, seers, and Saviors,

and draw nearer to the true life. Theosophy teaches us that when one makes a stand for right, we *never stand alone*, it is a step nearer to a conscious knowledge of our divinity. It is the prerogative of divinity to dare to do right in the face of any odds, and wrong can make no headway against it.

We fail to stand because we fear. We say we shall lose our possessions, our friends, our life. Do we then place these things as more precious to us than our honor, our moral worth—our mortal life more valuable than immortality? We do when we back down before wrong; and who can count the price we have paid in the loss of the knowledge of Reincarnation!

We cannot grasp the real significance of "The Power of Right" when we take one miserable little section of our life to be the whole. No, the one earth-life is out of count in any rational philosophy of life, religious or otherwise; and that is what many thousands are now discovering to whom Theosophy comes as the enlightener. There is *no break in the continuity of effort*. Do we die at our post, we have but lost a body, and in a new form we take up our march towards perfection, helped or hindered by the character we ourselves have made by standing, or failing to stand, for the right. Right action lifts us above the troubles we suffer through vacillation, fear, doubt, or other weaknesses, and it steadily brings us into the place of helpers, instead of helpless.

We have much to thank H. P. Blavatsky and William Q. Judge for, not the least for bringing this glorious truth of the power of right before us, through the splendid foundation work of their unselfish heroic lives now made so manifest by the work of their successor Katherine Tingley. Soon, surely very soon, the waiting world will see, through Theosophy practically applied, the power of right. Truth is mighty and will prevail! E. I. W.

*The Quest*

**T**HE soul's long journey towards the goal, the ideal, has, since time immemorial, been symbolized as the going forth of a knight in search of that treasure most precious of all things on earth. To us the legend best known is that of the Quest of the Knights of the Round Table for the Holy Grail, the sacred Cup which was of itself but a symbol of the Christos, the Pure Light, the Jewel in the Lotus, the real "I." But the tendency has been to forget that all these legends of the Quest are but pictures which symbolize and mirror the *inner* search and travail, the inner conquest and achievement. King Arthur may or may not have existed. To the true student that matters not for he stands as type and picture of a Great Teacher—of whom the world has known many—sending forth his students, who were Knights and Warriors, on this Quest for the Holy Grail, the sacred chalice which none but the pure in heart could ever hope to find.

Little by little, we, as a race, are emerging from the dark age of literal interpretation of these great truths and are entering Sunlight by which we can read them with the eyes of the spirit. We are at last beginning to realize that the Quest is not an outer journey but an inner pilgrimage and battle. Not

less real are the foes we meet because they are unseen. They are more real, more terrible; but more real and more infinite than all physical warrior strength is the Soul-strength with which we may conquer them if we will. And what is the goal, the height upon which we may rest, the reward the Sacred Cup? Truly to find it is to find the Self; to conquer the foes that hedge in the path on either side is to unbar the Golden Portals which remain forever closed to the knocking of the hypocrite, the demands of the selfish, the petitions of the cowardly and the weak. The purity without which the real Quest will forever end in failure, is not that of the passive saint but of the active aggressive Spiritual Warrior. The Quest leads through dark ways and the valley which lies in shadow, but always may be seen the glowing Grail by those who look up, and upon the mountain whose summits enshrine the Chalice there shines the Eternal Sun. G. K.

*The Earth, Man's Home*

**T**HE older we know the world to be, the more clearly we see it as the home of man, owing its existence to his necessity, serving him as a sphere in which he may deepen his consciousness; the deeper our interest in it, the more intense our desire to know about it. When H. P. Blavatsky came and in her writings brought before the world the teachings of the development of Man and the Earth, telling the long ages through which both have passed, she gave the spur to all kinds of broader-minded archaeological investigations.

The civilization of the 19th century was already making of the surface of the globe a net-work of man-made lines of communication, telegraphs, steamships, railways, along which move a constant stream of people or of words linking the world of men. H. P. Blavatsky stirred up interest in all that linked men not only in this age but to other ages; and the outlook is that we shall come to more and more intimate knowledge, from outward witnesses, of what we were doing when we as souls inhabited races of past times.

## STUDENT

THE necessity for this state after death (*viz.* Devachan) is one of the necessities of evolution growing out of the nature of mind and soul. The very nature of *Manas* requires a devachanic state as soon as the body is lost, and it is simply the effect of loosening the bonds placed upon the mind by its physical and astral encasement. In life we can but to a fractional extent act out the thoughts we have each moment; and still less can we exhaust the psychic energies engendered by each day's aspirations and dreams. The energy thus engendered is not lost or annihilated, but is stored in *Manas*; but the body, brain, and astral body permit no full development of the force. Hence, held latent till death, it bursts then from the weakened bonds and plunges *Manas*, the thinker, into the expansion, use, and development of the thought-force set up in life. The impossibility of escaping this necessary state lies in man's ignorance of his own powers and faculties. . . . But while ignorance is the cause for going into this state the whole process is remedial, restful and beneficial.—William Q. Judge

## PROGRESS

INSECT and reptile, fish and bird and beast,  
 Cast their worn robes aside, fresh robes to don;  
 Tree, flower, and moss, put new year's raiments on;  
 Each natural type, the greatest as the least,  
 Renews its vesture when its use hath ceased.  
 How should men's spirit keep in unison  
 With the world's law of outgrowth, save it won  
 New robes and ampler as its girth increased?  
 Quit shrunken creed, and dwarfed philosophy!  
 Let gently die an art's decaying fire!  
 Work on the ancient lines, but yet be free  
 To leave and frame anew, if God inspire!  
 The planets change their surface as they roll:  
 The force that binds the spheres must bind the soul.

---Henry G. Hewlett

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** Is Theosophy a new religion?

**Answer** No; it is not a religion at all.  
 It is Religion, and older than  
 any of the religions.

**QUESTION.** But even savages have a religion of some sort. How can Theosophy be older than the oldest savage religion?

**ANSWER.** You evidently hold the usual view — that mankind has gradually ascended from primeval savagery to Twentieth century civilization.

**QUESTION.** Is not that the universal opinion?

**ANSWER.** It is not the opinion of Sir William Ramsay, for instance, who, in a recent *Nineteenth Century* article, expresses his concurrence with the practically universal belief of the ancient world that mankind is in a state of *decadence* from a long by-gone Golden Age.

**QUESTION.** Do you imply that Theosophy was the religion of this Golden Age?

**ANSWER.** Yes, Theosophy was taught to the people of the Golden Age. But the mind of humanity was then so different from what it is now that the mode of thinking of that age would hardly be comprehensible to us. But the same basic truths have ever been held and taught.

**QUESTION.** But if there was once a Golden Age of peace, and, presumably, civilization of some sort, why did it disappear in that utter barbarism from which we know our own civilization to have slowly arisen?

**ANSWER.** Do we know it? Do we not rather know that civilization has preceded civilization as far back as history goes? And do not the ruins scattered everywhere, of which history can tell us little or nothing, and to whose number research continually adds, suggest that the line of civilizations may be of unimaginable length into the past? When there was savagery in one place there was civilization in another, just as now.

**QUESTION.** But to return to Theosophy. Do you mean that it is as old as this suggested line of civilizations reaching in unbroken sequence back to the legendary Golden Age?

**ANSWER.** Yes and older, since some of it was taught to the first of them.

**QUESTION.** I notice that you say the word "some." Why not all?

**ANSWER.** The word Theosophy means Divine or complete Wisdom and Knowledge, and it would obviously require a perfectly or divinely developed mind to comprehend it all.

**QUESTION.** But are there men of such minds?

**ANSWER.** According to the teaching of Theosophy itself, there are. But the word "man," as we use it, almost ceases to be applicable to that height of evolution. Evolution — still according to Theosophy — was at work on planetary systems preceding ours, and such men were the flower of one of these earlier periods. It is and was, directly or indirectly, from them that our humanity receives and received Theosophy. Every civilization has had its teaching.

**QUESTION.** Do you mean that Theosophy, as you have it in your books, was taught by these men or by their pupils to, say, the prehistoric Mexicans, the Aztecs, the Sumerians, the Egyptians, the Persians, the Hindûs, the Etruscans, and the rest?

**ANSWER.** Aspects or facets of Theosophy were taught in all the civilizations you have named as well as to their predecessors. We say that at no period in history has Theosophy been silent. It has spoken through all the great religions of the world, each of them adapted to a special time and people.

**QUESTION.** You mean that all these religions and great religious philosophies, Buddhism, Mazdeanism, Mithraism, Christianity, Taoism and the rest, were what you call aspects or facets of Theosophy?

**ANSWER.** In their pure and primitive forms, as they came from their Teachers, yes.

**QUESTION.** But the religions are radically different; how can they be parts of one whole?

**ANSWER.** If you will think over what is known of them, you will find that they are not radically different. Some are obviously nearly identical under differing terminology. Some contain more, some less philosophy, the people being taught more or less of the whole truth according to their intellectual and spiritual status. You would not say that a lecturer on chemistry was teaching two incompatible chemistries if to one of his classes he spoke of "elements" and confined himself to the ordinary test-tube reactions; and to another and older group of pupils explained that the "elements" were compounds and demonstrated their transmutation one into another and their synthesis from electrons. As there are degrees in each science, according to the advancement of the students; as also, whilst there are many sciences, they are all branches of the one science of nature in her totality: so with the total of spiritual Truth, Theosophy. One Teacher selected one portion of it, another another — or a more elementary portion or degree of the same, adapting the teaching to the age and people to whom they came. Study the religions in this light and you will quickly find the thread of Theosophy.

**QUESTION.** Would it be possible to give any sort of idea of Theosophy in one or two sentences?

**ANSWER.** It might perhaps be called the complete science of the Law of Evolution. It teaches that the purpose of the visible universe is to be the home and school of life, or of lives innumerable: every such life or soul, from that of the atom upward, evolving from

the physical or merely sentient, to the mental and intellectual; from the intellectual or human to the spiritual — the spiritual including heights of understanding and bliss of which we, who are just re-entering it from the intellectual, can form no conception. That which is below the human becomes, through the ages, the human; the human gradually transcends itself into the Divine. STUDENT

**Question** According to Theosophy how would you designate that in our complex human nature which feels hunger, thirst, pain, passion, and emotion, and at another time functions through the mind and on the plane of thought?

**Answer** William Q. Judge gave the following reply to a similar question and we cannot do better than reproduce it here.

"Read the chapter of the *Bhagavad Gîtâ* which treats of Kshetra and Kshetrajña, or the Knower and the Known, as also those which describe the three qualities, their action and function. Your question deals with consciousness, and no one has yet been able to furnish its definition. The Self, who is made up of *Manas-Buddhi-Âtman*, three in one, is the knower and the perceiver. If there were no Self present, all that you have described would be merely motions in *Prâna* or the movement of the three qualities, for it is the Self who enables us to give names, derived from sensation, to these effects. And any name given to the Self, in any language, will be but the attempt of the man to name that which is nameless. In your own remarks under the question you have skipped from one subject to another, for you began with what relates to the perception of the knower while dwelling in the body, and ended with the essential nature of the monad, an entirely different matter. This confusion of topics will only create confusion in your own mind. There is no benefit from increasing words on the self-perceptive cognition, for all that you can say of it is that you possess the *I am I* consciousness. Hence all that you have said can be resolved by the statement that the consciousness functions in many different planes of experience, and in each one uses the means or instruments appropriate thereto. And in order to so pass from one plane to another, holding intelligence in each, the presence of *Manas* is necessary as one of the integral parts or powers of the Self, for without *Manas* we are only of the brute or lower kingdoms. For one moment consider the brutes who, moving and dwelling in the mental plane with man, know nothing of our mânasic sensations. It is because *Manas* is dormant in them; but in you it has begun to awake, thus enabling you as man to note the effects upon yourself of the motions of the qualities of nature."

STUDENT

THIS perishable body is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows it, the Kshetrajña. Know also that I am the knower in every mortal body, O son of Bhârata; that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom.—*Gîtâ*

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## Higher Ideas of God and of Man

A UNITARIAN clergyman is reported to have recently spoken as follows: Our modern science has changed and elevated the idea of God held by intelligent minds. He is no longer a being with bodily form, located in some material heaven up in the sky, from which he has come down on occasion to interfere. In enlarging the universe from one small world to unnumbered millions, and its age from 6000 years to uncounted ages, science has "lifted God up really into infinity and eternity."

Evolution has done away with the crude idea of a mechanic-creator, outside of all things. Instead we have the idea of a God immanent in Nature, the energy, the life, at the heart of it all.

Evolutionary science says, "An Infinite and Eternal Energy from which all things proceed"; religion says, "God." Put the two together, and we have Nature as God's visible manifestation—His garment, so to speak, or, better, His body—Himself being the Soul of all, the Power that energizes all, the Intelligence that shines through all, the Will that directs all.

These admissions of course undermine the whole basis of Christianity as an exclusive and specially authoritative religion, and put other religions on a par with it at least. With such a belief as to the Deity, what becomes of Jesus? Can an infinite and eternal Energy have a son and send him to earth to die for humanity? Jesus becomes thus a great Teacher, a holy man, a conception infinitely nobler than the former; and there have been many such, according to Theosophy.

It behooves these broad-minded Unitarians to follow up the consequences of their bold and in many ways noble proposition, and see what corollaries are deducible from it. One such corollary is the idea of Man as the highest manifestation of the Deity—on earth. For Man, besides possessing the divine gifts which he shares in common with the rest of Nature, also has the divine quality of reflective self-consciousness; so that he is not only Divine but able to contemplate his Divinity. This conception of Man involves new ideals of duty and destiny.

It is necessary to guard against what is sometimes misnamed pantheism—*per se* a highly elevating and philosophical conception

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed: it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

—for the current notion of that belief is *really a degraded conception* of pantheism; that is, the idea that Deity is *merely* the soul of Nature and that his attributes are chiefly such as science attributes to Nature: abundant life, and an apparently ruthless and indiscriminating law. This notion is sometimes conveyed by modern science.

There is also an inner Nature which represents a higher manifestation of the eternal Deity—the highest we can reach. Outer Nature is but the outer manifestation of this. This inner Nature we can find in the depths of our own Being; it is that whose law is Righteousness and Compassion, freedom from personality and desire. It is the part of Man to show forth this *inner Nature*.

Let us study the world's scriptures, and there we shall find plenty of description of the nature of Deity in so far as it is *revealed in the man* who aspires to perfection. Deity is impersonal, and Man has to seek a center in himself which is superior to the personality and not subject to the continual pullings and pushings of desire. He has to find a Life which transcends death and birth, for the life which is born and dies is his lower nature and not his Divine Nature.

In short, if modern progress has elevated the idea of God from that of a fetish, has it not also elevated the idea of Man from that of a mere creature to that of an independent Will? Must not Man now use his intelligence and will in the endeavor to be something more than he was before? Should he not try to realize the Divine possibilities of his nature and to rise above the limitations hitherto imposed on him by his false beliefs? Need Man continue to be a slave to his own weaknesses and doubts, while clamoring for a so-called freedom that is neither pleasant nor profitable to him; or can he now win his way to a truer freedom such as no circumstances can take away—the freedom of his mind and heart and will from vain desires and profitless pursuits that enchain the soul within?

Aye, let these broad Christians preach a new idea of Man and conduct—one that shall be worthy of their idea of God. For Man is the one center of all our duties. As long as we speculate on the nature of God, we are apt to separate God from Man, thus reducing Man. Man must act from his own center, not from an extraneous power acting on him or through him.

STUDENT

## What is True Science?

PERHAPS the most common form of in-differentism towards the meaning of life as interpreted in the faiths of mankind is that these are matters of sentiment only, or of expediency; and whether among savage or civilized peoples are useful mainly as means for preserving the social order. Hence we pay our clerics to run the ethical machine for us, so that we can send our families to church Sundays and occasionally go ourselves, leaving the rest of the time available for attending to more practical affairs. And although this view has been known as a transparent fallacy by the seers, poets and great teachers of all ages, our modern priests, who are now in scientific garb, have not hit upon the key to unmask it. They do not know that there is an old treatise upon dynamics, nature forces, one page of which contains more pure and applied science than all our modern treatises combined! Emerson, Whitman and others were inspired by its poetry, its philosophy, its grandeur; yet it is not so clear that they discerned its science, for this does not lie upon its surface. The basic truth is so profound, withal so simple, that it eludes the mind not deeply concentrated thereon. It is, that back of the visible and *invisible* worlds of form lie the *formless* worlds from which the former emanate, these formless worlds having a vivid intensity of consciousness transcending anything we can imagine. Conversely, just as consciousness becomes immersed in form (and sensation, the conscious accompaniment of form) by just so much is the vividness of consciousness obscured. It is in the formless worlds that the creative powers of the soul abide. Hence if we wish to get back to realities, we must break from the habit of identifying ourselves with our personal sensations and desires; take a broader view of life; recognize the soul-brotherhood concealed within these outwardly separate-seeming beings; and *act* as all the Great Teachers have indicated.

STUDENT



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

### Violin Solo by Tiny Lad A Feature Preceding Program at Isis, Extracts From Theosophical Teachings Are Read

A LARGE and appreciative audience greeted the performance given by the Râja Yoga boys and youths at the Isis Theater last night. The program included ten numbers and the manner in which they were rendered elicited unstinted applause. The stage was most elegantly decorated with cut flowers and ferns forming a beautiful setting for the performers.

The first number was a prelude to *L'Arlésienne*, by Bizet, which was cleverly rendered by the Râja Yoga orchestra. The orchestra evidences the thorough and systematic training and practice that is exacted by its leader and plays in perfect harmony.

A clarinet solo, *Spring's Awakening* by Bach, performed by Iverson Harris, Jr., was appreciated.

By far the star feature of the evening was the violin solos rendered by Master Geoffrey Barborka, a tiny lad, surely not a day over 7 years of age. His perfect rendition of *First Air Varié* called forth vociferous applause. With remarkable self-possession the young virtuoso responded with an equally beautiful selection which he played with the skill and touch of a master.

An address on "History," by Wilbur Hiney, dwelt on the similarity of the adolescence in youth and in nations. Both learned the lessons needed to perfect character through early struggles.

The musical gem of the evening was *Satz*, by Schubert, played by the Râja Yoga string quartet, which evolved the most exquisite melody from the selection, equal to the performance of the most cultured professional players.

A solo on the 'cello by Montague Machell was received with much appreciative applause. The youth later addressed the house on the topic of "Râja Yoga," explaining its purpose and the scope of its work, pointing out the benefits derived by the children fortunate enough to receive their training under its auspices. "Teach a man that he is a soul and give him a chance," was the precept of Mrs. Katherine Tingley around which the theme of his address was woven.

Hubert Dunn rendered a violin solo, *Sérénade Mélancolique*, by Tchaikowsky, with particularly fine effect. Last, but not least, was the *Wedding March*, composed by Rex Dunn, leader of the orchestra, which held the audience entranced to its close. Before opening the musical program the members of the orchestra read in turn brief extracts and precepts from the teachings of H. P. Blavatsky, William Q. Judge and Katherine Tingley on the subject of Theosophy. — San Diego Union

### Learned Twaddle About Psycho-Physiology

AS people in modern times recognize in general no true Science to instruct us about our own nature, that field of inquiry has been left to materialistic science; a school that regards the criteria of the physical senses as the starting-point of knowledge and considers the more real existences, such as thought and feeling, as secondary thereto. The result is seen in the tendency towards creating a materialistic or animalistic philosophy of life, in which the physical body of man plays the chief part, ignoring the higher nature.

Fortunately, however, the damaging effect of such a materialistic propaganda is considerably lessened by the pedantic manner in which some scientists go about their investigations. When they undertake to discourse upon emotions and thoughts, they use the very same dry method as is appropriate to a study of fossils or bones; and this gives to their lucubrations that air of solemn trifling which makes the ordinary person so good-humoredly scornful.

To prove that this is no exaggeration, at least in some cases, the following is quoted. Says a current review:

Much attention has recently been given to the physiological phenomena of emotion. These, which used to be considered merely as accompanying the grief, fear, joy, or whatever the emotion might be, are now widely regarded as a part of the emotion itself.

Thus tears are not, as was formerly thought, merely an accompaniment of grief, but are actually a part of grief itself. Scientists are not concerned with metaphysics, but it might be better if they were; they might then be more comprehensible! The review then quotes a Paris paper to the effect that—

Every vivid emotion manifests itself outwardly in the physiognomy or attitude.

One seems to have known this before; but, to continue:

William James says that objects of anger, love, fear, etc., not only impel man to outward acts, but provoke characteristic alterations of posture and face, affecting in various specific ways, the respiration, circulation, and other organic functions.

William James is coming along—slowly! The choice of words reminds one of that ancient poem:

This is the domiciliary edifice erected by John.  
This is the partially fermented grain that reposed  
in the domiciliary edifice, etc.

In ordinary language, "The House that Jack built." To continue:

When the external acts are inhibited, these latter expressions of emotion persist; we read anger in the face, even if a blow has not been struck, and fear may show itself in the voice and the complexion, even when all other signs of it have been controlled.

But about tears. Grief, it seems, causes the vasomotors to contract, whereby blood is expressed from the small vessels and the various tissues and organs are exhausted of it; from this come pallor and collapse; the various secretions are diminished. But, if the secretions are diminished, how shall we account for the copious flood of tears which ensues? Answer: "It is the effect of the reaction that follows a state of vasomotor contraction."

When we weep, all the tears are furnished directly by the blood of the lacrimal artery, that is to say by the blood of the internal carotid itself. Thus an abstraction of water, and of albuminoid and chemical substances, at the immediate expense of the cerebral blood, takes place in the act of shedding tears. This loss of serum produces the

effect of a slight local loss of blood, dulling the centers to pain for some instants and bringing relief to the weeper. . . . Blessed are those who weep, whether they be sad or gay; for they are decongesting their brains!

The duality of the mind is, however, recognized; for we read that

In subjects plunged in the hypnotic sleep, the imposed attitude controls the thought. Make a hypnotized person kneel and clasp his hands, and he will recite a prayer. . . . In the hypnotic state there is disaggregation of the two psychisms; the inferior and automatic personality obeys the impulses suggested by the attitude, while the superior personality may resist. To a lesser degree in the normal state, the attitude acts on our thoughts, and an effort of the superior personality is necessary to resist it.

This of course merely amounts to saying that man has impulses and a power of self-restraint. The scientists have lent the matter an air of novelty by clothing it in the latest psycho-physiological language. What is most needed, however, is a physiology (so to say) of the "superior personality," the man that controls. As it is, undue importance is given to the inferior personality, because more is known about its physical mechanism. But there is also a science of the higher powers of man; and, if this were better known, it would be seen that all the psycho-physiological processes are subject to the higher control.

It is admitted that if the will be removed—say by hypnotism—the elemental forces that live in the cells will predominate and control action; even in the weak man this will and does happen. To some extent *all* ordinary people allow it to happen. But it need not happen. The enlightened will should control the mind and emotions, and the mind and emotions will then control the physiological processes. All this is clearly explained in Theosophical writings on the Seven Principles of Man.

The worst of these elementary theories is that they rush too hastily to conclusions and do not realize the extent of the subject they are dealing with. Thus they divide man into two parts—an inferior and a superior personality. But the matter is far more complex. To put it roughly—the physical body is controlled by the fluidic body; that again by the instinctual mind. Thus much happens in animals; but man has the intelligent mind also, which in its turn can control the instincts. And even the intelligent mind is itself inferior to the higher mind.

This is not the place to go into lengthy details on the teachings as to man's constitution; but they can all be found in the Manuals. It is important, however, to show that the pronouncements of these physiologists are really only rambling guesses, like a child's idea of the outer world, and likely to mislead anyone who should be influenced by them. Let those who desire something serious and worth thinking about read the Theosophical teachings on the subject. STUDENT

### 'Civilization'

A CHICAGO paper chants through half a broadside of a Sunday issue the present and coming splendors of that city. We read of its size, its manufactories, the annual bulk of beef that it ships, the skyscrapers that it possesses, the steel it produces, and so on, and so on. In fine "Chicago possesses a larger number of the 'greatest things on earth' than any other city in the world." The efforts of its founders "have resulted in the greatest material development the human race has ever witnessed in a similar length of time."

But the population! "The combined populations of Boston and St. Louis, two of the largest cities, are not equal to that of Chicago; add Cincinnati and Indianapolis and you have not got a Chicago; then, after adding Omaha and Denver, you still have to throw in Des Moines to make a Chicago."

The one thing the writer forgets to note is the *quality* of the population. But another writer in another part of the same paper makes up the deficiency. Perhaps the editor was sleepy when he let the two articles go into the same issue.

From this other writer we learn that:

"Forty per cent of Chicago children have defective vision from one cause or another. (If we add trachoma and other eye diseases, we get eighty per cent.)

"Sixteen per cent are suffering from hearing defects.

"Twenty per cent of all grammar grade pupils are suffering from some defects of nose, throat, or mouth.

"Fifteen to twenty per cent have defective bodily movements, attitudes, and postures.

"Forty per cent of the native children are nervous.

"Sixty-five per cent are below normal in height, weight, and strength.

"Seventy per cent are anaemic.

"Thirty-three and one-third per cent are victims of chronic fatigue."

The article is headed with the sentence: "What the Chicago Man Will Be in 1950."

The succeeding sentence is: "Educators say he will be lopsided, stunted, lazy, near-sighted, anaemic and nervous. . . ." We might add that about 1 in 400 is now insane; that the proportion is rapidly rising; and that for one called insane, there are ten on the border.

We are making no attack on this particular city. It is not a bit worse than many another. But this Sunday issue of one of its papers happened to be available for the pointing of a moral: — the moral that immediately alongside of a paean of glorification of one of our great centers of "civilization," an almost chanted prediction of the glories of its future, were statistics pointing towards *extinction*. This spreading whirlpool of material activity whose whirl and spread we are called upon to admire — and to admire ourselves for producing — almost to worship: is in the same picture shown as swiftly destroying its creators and admirers! If civilization is mere magnitude of things and doings, then we are civilized. If it is more life, better life, sweeter and saner and loftier life, then we are further from it than we were a century ago.

Now it is evident that if the conditions

represented by those statistics go on for another century, physical degeneracy will have put an end to the scene. Those who are capable of thinking, and who think it will not, must be figuring to themselves some cause which will change the picture, which will stop the degeneracy. What is the cause whose advent they are thinking of? It must be something not now at work. At work already in that same city are churches by the hundred, libraries, educational institutions of every kind — scarcely touching the evil.

This country had a great chance: youth, the experience of history, the example — if one to avoid — of the older countries, a virgin land. What has it done with its opportunity? Has it produced a nobler physical manhood? Think of those statistics! Has it produced a higher regard for human life? Think of the annual army of the slain in accident and in crime. A nobler journalism, a cleaner political life, swifter, cheaper, and surer justice? Happier life? Think of the growing army of suicides and insane! Easier life? Think of the figures: — one person in fourteen out of reach of the *necessaries* of life. A cleaner private life? Think of the divorce lists.

The country *had* a great chance, the chance, the opportunity of ages. Has it still any of it left? Or is it lost in greed, unbrotherhood and spiritual stagnation? Must the Spirit of Progress try again, *elsewhere*? STUDENT

### A New Form of Insanity

THE average man never hears the sighs of his astral body for its long lost freedom. If he did, the unfeeling creature would probably pay no attention. Provided he knew how, he might even drive the cork in a little tighter. What, he would say, is man without a well-disciplined astral?

Whatever this average commonsense man knows about the astral body, he has learned from Theosophy. And the more he studies Theosophy the more fixed he will become in his determination to give his astral no chance to play pranks. He will know that it has fixed duties as the vehicle between his will and his body, and between nature-will — which is vitality — and his body. He will know that these duties are being ill-discharged when, as in the case of the medium, it becomes unstable and wobbly; or when, as in the case of the common clairvoyant and clairaudient, it takes to receiving and misinterpreting half illusive impressions on its own account and projecting them before his eyes and ears. He knows that he is failing in *his* duty to *it* in trying to hypnotize himself or in letting anyone else hypnotize him, since it will never again function for him quite perfectly; and that the only sane way to act on it and perfect it is from above — *by clarifying, invigorating, and spiritualizing his mind*.

And he knows that the cultivation of any of the ordinary clairvoyant, mediumistic, and hypnotized conditions is to move straight away from the path taught by Theosophy and by the three Theosophical Leaders.

What will this average commonsense man think of an attempt to "free the astral body" by depriving the physical one of food *for a term of weeks*?

Periods of abstinence as a medical measure

we know of; fastings of a meal or two, or a day, to "subdue the flesh," was a common enough monastic disciplinary measure — not always, then or now, for the monks or us, out of place. There were also *partial* abstinences for longer periods.

But a lengthened and complete fast "to free the astral," is a scheme which students of the fantastic, will classify with some difficulty.

It is not Theosophy, though it could have suggested itself only to a brain which had dabbled in a little Theosophical teaching — seeing them, however, as through a glass, very darkly, very wrongly and distortedly.

But perhaps the idea is to find a short cut to moral perfection. Time was when the perfect cleansing of character was thought to require a lifetime, and he was accounted to have indeed well and worthily lived who had accomplished it in that time.

We have changed all that. That was in the days before electricity, before diseases were so kind as to flee — if only under cover — as soon as you had denied their existence or informed them that "God is All," and before you could get every desire gratified by merely mentioning them to "The All-Encompassing Good."

So you can now flourish about with a halo and a freed astral body merely at the price of a little starving. C.

### Three Generations of Deity

THERE were great jubilee celebrations in February at Lourdes in connexion with the fiftieth anniversary of the discovery of its healing powers. An anniversary sermon was preached by Bishop Rumeau, in which he said:

Yes! Mary is Immaculate. For all the three Persons of the Trinity have combined to confer that glorious privilege upon her who is the daughter of the Father, the mother of the Son, and the bride of the Holy Ghost.

This seems complicated, making the "Father" the *grandfather* of His "Son." Pagans are accused of deifying natural phenomena. But that was at least stepping them *upward*. It is surely better to deify nature than to carnalize the Deific. STUDENT

### Sending City Boys to the Farms

TEACHERS in the boys' schools throughout Greater New York are planning to send 3000 boys into the country next June to spend their vacations as farm laborers. The boys will find the labor less laborious than idleness or odd-jobbing in the city. Over 2500 have already been enrolled.

This plan was announced to the Senate finance committee on a bill appropriating half a million dollars annually for agricultural fairs and exhibitions both in the country and New York City.

All the boys who have hitherto gone to the country have been given work, and some have induced their parents to buy farms. T.

ENCKE's comet, which will make perihelion passage in June, has a diminution in its periodic time of about two and two-thirds days, from which circumstance he inferred some resisting medium in interplanetary space. Perhaps the comet has its own views upon the cause of its acceleration. J.

# Art Music Literature and the Drama

## A Japanese on Western Drama

A JAPANESE journalist, recently visiting England, has contributed some interesting remarks on the drama both in England and Japan to one of the London papers. He says that Europe is not so European as he expected to find it, that the main impression he receives is that the world is a very human one, where people of all races entertain similar feelings—

Where humanity stretches out to humanity, even the lack of a common language cannot prevent understanding. In the feudal ages of Japan, when the country was divided into small principalities, the different dominions kept largely apart. When the vassals of a lord of the north-east of Japan happened to meet with those of the southern Satsuma, the tone and accents were so different that they could not understand one another.

What did they do on such occasions? They sang a certain kind of song, the kind we call "utai." The "utai" served as the medium of communication, not only because the language used was, as it is now, uniform all over Japan, but because the tone contained in it appealed to the common feelings of humanity. Tastes may differ, but not the senses. The beauty of England is certain to be admired by the Japanese, and *vice versa*. So in visiting the English theater the main thing that came home to me was that the artistic expression of the emotions, whether shown by the great actor of England or the great actor of Japan, appeals to those primary instincts of the people of both nations alike that arise above the limitations of differing speech.

Others who have approached the spirit of Japanese life with that sympathy which alone bestoweth understanding—and how few of them there are!—tell us that one may find upon the Japanese stage the exemplification of the highest kind of histrionic art. Says one writer:

To a foreigner who does not understand Japanese the whole proceeding is mysterious and incomprehensible; the whole acting is in the face of one actor, which is watched by perhaps three thousand spectators with extraordinary closeness and suppressed excitement. . . . In their acting there is no strutting, no raving and ranting, and no gesticulation. The most intense and passionate scenes are the quietest; a dead silence pervades the vast audience; there is no motion on the stage except in the lips and facial muscles of the one chief actor—his body, arms and limbs are restrained from gesture.

## AN ENGLISH STUDENT IN LOMALAND

## A Note of Higher Patriotism in Modern Drama

A PARISIAN paper contains an interesting account of the Peasants' Theater, which was recently re-opened at Meran, Tyrol. It is an open-air theater built upon a broad meadow near the town. The stage settings represent a village street with peasants' cottages, with their usual decorations of maize

and shrubs. The play itself has been given regularly for fifteen years by the enthusiastic peasants of the village, of whom about three hundred and fifty are enrolled as actors. The theme is a patriotic one and many of the actors are grandchildren and great-grandchildren of the old patriots whose deeds they thus commemorate. While the place is not so widely known as Oberammergau, many Americans and English attend the performance every year and they declare that no one could remain unmoved at the lifelike, impassioned acting of these simple peasants.

To all this add the beauty of the surroundings. But a little beyond stands the beautiful Castle Tyrol and almost above the stage rise the glorious mountains which once echoed with

the musketry of the sturdy peasants who drove back their old enemy.

And what must not be the influence of this upon the population? What must not be the temper and mettle of boys and girls reared in an atmosphere of patriotism, of gratitude, of devotion, and reverence for the glorious qualities of their ancestors? It reads like an account of the way they did in old Sparta and Athens. How many more cultivated centers in Europe and America afford so much of inspiration and the higher teaching to their students and little children? A truth that has been to a great degree lost sight of by the learned is here perceived, understood, and translated for the world's reading by the unlearned.

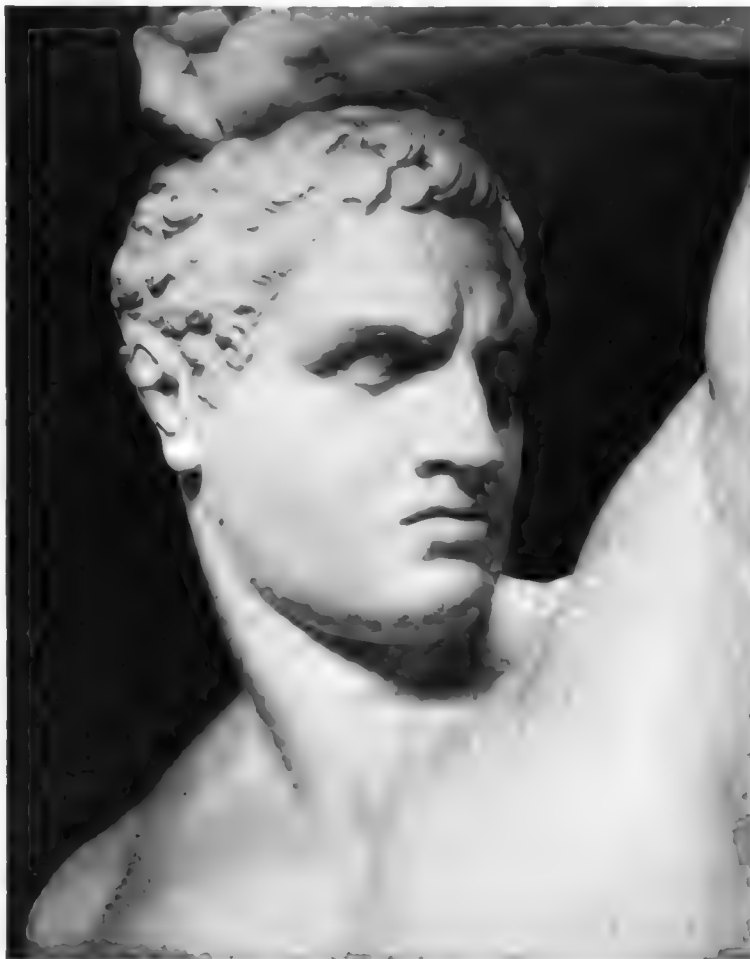
STUDENT

## The Drama of the Future

M. HENRI BATAILLE, the Parisian dramatist and reviewer, is soon to publish a book upon the drama, it is stated, and in advance of it the *Paris Figaro* prints a lengthy article from his pen upon the same subject. From the *Boston Transcript* we quote the following translation, or rather, excerpts from it, the Theosophical tone of which is an inspiration. STUDENT

It is absolutely indispensable to renovate, cleanse and strengthen the warped mechanism of the drama. That is the task of the future. Let the visual field of the stage be broadened, let the characters in the play no longer leave their lives behind the scenes, let the audience feel that they come already laden with a past, issuing from a childhood or youth clearly defined, and that they move toward a point where memory will prolong them far beyond the play. . . . Let the words no longer be the stage words, with their special syntax in which replies are tossed to and fro like tennis balls, but let the words be winged, as if borne upon the wind and with the breath of life in them; we want to feel that they come from the depths of character, that they interpret character, however well or however ill, with its obscure resonance—a whole inner language, a whole thronging lyricism, the expression of purposes, sufferings, enthusiasms, desires. And yet let all this be as commonplace as everyday life and vast

as eternal nature. I feel that such a drama is coming. . . . It will surely come, and when it does it will express all our modern life, its strength, its weakness, its infinite simplicity as well as its extreme complications, the poverty of its intrigues, the intensity of the emotions that agitate it—in short all that we are, the personal tragedy or comedy of each individual, with his participation in the life of the universe. Such a drama must translate not only our struggles, our inner conflicts, our exact sensibilities, but must also be impregnated with the collective efforts of society, reflecting the stages of our moral progress, keeping step with our forward movement. . . . It must show . . . the immutable laws of nature, that eternally preside over our acts, . . . at once vast and simple, sincere always, the sole true drama, the drama of Conscience and Destiny.



Lomaland Photo. and Engraving Dept.

HEAD OF ATHLETE—FROM A GREEK STATUE

## SPRING

GOTTFRIED HULT in April Century

WHAT time the prairie still lay bleak and froze,  
I sauntered forth, like some old palimpsest  
That waits new writing for the old suppressed,  
Such seemed the dreary fields I wandered o'er—  
A worn, age-yellowed parchment, little more.  
Fragments of words whose thought could not be guessed,  
And not a single spear of grass to attest  
That here would yet be lavished a new lore.  
To-day upon the selfsame fields I stroll.  
The selfsame? Nay, the mighty vellum hath been  
Illuminated with its summer green.  
As long as spring is spring and soul is soul,  
I ask not why earth, sky, and all between  
Have not been tossed aside, a crumpled scroll.





THERE lives a woman in Lomaland whose quiet manner and simple exterior are but halting heralds of the richness of soul beneath—who consecrated all her strong young womanhood to the bearing of the burdens of others, who has known the sweetness of sacrifice and the blessedness of renunciation. One day, while passing through a little plot of terraced soil at the edge of the Homestead gardens, a plot devoted to wild shrubs and smaller wild blossoming things, and which had been started by our hero, Ralph Wythebourne, she noticed that the plants looked a bit neglected, or—well, perhaps lonely. For since the awful day when the beloved student and teacher laid down his life that four other lives might be saved, no one had tended the wild things, for no one seemed to have time. Something touched her heart; at any rate, the next day she transplanted from the hills to this plot a very rare white-blooming plant, "in Wythebourne's memory." Doing this, she noticed that a few of the plants had died, that others looked a bit "seedy," as it were, others a bit discouraged, that the yuccas were running wild and the hedge had grown ragged and unkempt. In short, it was only natural that she should prune here, straighten there, cut back a runner or two and irrigate. The leisure hours of the next day were plainly needed to complete just the doing of necessary things, and then the day after that, until she finally came to spend all the time not devoted to regular duties, in this wild-flower plot.

Familiar as was this Student with the flora of Loma hills, the problem of carrying out the plan begun by our hero-comrade very quickly presented itself and was as quickly solved; for, having a scientific knowledge of botany, our friend knew how, when and where to select. Almost daily trips to the hills resulted very soon in many and rare additions to the collection, not one to be easily made, by the

### "Out of the Heart—"

way, for wild things prefer their own habitat, grow peevish and obstinate under transplanting and very often die. It is a much simpler

. . . BUT though they have been repeatedly told of this *sine qua non* rule on the Path of Theosophy and chelaship (a clean life) how few of them have given attention to it. Behold, how many of them are sluggards in the morning and time-wasters at night; gluttons, eating and drinking for the sensual pleasure they give; indolent in business; selfish as to the keeping of their neighbors' interests in view; borrowing from brother-Theosophists, making money out of the loan and failing to return it; lazy in study and waiting for others to think for and teach them; denying themselves nothing, EVEN OF LUXURIES, for the sake of helping poorer brothers; forgetting the Cause in general and its volunteer hard workers;—and even debauchees, GUILTY OF SECRET IMMORALITY in more than one form. And yet all call themselves Theosophists; all talk with outsiders about "Theosophical Ethics" and things, with a puffed-up, vain conceit in their hearts . . .

[NOTE. The above strong indictment of pseudo-Theosophists was written nearly twenty years ago in a private letter to H. P. Blavatsky by one of her Teachers. How have the succeeding years justified these words and revealed Katherine Tingley's wisdom in publicly pointing out the difference between true Theosophy and the many despicable hypocrises that keep trying to masquerade under its name!—(Italics last sentence only, mine) STUDENT

matter, the moving about of cultivated plants, as any expert will attest.

This has gone on for some months. Today, instead of a neglected plot, scarcely to be distinguished from other neglected plots the world

over, there is one of the most charming places imaginable. Where other gardens are "set" and ordered, this has been left to the beauty of Nature's most artistic irregularity, here terraces, there mounds, again a depression which, by considerable work and skill, is being fashioned into a grotto over which wild vines will hang. Here, at the head of the garden, and near to the water-supply, is a rocky mound, between the stones of which rise ferns of a dozen varieties, wild trilliums, and one tall, important-looking specimen of the *mimulus glutinosus*.

Down from this mound leads a little pebbly runway for the water, so disposed that it is difficult to believe that Nature did not form it herself. Yet every pebble, every stone, in it was brought from quite a distance by the hands of this lover of wild-flowers. It is not yet finished, but already suggests strikingly the structure of the Japanese garden-scheme, so absolutely simple and unaffected is the charm of it, so surprisingly great have been shown to be the artistic possibilities of simple stones. Who that remembers with a shudder the mercilessly regular stone-bordered walks and flower beds of some country yards, has not found himself wishing that small stones, at least, did not exist? What a step from that painful geometry to the lovelier use of stones such as the Japanese have taught us!

To walk through that garden, even for one who has forgotten all his botany and has not this nature-lover near to explain this and point out that, is a liberal education on more than one line. When completed each little plant, shrub and tree will have near it in tiny white letters on an invisible green ground, its botanical name, *arctostaphylos bicolor-manzanita*, *isomeris arborea*, *eriodictyon tomentosum* (our own "Yerba Santa"), *quercus dumosa*, *linaria*, and the rest, and for students of botany the place will be almost a mine of information. There are already in the garden a

number of very rare plants, and several of which there is no accessible record of any previous discovery or analysis.

But the charm of the place would appeal to some more than its scientific value, although that is considerable now and will be very great indeed by another twelve-month. The only concession to civilization so far made comprises a few plants—just enough for “specimens”—which are sacred to the memory of our Grandmothers, although not planted “in a row”—thyme, rosemary and bay, pennyroyal, fennel, mint, hoarhound, rue, and others. All the rest are straight from the heart of the hills and are planted in little irregular clumps “so that they will feel at home,” says their sponsor, but really because her scientific knowledge of botany has given her wisdom in respect of the choosing of the environment in which a plant will “do best.” The whole thing is in the spirit of Nature herself.

Of mariposa lilies there are perhaps a dozen varieties, some very rare, but not set stiffly in a single group; here is a specimen of the “bow-string hemp,” near it that rarest of flowers, a pale *mimosa*; over there a clump of purple *linaria* lending brilliant color, and in juxtaposition the beautiful blossoms of the purple figwort.

Here shines out the timid magenta of a wild sweet pea, and not far away the most remarkable specimen of wild snapdragon that could be imagined, a profusion of long feathery blossom-clusters, the single plant measuring not less than seven feet from the tip of each cluster to the tip of its opposite!

Across the path is a struggling specimen of *quercus dumosa* or scrub-oak, of which only a very few still remain on the hills and which is one of the hardest of plants to “make grow.” Sea dahlia and California poppy lend their brilliant color, nearby them is a little group of those plants so beautiful to the eye and so offensive to the sense of smell and which plainly reveal their kinship to two others that are first cousins, truly, though we rarely think of them as such—the onion and its queenly relative, the hyacinth. A big eucalypt rises proudly up to shade them and not far away is a generous low-branching elder. Most of even the trees are yet small, however, and a sense of the humorous comes over one at seeing a tiny sprout, little larger than a mariposa lily, labeled “*Sequoia gigantea*—California Redwood”! The pines are yet small and the cedars too; but an acacia which was raised from a seed is now several feet high and as delicate as any sensitive plant in the pure grace of branch and leaf. Over the stones near the lower rockery are some tiny plants (already in blossom, though) of the sand verbena, so delicate that the purple-tinged flowers and lilac stems seem ghostly, crystalline. The curiously beautiful flower of the *clarkia elegans* we meet on an upper terrace, and not far away the wild “Canterbury Bell,” smaller but far more lightsome and wand-like than its stilted, cultivated sister. In one corner is a group of cacti, near by, several yuccas. *Yerba Santa*, just now in a profusion of purple

bloom, stands guard near the gateway; and so one might go on for pages if each plant were to be enumerated. Incomplete as the collection is at present it has gone quite outside the range of our books on Californian wild-flowers in some respects, and the future will doubtless add it to the list of Rāja Yoga educational assets.

And yet what is its real lesson—that botanical specimens are good things to have, especially when not cut, killed, picked to pieces and dried? By no means. The real word spoken by this garden to the sympathetic visitor is out of the heart, out of Nature's heart. Its word is that of life's great Universal Soul. Is the garden of value educationally merely because the gardener has sufficient scientific



HELENA PETROVNA BLAVATSKY

knowledge to label things correctly and can tell a family from a *genus*? Not at all. It might be of use to the ordinary educational institution if built up on a brain-mind basis, but Rāja Yoga makes a different demand. It is of value here because it grew from a loving thought *translated into action*, not a loving thought that died as nothing more. It grew from the spirit of a living gratitude, from that heart-quality which does not have to have an admiring audience before it can find it worth while to speak out in a *deed*. And it disabuses the skeptical mind of another cherished notion, the notion that good things, of course, may come from kindly thoughts—such as flowers to prisoners, or nursing in war-hospitals, or helping support orphans' homes—but that nothing of any real scientific or text-book value ever comes from such a feminine little source! That is just where our scientists blunder. The scientific knowledge that is not nourished in the soil of the heart-life may do for educational institutions in which the brain-mind test is the chief one, but it takes second place in Lomaland.

Within the week occurs the anniversary of

the death of Helena Petrovna Blavatsky—White Lotus Day, of deep significance and heart-import. It is in tribute to her alone that the above is written, to accentuate the doctrine for which she died a thousand deaths, the doctrine that “Out of the heart come the issues of life.” Solomon did not dwell upon the fact that out of the brain-mind do *not* come the issues of life. Perhaps in his day human minds, “stiff-hearted” and “stiff-necked” as generations came to be later, did not need it so much as now. But H. P. B. not only accentuated the positive side, pleading as before some mighty bar of justice for the heart to be given its rightful place in human life, but she dwelt with burning emphasis upon the other side, smashing and pulling over the high and mighty pedestals upon which we had enthroned our brain-mind gods, and urging men to recognize the mind as one of life's servants, one of its instruments, merely.

This was her work, to show us that science must pursue the path of love or fail in its quest, that path at the end of which rise the Gates of Gold, through which none may pass save he who hath passed them already. To accentuate this teaching at this time—what tribute more fitting, more just? STUDENT

#### Lest We Forget

ACCORDING to a dispatch from Blackburn, a Lancashire cotton-spinning center in England, they are solving the problem of how to care for the children when there are not nursemaids enough to go round, in a manner that is unique, to say the least. The cotton mills absorb practically all of the labor of the women and girls of the place, and as many of the mothers work in the mills themselves, the problem of “who will mind the baby” has been assuming serious proportions. The dispatch states that the Gordian Knot has been cut by the employment of old men paupers from the neighboring poorhouse, these derelicts of humanity being glad to take care of the children for small wages in order to keep themselves in beer and tobacco! But what about the children? What a picture of injustice! What can be expected of these little souls in the future if their infant and childhood days are to be surrounded with examples of slovenliness and senility? This is helping humanity with a vengeance. And yet one must not harshly blame the poor mother who allows this, for the small wage she earns in the cotton mills is too often all that stands between her little ones and semi-starvation. She is crushed under the rim of a slow-turning wheel. It is for us to discover the cause of its pitiless turning. What a world this is—in the light of what it might be! Can we wonder that Katherine Tingley said some years ago, in the course of one of her impassioned addresses: “If it were not for the flowers and the birds, the blue sky overhead and the grateful growing things under my feet, I would lose hope, so awful is the picture of man's unbrotherliness to man.” The above is not a pleasurable paragraph, but we need occasional glimpses of life's pitiable mistakes—lest we forget. STUDENT

# OUR YOUNG FOLK

## Thoughts for White Lotus Day

THE first thought that comes is, "O that every boy and girl in the world this May morning might, while full of the freshness and buoyant hope of youth, learn of the great ideal of Brotherhood which Helena P. Blavatsky brought to the world at the end of the nineteenth century!" Golden boats pass in myriad fleets every day from Lomaland to the boys and girls in all countries; and the dawn of White Lotus Day, the day sacred to the memory of H. P. Blavatsky, will lend its glow to this best wish for the young hearts everywhere.

Râja Yoga boys and girls, and those in the Lotus Groups, know H. P. Blavatsky as the fearless founder of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. They see her standing alone in the world in 1875, courageously holding aloft her banner with "Theosophy" the magic word upon it. She held it thus until had gathered around her those who helped to carry on her work, among them one, William Q. Judge, to whom she left it as a sacred trust until should dawn the time now known so well to the young folk, the coming of Katherine Tingley and Râja Yoga, and the glad new day that now shines wherever Theosophy and Râja Yoga have found their way.

On White Lotus Day, therefore, loyal hearts, some of which were first quickened to real brotherly life by H. P. Blavatsky herself, send a loving greeting to the great Warrior-Soul who stood alone and sowed the seeds that have grown into the great Schools and Centers that are spreading over the world like rays of sunshine from a great central sun. Every year as Theosophy, which H. P. Blavatsky brought, is applied to the needs of the people in the world, greater and greater grows our love for her, and deeper grows our interest in the wonderful life she lived. For it was a wonderful life—to search for and find what would help all humanity, and to live only to share the treasure with all.

First there was the search. There are always people in the world who are seeking wisdom and many more seeking learning, and they go to colleges and schools and teachers, and travel and write down what they learn in books, and no one is much the wiser for it. They did not know just what the world needs, and they were not pure and unselfish enough to be entrusted with it, even if they had known, and so they do not find the treasure. H. P. Blavatsky did. When there is one with a great heart like hers, the way opens, the treasure can be found. Indeed so rarely does it come to pass that there is a worker pure-hearted and strong-souled enough to seek for a treasure to be shared with all humanity that when there is such a one all the sacred places



HELENA PETROVNA BLAVATSKY

THE hope of Truth grows stronger, day by day;  
I hear the soul of man around me waking,  
Like a great sea, its frozen fetters breaking,  
And flinging up to heaven its sunlit spray,  
Tossing huge continents in scornful play  
And crushing them, with din of grinding thunder,  
That makes old emptinesses stare in wonder;  
The memory of a glory passed away  
Lingers in every heart, as, in the shell,  
Resounds the bygone freedom of the sea,  
And every hour new signs of promise tell,  
That the great soul shall once again be free,  
For high, and yet more high, the murmurs swell  
Of inward strife for truth and liberty.

—James Russell Lowell

of earth where the wisdom of the ages is recorded are found open, and such a seeker as H. P. Blavatsky is led to them by the light within. O, the glorious search for Wisdom that H. P. Blavatsky made! She gave her whole heart to it and the strength and enthusiasm of her pure young life. And she found the priceless truths of Theosophy, and in a world so full of the lust of gain for self, she gave again what she had found, without asking anything in return. Never did she accept any money for her teachings.

H. P. Blavatsky knew that people could not learn to live Brotherhood until they had nobler ideas of life. They had to get into their inner picture-world a higher ideal of life before they would try to live it. They had to study Theosophy. So she wrote books for them to study,

and taught all who came to her. People were very much puzzled at that time about what human beings are, who created them, what is their part in the great universe. In fact many people are puzzled yet—those who have not studied Theosophy. But in H. P. Blavatsky's books anyone can learn the truth about these most important matters, and he will find the truth most inspiring, for man has a great part to play. The best thing about Theosophy is that it explains everything that people are puzzled about, and leaves them free to go to work without losing any more time in wondering about why they are here, and what they ought to do, and what is to become of them after their bodies are dead.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY was founded by H. P. Blavatsky to form a nucleus, a beginning of the Brotherhood life on earth. In her writings she teaches that at the heart of every religion there is one Truth, just as all beings are rays of the great Soul of the World. Of course if people believe this they do not persecute one another or become intolerant of what others believe—and so they can work together. And in THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY they do work together. H. P.

Blavatsky taught all her students that they must live Theosophy: they must "live to benefit mankind," and people who really try to do this find out what unity means.

Something very beautiful and helpful has come from the efforts made by H. P. Blavatsky. She showed her students how to live for others, and when she was gone, William Q. Judge went on teaching them, and they kept trying, and then Katherine Tingley came and showed them how to help the children, how to apply Theosophy to the needs of the children. It will be so much easier for the young, who have not had any wrong ideas first, to learn to make the great truths of Theosophy the keystone of their lives. They will learn these noble ideals from the first; they will never know the sadness, the despair of the older people who did not learn the truth so early; they will become strong helpers and will carry these truths all over the world. All the hidden sweetness and power in the human heart will blossom in the sunlight of Truth.

That this might be H. P. Blavatsky bore slander and venomous attacks from the enemies of her great work for humanity. Never did she waver. The pure young life that was ready for the high Quest for Wisdom grew into a dauntless, godlike womanhood with power to guide and guard humanity—an ideal to cherish and renew with reverent thoughts on every White Lotus Day. STUDENT









# THE CHILDREN'S HOUR

## *The Princess of the White Lotus*

ONCE upon a time, in a land between the rising and the setting sun, there stood a castle on a high hill surrounded by a beautiful forest. In the midst of the forest was a lake in whose placid depths there grew a solitary lotus plant. One morning in mid-summer just as the sun's rays rippled the mirror-like surface, a beautiful White Lotus flower slowly unfolded its great snowy white petals. The fairies and water-sprites who had been guarding it from harm ever since it first appeared, a small bud, above the water, were hovering near. Imagine their surprise and joy when they saw cradled in the golden heart of the White Lotus a beautiful baby with wide open starry eyes. Around her neck on a chain of tiny golden links hung a large opal, glowing with many colors like a lovely drop of dew on a rose petal. Some of the fairies flew away to announce the wonderful news to the fairy King and Queen who haunted a dell close by. They at once ordered that the child should be brought before them.

As soon as they saw her, they knew her for a Princess, one who belonged to the most powerful kingly race of all the world. They recognized the opal, which had a secret sign engraved in gold upon it, as the royal talisman. So the fairy King and Queen ordered a great festival and amid such rejoicing as was never known before in fairyland the Queen placed a wreath of flowers upon the head of the baby Princess, and the King touched her eyes, her ears, and her heart with his magic wand, in token of the protection of the fairies. Then they named the little Princess of the White Lotus, Helen, or Child of Light, because of the rainbow talisman that she brought with her. After the ceremony a bevy of fays caught up the White Lotus cradle and amid a burst of elfin music she was borne away to the castle hard by, and gently laid down just inside the sunniest window. For Princess Helen was a human child and the good fairies wished her to inherit her rightful kingdom.

As she grew up little Princess Helen lived in a fairy world. She could see and hear fairies everywhere, wearing starry crowns and rainbow robes, with lovely butterfly wings, and singing and dancing all the while they were weaving and weaving the magic robe of beauty that they spread over the whole world. At night when she looked up at the golden stars the little Princess could hear their beautiful music as they went marching through the sky. Indeed all the world was alive to Princess Helen, flashing with beautiful colors and singing joyously. How she loved it! Even the animals conversed with her in their own language, the wildest growing gentle under her magic touch.

One thing only puzzled little Princess Helen. Why were not all the people that she saw in the world as happy as the fairies? There were so many unhappy, hungry, even unkind and cross people in the world! And she soon learned that very, very few people,

indeed, only tiny children, could see the fairies. Why was all this? One sad day she found out. With her clear star-blue eyes she saw that a wicked sorcerer had thrown an evil enchantment, like a gray veil, over the people of the world, so that they were really half asleep all the time. No wonder they thought that the world was dead, and that each person on it was separated from every other as if marooned on a desert island!

How to lift this enchantment was now the one thought by day and night of the little Princess Helen. "I will go to the fairy King and Queen," she at last decided, "and ask them if they know a way, for the fairies are happy all the time."

So away she ran to the fairy dell where the King was sitting on his throne and she said to him, "O King, will you tell to me the secret of the happiness of the fairies? I want to help my people, so that they too may be happy."

"Why, I just wave my magic wand and the fairies do my bidding, that is all!" answered the fairy King in surprise. Then the wise little Princess thought, "If I had a magic wand, I would wave it and break the wicked sorcerer's enchantment and release my people from his power." So she said aloud, all her heart shining out of her sweet earnest eyes, "O good Fairy King, will you tell me who gave you your magic wand? By the light of the shining opal on the golden chain, I entreat you to tell me this great secret!" and she held up before him the royal talisman that now glowed with the seven colors of the rainbow. Then the fairy King looked deep in her heart and saw that it was as pure and clear as a dewdrop on a white lotus, so he said, "My child, it was the gift of the great White Magician who lives in the Morning Star."

"I will find the way to the Morning Star," said Princess Helen, and she made a deep courtesy and departed. That very day she set out upon her quest. The way was very long and hard, for, as she wished to reach the stars, she had to climb and climb all the time, from mountain peak to mountain peak. Often at night, when she reached a great height, footsore and weary, she found that her fairy friends had prepared a couch for her and placed refreshments close at hand. In the morning when she awoke, on the ground lay the weapons she needed for the day. Once it was a keen-edged lance, and that day she vanquished a giant that stood in her path. Another day it was a golden helmet, and it protected her against a poisoned arrow aimed by the sorcerer at her head. Gradually, as she climbed, Princess Helen found herself clothed in a complete suit of armor that she had gained piece by piece. Only the sword was missing. At last she came to the highest mountain peak, and there she found a beautiful white-winged horse awaiting her. She caught hold of his silken mane, leaped lightly on his back, and as quick as a flash he arose

on his broad wings and, guided by her hand, flew up, up, up to the Morning Star.

The great White Magician knew Princess Helen at once. This was the Maiden Warrior, clothed from head to foot in golden armor, whose coming he had long awaited. Not only did he entrust her with his magic wand, but he gave her besides, a distaff mounted with gossamer strands, and a golden shuttle. Then he said: "By virtue of the royal talisman over your heart, I now give to you this Sword saved for the day of your coming." Then he knighted Princess Helen and she departed on her perilous journey, back to the world of men to release them from the spell of the evil enchanter.

At every turn there were fierce dragons to meet, fortresses held by giants to storm, and poisonous birds of prey to shoot with her arrows; for you may be sure that the sorcerer had all his outposts well guarded. But Princess Helen was a match for them. Single handed and alone she vanquished them all. Then passed all around the world, spinning, spinning as she went her gossamer strands into fairy thread; touching the hearts of men with her magic wand; and with her golden shuttle weaving, weaving, all the time, a spell that should be stronger than the spell of the mighty sorcerer.

Wherever his power was greatest, there appeared Princess Helen, sometimes as a great lady in satin gowns and flashing jewels, touching all hearts with her charm; then as a poor woman with head shawl and work-stained hands, living and suffering with the poor and humble; again as a soldier on the battlefield, fighting for liberty and justice, or nursing the sick and wounded. But under all the disguises, she wore her golden armor, and the invincible sword hanging by her side.

Everywhere the magic of her presence was felt. Indeed she encircled the earth with magic, casting her magic threads from heart to heart and from land to land. The veil began to lift from the eyes of the people; they saw the living world as Princess Helen had always seen it. Their hearts throbbed with joy because of the gossamer thread that she had flung from heart to heart and from land to land. And they put their hearts and hands and heads together to strengthen these threads into visible bonds that the wicked sorcerer could not break. As he lost his power they discovered more and more secrets of the fairy world, and at last learned the secret of the fairies, the magic of helping and sharing as they did, and obeying the Magic Wand.

Then Princess Helen wrote down in great golden books all that she had learned in the Morning Star and gave them to the people as a precious heritage. She gave the Sword to one who stood ready to use it; in his hand she placed the Royal Talisman. Then into the window flew a bevy of fays bearing a great White Lotus. Princess Helen sank on its golden heart. The snowy petals folded about her, and she fell asleep. STUDENT



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.

The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
April the 26th, 1908

Total number of hours sunshine recorded during MARCH 240.  
Possible sunshine, 372. Percentage, 64. Average number of hours per day, 7.73 (decimal notation). Observations taken at 8 a. m., Pacific Time.

APRIL	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
20	29.645	68	58	62	58	0.00	SW	2
21	29.578	65	57	59	54	0.00	SW	1
22	29.566	63	54	57	54	0.24	W	10
23	29.832	62	55	60	54	0.04	W	8
24	29.821	65	53	60	55	0.00	W	3
25	29.566	66	55	62	58	0.00	E	1
26	29.651	66	58	65	61	0.00	NW	3



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

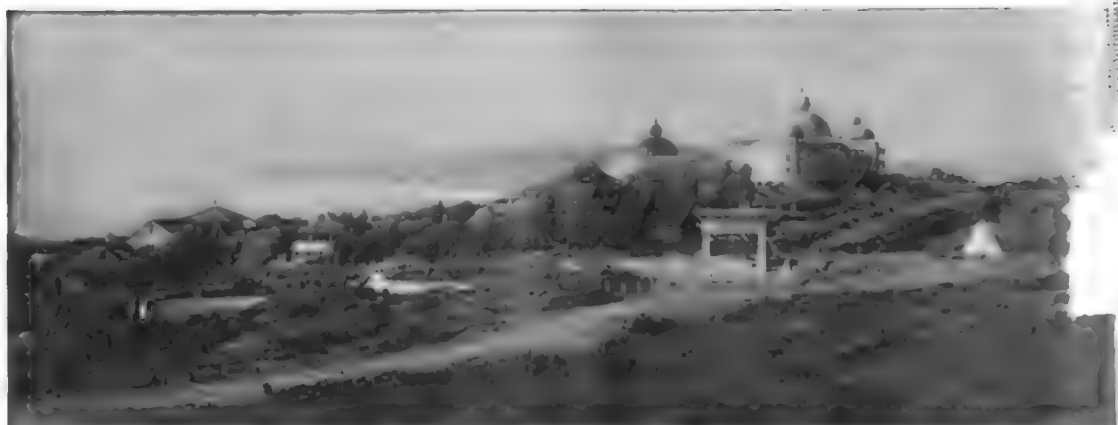
Replanting Diseases for Future Use

—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price 15 cents  
THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

**LOMALAND**

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK - - - PRICE, PER COPY - 50 CENTS  
THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## INFORMATION BUREAU ISIS STORE, 1126 Fifth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December,  
Everybody should read this. Price 15 Cents

THE THEOSOPHICAL PUBLISHING CO.  
POINT LOMA, CALIFORNIA

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 27



WEEKLY ILLUSTRATED

# CENTURY PATH



Year 4 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

MAY 10, 1908

No. 27

COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."  
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.  
The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

SUBSCRIPTION  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, Four DOLLARS; other countries in the Postal Union, Four DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

REMITTANCES  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 27

### CONTENTS

- Pages 2, 3 — EDITORIAL**  
Unprotective Mimicry  
No Supreme "Faculty" of Learning  
The "Primitive Origin" of Handshaking
- Page 4 — TWENTIETH CENTURY PROBLEMS**  
The Cow in the Temple  
Mental Hygiene  
The Two Poles of Chivalry
- Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.**  
Buddhist Monastery, Ceylon (with illustration)
- Page 6 — TWENTIETH CENTURY SCIENCE**  
The Psychology of Narcotics  
Germs from Moon and Sun
- Page 7 — NATURE STUDIES**  
Beech-Scale in Buckinghamshire  
The "Eagle" Owl (with illustration)  
God is Law (verse)  
Anti-Vivisection in Paris  
Fire Protection in San Bernardino Reserve  
Cotton Growing in Nigeria
- Pages 8, 9 — STUDENT'S PATH, ETC.**  
Purification  
The Value of Our Weaknesses  
The Theosophical Teaching Regarding Life Dawn (verse)  
Theosophical Forum
- Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**  
A Divinity Professor on the Failure of the Christian Gospel
- Page 11 — THEOSOPHICAL FORUM, ISIS THEATER**  
Lomaland Students at Isis Theater  
Spiritual Footprints
- Page 12 — GENERAL**  
A Miner who "Smelt Danger"  
A Friend of Children  
The Bible in Portugal  
The U. S. Fleet as Seen from Point Loma, at Night, on April 16 (illustration)  
A Veteran Pianoforte Maker
- Page 13 — ART, MUSIC, LITERATURE & DRAMA**  
The Spirit of the German Renaissance in Art  
Portrait of Albrecht Dürer, by Himself (ill.)
- Pages 14, 15 — WOMAN'S WORK**  
The Women of Ancient Germania  
Linked Fates (verse)  
Houses of Parliament and Bismarck Monument, Berlin (illustration)  
In Berlin, the Birthplace of German Unity  
Jottings and Doings
- Page 16 — OUR YOUNG FOLK**  
Telephoto View of the U. S. Fleet from Point Loma (illustration)  
Greetings to the United States Fleet
- Page 17 — CHILDREN'S HOUR**  
From the Fleet  
The Connecticut, Flagship of the Fleet  
A Part of the Rāja Yoga Audience on board the Connecticut (illustrations)  
Fireflies  
Cats as Boarders
- Pages 18, 19, 20 —**  
Meteorological Table; Advertisements; Book List

### Unprotective Mimicry

ally to the conclusion that the undoubted cases are fewer than are usually reckoned.

A true case of protective mimicry is a mimicry that protects. It may be mimicry of something worthless, something disregarded by every other living thing; for example, of a dead leaf. Or it may be a mimicry, by a harmless creature, of a creature with much power of defense or attack. *Mere resemblance*, however close, may be called mimicry, but not *protective* mimicry. If, for example, a moth mimicked a wasp, it would hardly be protective. For the night-flying creatures which eat moths know very little about the day-flying wasp and would probably unhesitatingly try to eat one if he were incautious enough to study the stars at midnight. A butterfly which resembled a wasp would certainly help himself; but not if he mimicked a marked species of wasp whose home was five thousand miles away. Some of the cases of mimicry are of this kind; and, whatever their explanation, they are clearly not in the

Genuine  
Adaptation  
Implies a  
Consciousness

least protective.

The number of real cases is further diminished by the fact that the senses of insects and birds are not quite like ours, often very much acuter. What may appear to us a perfect resemblance in form and color must often appear to them no resemblance at all and therefore be not in the least protective.

We therefore put aside resemblances of creatures that live a long way apart; most of those between day and night creatures; those that only appear so to us; and resemblances that are useless, however perfect.

This last class is large and interesting. It includes resemblances by one creature, of another which has as little, or less means of defense, and which are, if anything, slightly prejudicial. It includes resemblances of creatures which hardly, if at all, expose themselves to sight.

Other Cases  
of Simple  
Imagery

As an example of a meaningless resemblance let us first refer to the Taira-crab, a *Dorippe*, Fig. 1. [the Professor gives photographs which perfectly illustrate his remarks] on whose back a human face appears strikingly portrayed. This crab occurs rather abundantly in a region of the Japanese coast where many centuries ago a great naval battle took place; and

it was only after this time, local Buddhistic tradition states, that a face of a Taira warrior appeared on each carapace, as tangible evidence that the souls of the dead migrated into the bodies of these lower animals! Now, the resemblance is developed to an almost uncanny degree; the face, first of all, is clearly oriental—even more Chinese or Korean in type than the modern Japanese, but from this very fact the more singular, since at that time but few Ainos had been absorbed into the Japanese race, and its physical features were therefore, on historical evidence, more strongly continental. The face, in the second place, is that of a drowned man; it is horribly infiltrated, the nose swollen and the mouth widely opened. In such a case the complicated nature of the meaningless resemblance can hardly be over-estimated. For we have in it, as will be seen, a series of resemblances which are added one to the other, from the general to the specific, in somewhat the following way: human face (in itself, of course, a very complicated structure): male: young: Oriental: primitive Japanese: drowned.

A Remarkable  
Complicated  
Resemblance

Other similar cases are given. There was a whale's "carbone," found on a beach in Norway. "It portrays in half relief a Scandinavian face of low caste, and with almost absurd accuracy." There was the skull of a goat, picked up in Agra, "which shows on its supra-occiput the face of the common monkey of the locality, the Hanuman."

Another possible case is that of the squash seeds, which in drying acquire irregular depressions on their surface, and thus produce the effect of ideographs. They are said to have come originally from Japan, but in any event so perfect are the "characters" that I have known a Japanese scholar to puzzle over them for several minutes in his effort to read them!

There is a fish "which is said to have appeared in Yedo (Tokyo) shortly after the last dynasty of regents made their seat there." This fish bears the three Asarum leaves conjoined, the badge of the Tokugawa family.

There is a chrysalis, that of the butterfly *Feniseca Tarquinus*,

which pictures a human face almost as strikingly as in the Taira crab. For here the resemblance is developed in remarkable detail . . . all in this case as palpably Caucasian as the Taira face was proto-Japanese. If the present photograph had been taken from a larial mask of Tarquin himself, it could hardly appear more human.

The Professor's article gives some further cases unnecessary to quote. But they are naturally left without any hypothesis of explanation.

Theosophy teaches that whatever is or happens on earth pictures itself relatively per-

Other  
Instances

manently on the astral light and mirror: and that whatever is there as form tends to reappear on earth in matter. (It contains also

Physical  
Imprints of  
Epidemic  
Thought-Forms

prototypal forms that have not yet appeared on earth). Every time a drop of water crystallizes in ice on the window pane, it is the manifestation of an astral (geometrical) form, waiting embodiment in the visible world. One kind of memory is really a seeing of records on the astral screen, the brain cells being the keys. Ancestral resemblances have their roots in the astral light. Pictures in the mind of the mother, operating on the unborn child, are really in the astral light.

Under the same explanation come the cases cited by the Professor. Plastic egg matter has taken some neighboring astral impress. Nor does it seem strange that common astral prototypes should occasionally impress themselves upon unrelated insects in remote parts of the world, and cause the occasional resemblances of insects to flowers—resemblances in no way protective. STUDENT

### No Supreme "Faculty" of Learning

A RECENT writer speaks of the lack of unity in college studies and the absence of common ground between the various Faculties. The professor of biology cannot meet the professor of Greek understandingly, even within the limits of a comprehension of the Greek roots in his technical vocabulary. The professor of mathematics must avoid formulas and theorems beyond the simplest, or he will floor half the young professors and instructors in every science but physics. It is never certain that the professor of French can address a sentence of three words in that language to the professor of German and a professor of Latin is driven to outside help by a Greek quotation. And he goes on to speak of over-specialization, which may mark the distinction between wisdom and knowledge, and which, however useful to the specialist, perplexes other people so that they cannot see the forest on account of the trees.

Another point is that the members of these various Faculties, in their intercourse with each other, frequently cannot exchange ideas on subjects of common interest and serious importance.

Every one knows the intellectual barrenness and uninteresting character of some classical scholars or mathematical geniuses, and the boredom of conversing with one whose ideas revolve around some single branch of technical knowledge. Such people are superficially and partially educated, if the word education can be applied to them at all.

We have a wrong way of regarding knowledge. Instead of all these studies being regarded as branches of one great Knowledge, knowledge is regarded as being the synthesis of them. But this synthesis is not concrete; it is an abstraction, a general term for a collection of fragments which do not form one whole. The great central or parent Faculty is non-existent. In other matters besides college studies our present civilization shows the same invertebrateness, the same lack of a central co-ordinating power. Thus one might extend the scope of one's criticism and point to Faculties in the world at large: such as the Faculty of religion, the Faculty of science,

the Faculty of politics, the Faculty of economics, and so on—all without a co-ordinating center or parent source.

The fragments of pre-existing central institutions may perhaps be traced. We have in many countries the sovereign who represents at least the show or principle of central control, and there are traditions that he once possessed a "divine right" that rested on more than mere claim. Connected with the sovereign are the various councils and executive bodies surrounding him. But we do not now find that the sovereign or his councils claim any special knowledge. For special knowledge we have to look elsewhere; it has become detached from government and has floated away. We have, for instance, a mysterious and very ancient institution called Masonry...

The Faculty of religion claims special knowledge and power apart from that of the government; and this Faculty is again subdivided into many minor Faculties. The Faculty of science claims to provide still another kind of knowledge for our guidance.

This is surely chaos. Human affairs are actually ruled by no single one of all these Faculties, but by an innate human sense which acts, though it has no organized representative now among us.

Is it possible to conceive of a supreme FACULTY endowed with a wisdom and knowledge that would place it indisputably at the head of all affairs, religious, social, educational, scientific? What would the members of this Faculty be like? Would they be simply men of extraordinary learning who had climbed successively all the different ladders of learning and become walking encyclopaedias or Admirable Crichtons? Or would they not rather be men who had climbed (inwardly) by one mountain path to a summit from which they could view the fields of knowledge spread out before them?

We have nowadays the hereditary monarch and the elected representative or administrator; but they do not differ markedly from ordinary men. They have no *knowledge*, in the sense above outlined, no indisputable "divine right." But it may not always have been so in the world's history; there may have been times when there existed a KNOWLEDGE, a supreme Faculty, and men endowed with wisdom to direct and rule in accordance with its sanctions. STUDENT

### The "Primitive Origin" of Handshaking!

PRIMITIVE man... whose reason for shaking hands was to ward off a possible assault.

This sentence occurs casually in an article on politeness. One has not gone into the question of the origin of handshaking; but until indisputable evidence of the truth of the above opinion is forthcoming, one will consider it as merely a conjecture on a par with many other such conjectures. One will, however, admit the possibility that the ceremony, though not thus founded, may have been thus abused.

To begin with, gestures are the spontaneous actual expression of feelings; not studied out, but made instinctively in accordance with a vital-mechanical law of our constitution. Fear causes the *linga sarira* or model body to shrink and quiver, the effects being communicated to the physical body. Anger produces heat and spasmodic motion: pride stiffens, and so on.

Manual gestures are of the same order, especially those used in conversation. There is not a motion of the body but has some significance, either as an effect or as an inducer of some emotional or mental state. A knowledge of this fact lies at the root of ceremonial postures, ancient ceremonial dancing, etc.

Next, the grasping of right hands puts the two participants into a close vital relation with one another; so that a pledge or obligation undertaken under these circumstances can be regarded as mutual. If it were possible for two persons so to unite themselves that their minds would become as one, deception would be impossible. A cordial sincere handclasp is a step in this direction, and meant much more to people who were more "primitive" than it does to those who are more "cultivated." One may compare this custom with that of the mutual transfusion of blood, or "blood-covenant," disgusting as it is, performed between two people who wish to undertake a mutual pledge. The idea is the same—to effect a brotherly union.

And more than this, it was believed, on good grounds, that a pledge undertaken under such conditions was more binding, partly because harder to break, and partly because its infraction would be disastrous to the infringer. The blood covenant or its equivalent produced an actual *rapport* between the participants, of such a nature that one could not think ill of the other without coming into conflict with the mind of that other. We do not now perhaps pay much attention this kind of *rapport*, for we live in personal shells (which are indeed in most cases necessary for our protection against each other in this age). But in a sincere and "primitive" society where people were not so afraid of each other, the case would be different.

There is a tendency nowadays for the handshake to be shirked; one reads that it is becoming fashionable to omit it altogether, or to reduce it to a mere pawing in the air. What does this mean but that we realize its importance and shirk it? A handclasp does commit us to something even yet; not lightly can we undertake it.

As just said, it is perhaps as well that indiscriminate handshaking, like indiscriminate kissing, be not indulged in too much. It does set up a *rapport*, and we ought to be more particular about it than about morbid infection. We cannot afford to contact every nature we may chance to meet. But when such is the state of mutual relationships in our civilized society, does it beseech us to prate about the alleged mistrust of "primitive man"? Even if he did shake hands to guard against an assault (which is not admitted) still he recognized the ceremony as a safeguard, which is more than we can say of ourselves. That is, if he was like *Punch's* idea of him, a hairy savage with just enough intelligence to cope with dinosaurs and megatheriums. Nothing could be further from a description of man as he was in Atlantean times.

Finally, as the theory evidently is that handshaking in general has been derived from this supposed savage custom, one would like to ask whether kissing, embracing, and other signs of affection and the desire for close union, are also derived from similar savage precautions; and if not, from what "primitive" savage instinct are they derived? T.



# Some Views on XXth Century Problems

## The Cow in the Temple

**M**YSTICISM was once defined as the yearning of the soul to go out towards the infinite. The man in the street mistakenly believed that such yearnings were very difficult to attain and led to nothing. So he was accordingly inclined to leave the whole subject alone.

He can take it up now. He can learn that it can be made to yield cash results. With soothing and elevated sentences, redolent of the highest and newest culture, he can induce the cow of plenty to yield him all the golden milk he can even imagine. The "Infinite" will smile upon him as one of its dearest devotees.

When the coiner sends out his circular offering to supply you any number of dollars for fifty cents each, he usually accompanies it with a conscience soother:—Society is askew; the rich man preys on the poor; the worker does not get his work's value; your purchase of the false coin is really rather a meritorious act, helping to correct some of these injustices, to restore to you your God-ordained but man-denied rights—and so on.

The New Mysticism does the same. Before its appeal to the basest human instincts it inserts gushy preambles in the New Thought key.

First comes some talk about man's identity with the "Infinite." Then follow instructions how to realize this identity. Then instructions what to do when you *have* realized it. To quote from a recent book enjoying considerable sale among the gullible:

Just rise into the realm I AM, and by imagination and affirmation pump yourself full of I AM power. I AM wisdom (!!) I AM love. I AM whatever I desire to be. ALL things work together for the manifestation of what I AM.

This is the philosophical part. Then follow some practical instructions mostly concerned with breathing, precisely calculated as physiological tricks to destroy health, and as psychological tricks to induce hypnotism and rapidly destroy all power to concentrate and use the mind:

Inhale slowly, but not too slowly; just easily; as you inhale, say mentally, with eyes raised under your closed lids, I AM—say it slowly and distinctly, and try quietly to *realize* that the Infinite is really you. . . . This same exercise, used with the words "I AM money," is the finest treatment for opulence.

He means for the obtaining of opulence. Here is another extract from the same book:

All life is growth, and a live Ideal is no exception. Let it grow. Stretch your imagination to take in all you can. When you find yourself approaching the \$5000 a-year mark you have set for yourself, you will find yourself wanting \$10,000. Now don't accuse yourself of never being satisfied. Just rejoice in this evidence of spiritual growth, (!!) and go in to win on a larger scale.

It will never occur to the book's readers to ask *what the writer's income is*, and why, since Infinite Cash is open to him, he needs to write and sell it at all. Perhaps for pure

love of mankind! But why then does he not *give* it away? The miserable dollar cannot be an object to a man who has access to the Infinite Cashbox.

"My way is easy," said a real Teacher, and he spoke truth. This other way that seems so simple leads only to mental and spiritual sterility, to lost health, lost sanity. The *real* "Infinite" is reached through no directer path than all humanity, the path of a compassion which spreads through ever-widening circles, the path that is trodden by the man who sets out from that center where he feels his compassion to arise and glow. The center of compassion, and so much of mind as has accepted its light and learned to work thereby, alone are immortal. They alone can reach the Infinite. The rest, let it have made what assertions, affirmations, denials, and performed what breathings and psychic chicanery it will, is finally impotent and mortal. The choice is free.

STUDENT

## Mental Hygiene

**M**ENTAL hygiene, the practices necessary to ensure mental health, consists of laws very comparable to those of bodily health. In both cases the program is threefold.

In some minds, very vigorous ones, during the middle and most active years of mental life, the learning of new things is very irksome; but not because of mental stiffness and implasticity. In these minds the tendency, the urge, is to think actively, to draw thought out of themselves, to create. But to study, to learn, is to submit to an imprint; in some measure it is to stop thinking and be thought upon. These people often say they cannot "sit down and learn." If they are readers, they think four thoughts for one that they read and the four are often antagonistic to the one.

In the earlier years, those of childhood and youth, the mind wants to follow the play of body, and for *that* (a very different) reason, objects to learning and may also be unable to do any real thinking. Nevertheless during those years the molding, the learning of matters is the pre-eminent necessity for the future conduct of practical life. Real creative thinking should of course be encouraged to the utmost; but pre-eminently the acquirement of data for future thought and work must be the great task.

In the middle and active years the creative thinking takes first place; whilst the acquirement of new book data, languages, science and so forth, takes the second—but should not take *no!*—place.

The acquirement of the data for thought and work, and active thought itself as an exercise, are neither of them properly the acquisition of the *vitality* of thought—no more than is the acquirement of a physical technique, or the exercise of it, precisely the acquirement of the physical energy by which it is done. Body requires *food* to back up all it does.

So does mind: in which sense no books

and no facts are food. As body must go beyond itself for food, must go to its source—living nature: so must mind. But *its* source is the profounder, richer consciousness of soul. The necessary daily *real* mind-feeding is the recourse to the diviner light, the indwelling Christos. Prayer and meditation have been defined as spiritualized silence, and in that consists the taking of food by mind.

While we consider the feeding or spiritualization of mind, its creative exercise in mental work, and its learning of data, as three distinct processes, allotting one more especially to one period, one to another, yet an ideal conduct of life gives each of the three its due place in each period. Children as well as adults can know that they are souls and can learn the value of their little moments of silence in drawing upon their higher resources.

If people in the middle period of life find that they require the book of a thinker to make them think, let them take it. But let them be sure that they use it rather to encourage their own thinking than to mold them to its.

Similarly the reading of a devotional book is not in itself devotion. It may be merely sentimental passivity. But it may serve as a needed aid to the spiritual and imaginative *effort* that should follow and accompany. Merely to *read* the book is no more than merely to sit down to a table in lieu of positive eating.

Our minds only become rigid, senile, incapable, because we do not follow this threefold path. We live life-dry, starved. We think that exercise of the mind, or making it read, are giving it food.

STUDENT

## The Two Poles of Chivalry

**T**HE Women's Suffrage Movement is more closely linked with the question of chivalry than most women participants imagine. If chivalry involved a duty and a special attitude on one side, so it did on the other. If man was to take his inspiration to deeds from the purity of the atmosphere around woman, *it was the duty of woman to make the atmosphere*. Joan of Arc could not make the man do the deed for the time, it was not in him. So she exceptionally took the sword and furnished both deed and atmosphere.

Some of the schools of thought of today make the woman but a slightly differentiated man; or *vice versa*. Others draw the line deep and say that by *woman* the world must be saved. It must—and also by man. But each element must "save" the other by becoming fully itself. It is the woman's raised and lived ideal of intensified womanhood that will awaken manhood and the deed-doer in the man. And it is the man's raised and lived ideals of manly action that will awaken womanhood in the woman. Then they will learn their inter-relation and interaction, and understand what chivalry was in its highest and what sex really means in the world. *Some people cannot distinguish sex from sexuality.* C.

# Archaeology      Palaeontology      Ethnology



BUDDHIST MONASTERY — CEYLON

**B**UDDHISM is a much older religion than Christianity, and numbers more adherents. The last Buddha died in 543 B.C. This Buddha was Gautama, that latest of a series of World-Saviors who appear at long intervals to lead men back to the "Good Law" and the ways of Light. When Gautama S'akyamuni came, the ancient Aryan Hindûism, child of the still more ancient Lemuro-Atlantean Wisdom, had been greatly perverted and its teachers were discouraged and often incompetent. This Messiah therefore came to teach anew the great eternal Divine Law, the Heart-Doctrine, Com-

passion, without which there can be neither wisdom nor welfare for mankind. Like Jesus, he had his esoteric teachings, given only to his pledged disciples, in which he rectified the errors of the day. In his public teachings he insisted chiefly on the cardinal doctrine of Compassion and, though his esoteric teachings have been lost to the public during the dark ages, that central doctrine has continued to be the light of many millions of Eastern humanity notwithstanding the sects into which Buddhism, like other religions, has become divided.

H. P. Blavatsky used both Buddhism and Hindû-

ism as channels for familiarizing the Western world with the teachings of the ancient Wisdom-Religion. For one thing, it was necessary to give Christians a side-light into some religion other than their own; for another, the pure unsectarian Buddhism is, in certain respects, nearer to the original teachings than most other religions.

There are many relics of the great days of Buddhist architecture in India and neighboring countries; but there are also many far more ancient monuments, cave-temples, etc., wrongly attributed to Buddhism by archaeologists.

H. T. E.

# ✧ The Trend of Twentieth Century Science ✧

## The Psychology of Narcotics

AN article in a popular contemporary monthly, by an eminent medical authority who makes the nervous system his speciality, tries to explain to the public the action of narcotic drugs. There is quite a philosophic analysis of human nature which might have been extracted from a Theosophic manual. Brain, mind, and self are given their true relations. But then follows the extraordinary contention that the narcotics — morphine, cocaine, hashish and some others — do not affect the first or second member of the trinity, but the third, the purely immaterial!

The brain, says the writer, does not itself think any more than a violin itself makes music, or a pen the thoughts it records. It is the *instrument* of thought or rather of the thinker. "No instrument ever does anything itself, however used." Brain is the instrument of the independent mind.

But the mind itself is guided as to what it shall do in or with the brain, by the Self — which the doctor mistakenly identifies with the will. "The real Self in us is as far superior to the mind as mind is superior to the brain."

All this goes very well. But now comes the rest of the contention, "that drugs no more affect the brain than insanity itself does — that is, not at all!"

The reader is referred to a published investigation of eight brains made by an English anatomist. Six of these were brains of lunatics. The anatomist remarks:

that he was convinced from a lengthy experience in the pathological laboratory attached to the Rainhill Asylum, that in such lunatics all the microscopic methods at our disposal will fail to disclose changes, either in the nerve cells or fibers, which we can refer to their altered mental condition.

From this unproved assumption "that insanity neither affects nor deranges the brain structurally" both the anatomist and the writer of the article advance to the inference that drugs do not.

Neither, thinks the latter, do drugs affect the *mind*; for it can often reason clearly, talk brilliantly, and thoroughly comprehend the injury being done by the habit it is powerless to stop. It follows therefore that it is the Self alone, the Will, which is poisoned or "dethroned" by drugs.

Confusions run all through the argument. Will is not identical with the Self; it should be the Self's working agent. But man permits will to be seized and used by any strong desire, which thus sets in motion the necessary means for its own gratification.

The drugs do not dethrone or divorce the Self or affect it in any way. They carry mind, desire, and body, further and further from the Self's control. The Self is self-conscious spirit. The drugs are material, and their action — which is on the brain and nervous system — thus indirectly but effectively includes the mind, clouding it, pulling it down below the reach of the watching Self, that is, blotting out in it true *self*-consciousness. Once out of reach of the Self, it is entirely the

slave of desire and of the nervous condition. It can perceive the degradation, but, once divorced from Self, it cannot get at the will. The personal will is now wholly in the hands of the desire. In the ideally opposite condition it is wholly "offered up" to the spiritual Self.

Mind is not, however, directly affected by the drugs. As a thinker, it *may* not be affected at all; it may see the whole situation quite clearly. But it *may* be so affected by the intensity of the desire as actually to produce arguments — sometimes very subtle ones — in favor of drug-taking.

That the microscope and scalpel reveal no nerve changes in insanity and the drug habit, proves nothing except that they are not fine enough instruments. The telescope would show nothing if helium or any of a dozen other elements disappeared from the photosphere of the sun. It is not the right instrument for that; the spectroscope is necessary. We have not yet anything corresponding with which to investigate subtle nerve changes.

The body has a consciousness of its own and a natural desire for the feeling of well-being. Narcotic drugs gratify this desire in a peculiarly subtle and complete manner; and they do it by a physico-chemical action. When the sensuous action of the drug is over in a few hours, the physical uneasiness or even pain that remains from the poisoning, irritates the normal desire for the sense of well-being to an extreme point. Another dose is taken and the program goes on. The result soon is that this fed and ever stimulated desire grows out of any normal proportion, becomes a conscious entity on its own account, dominates or replaces all other desires, and reduces the poor body to a mere instrument for its own gratification. The instrument naturally has now but a few ever increasingly miserable years before it. But the desire grows always and even makes for itself an etheric body in which it continues to exist after the physical body is dead — a very evil presence in the astral world, now impelled to try to gratify itself by means of the organisms of living persons *who are just beginning to flirt with narcotics*. Such is the teaching of Theosophy, and it is an explanation of the occasional fate of mediums and the occasional sudden lapse of certain weak natures into the full narcotic habit. They had been opening the door a little way "just to see how it felt." M. R. C. S.

## Germ from Moon and Sun

HOW is the earth supported in space? It rests on the shoulders of Atlas. The answer is perfectly satisfactory until, in some illuminated moment, it occurs to you that Atlas himself requires some support. On being assured that he stands on the back of a tortoise, all doubts and speculations are resolved in pleasing finality.

Where does or did life come from? Whence the original life germs on our planet? Nearly a century ago an astronomer suggested that they got here somehow from the moon — which may not have been a bad guess, for

the moon, science notwithstanding, is older than the earth, and her parent. But he went no further and never speculated how they got on the moon.

The question will not sleep, and now there are two answers of which both may in principle be right. One is that life arose "spontaneously," by "spontaneous generation," an answer coming mainly now from Mr. Butler Burke and Dr. Charlton Bastian. The other is a reincarnation of the older answer, that life came here from the sun or an older planet. But this seems still to need the first one, for how came it into being on the sun?

The spontaneous generation hypothesis, as it stands, is as deadly a block to further mental action as that of special creation out of nothing. We had better go back of it and say that there is nothing in the universe, no atom and no sub-atom of whatever minuteness, that is not alive already. It is but our arbitrary system of terminology that calls them alive only when their livingness has reached a certain point. That which wakes them from the more negative or passive life to the active or positive, must be the vitalizing impact of the solar vibratory emanations.

But there is no objection, either, to the view that life germs traverse space. Those that have reached, on one globe, a certain level of evolution, may pass to another in another or younger condition, for their next steps; and may help or accelerate the evolution of some of those of which that younger one consists or is the home. This occurred from the moon to the earth, according to Theosophy, after the latter was born to separate life.

Light is now known to exert an outward pressure from its source. If an emitted particle from the sun be very small this outward push will be greater than the inward pull of gravitation. According to this law we are at every moment in receipt of a stream of negatively charged particles from the sun — in their way, life germs. Any kind of germ known to biology would be instantly destroyed by the solar heat, though not by any degree of cold — even the intense cold of interstellar space. From the sun therefore no such germ as is known to us can come. But when we remember that the germ is itself a compound of still lower units, and they of others back to and doubtless beyond the electron: and that, unless we blind ourselves with a wrong use of the words "spontaneous generation," all these are alive — the difficulty disappears.

In this view, "spontaneous generation" consists in the aggregation of lower living units to make higher ones, the aggregation permitting of differentiation of function, the appearance of the antecedents of what in higher forms are organs. And the finer become our instruments of research, the lower is the level at which we find these elementary organs. We are waiting upon the slowly perfecting instruments. It does not seem impossible that we may be receiving life germs from some one or all of the planets, notwithstanding their relatively low radiation pressure — even still from our neighbor the moon. STUDENT



## Nature

## Studies

## Beech-Scale in Buckinghamshire

**B**UCKINGHAMSHIRE, England — noted for its famous "Burnham Beeches," and as a beech-growing county — is threatened with serious loss unless "beech-scale" is eradicated. The disease is detected by a white fluffy powder which forms first on the bark. Unless this pest is promptly dealt with, it is stated, nearly all the trees in the county may be destroyed, thus leaving barren many beautiful wooded slopes of the Chiltern Hills, and depriving the land of beeches (*buchen*) of all title to its name.

Everything is periodic, and one cannot expect beech-groves to be eternal more than other things. Perhaps, when their life-cycle comes to an end, the waning vitality hands them over a prey to invading parasites; perhaps an undue corruption of the vital atmosphere of Nature hastens an untimely decay. But these epidemics—the scales in plants, the diseases in live-stock, the influenza in man—are becoming serious menaces to our prosperity, and stand as continual adverse comments on our mastery of the science of life.

Nature is long-suffering and restores to man the health he has abused; yet in time even her store of health may become exhausted and she may succumb to adverse influences from prolonged abuse of the laws of health. The insect causing the scale is alive and intelligent, but modern science is unable to tell us whence comes its *being*. What ensouls this organism?

Man, by his thoughts and emotions, is the creator of psychic entities which find their organic expression in such devouring creatures. The ancients recognized the interdependence of moral health in man and physical health in Nature; but they did not regard this as regulated by the decisions of a punishing and rewarding Creator; they saw in it the working of natural law. And what we regard as their "propitiating of gods" was, in its origin at least, a ceremonial by which they sought to undo by good thoughts the harm caused by evil thoughts. STUDENT

## The "Eagle" Owl

**T**HIS bold majestic bird is classed among that genus of the family of Owls distinguished by the appellation "Eared," though in reality the so-called "ear-tufts" on the head have no connexion with the sense of hearing; for the ears of owls, like those of every other bird, are situated just behind the eye. From his appearance one would judge him to be larger than the golden eagle, but his illusive size is due to fluffy and outstanding plumage, for he turns the scale at just a quarter of the eagle's weight.

His color scheme is striking and harmoni-



Lomaland Photo. and Engraving Dept.

THE "EAGLE OWL,"

## GOD IS LAW

Tennyson

**T**HE sun, the moon, the stars, the seas, the hills and the plains—  
Are not these, O Soul, the Vision of Him who reigns?  
Speak to Him thou for He hears, and Spirit with Spirit can meet—  
Closer is He than breathing, and nearer than hands and feet.  
God is law, say the wise; O Soul, and let us rejoice,  
For if He thunder by law the thunder is yet His voice.  
And the ear of man cannot hear, and the eye of man cannot see;  
But if we could see and hear, this Vision—were it not He?

ous, consisting of dark bars of brown with speckles of deep black, upon a background of yellow-tinted brown. The powerful beak and talons look like ebony and the great eyeballs blaze with radiant orange as he fiercely glares upon you from his perch. Each feather has a fringe of downy filaments, so that the beating of his wings is muffled into perfect silence; and as he floats down the dim avenues of pines, his progress is as noiseless as a drifting cloud.

His range is quite extensive, for he may be met with in the Scandinavian forests and in Russia, and as far south as Italy and Turkey.

The eagle owl subsists on partridges and hares, and sometimes even fawns of stag and reindeer; and there are doubtless many of the lesser mammals roaming the woodlands in the night whose blood runs chill when the deep long-drawn "Boo-Boo" of this owl is echoed through the forest glades.

The eagle owl soon reconciles himself to life behind the bars and even rears his family of three gray, down-clad nestlings in his prison home; but captive owls must of necessity suffer many privations though their keepers do their best to be considerate and kind. The owner of a private zoological collection once

showed his pair of owls to a naturalist. The birds enjoyed an ample space for flight, food was abundant, perches were convenient, and the light not too intense, and yet the birds appeared dissatisfied. The visitor induced his host to shoot a load of sand into the aviary and in a trice the moping owls flew down with manifest delight, and, like two common barn door fowls, began to tumble and roll and fluff their feathers in the first sand bath they had had since they were committed to their cage. STUDENT

## Anti-Vivisection in Paris

**T**HE Paris Anti-Vivisection Society numbers 15,000 members and has thirty deputies in Parliament. At a recent meeting it passed three resolutions: to make it a penal offense to steal dogs on public highways; to reorganize the Fourrière, or home for stray animals; and to suppress vivisection experiments in primary and secondary instruction.

When the question of vivisection in higher education was discussed, some doctors argued it could not be entirely dispensed with. If that be so, it is time the curriculum was reformed. Medicine teaches the use of nature, not its abuse.

Even though some devotees of these practices may be sincere in their devotion to science, it must be recognized that no cult, scientific or religious, has the right to assert its peculiar claims to the point of outraging people's general sense of what is right and fitting. France has evidently not thrown off a religious tyranny only to fall under the yoke of a scientific dogmatism claiming special privileges and exemptions in the names of mercy and enlightenment. E.

## Fire Protection in San Bernardino Reserve

**I**N the San Bernardino Forest Reserve the Forestry Service is constructing twenty-three miles of fire-breaks from Cajon Pass eastward to the Yucaipe Valley. A telephone line 45 miles long is also being laid to connect the rangers, and a number of settlers will be allowed to come on the line to help to protect.

## Cotton Growing in Nigeria

**N**IGERIA has prospects before it as a producer of cotton for export and manufacture abroad. The natives already grow cotton for their own spinning and weaving, and it is thought that a quality equal to American "middling" could be grown on a large scale for raw export. Though the state of the country will not yet allow of plantations managed by Europeans with native wage-labor, it would be feasible for capitalists to promote native plantations and set up local markets for the raw material. T.

## Students'



## Path

## Purification

The world needs more impersonal men and women who will bend all their efforts to restore the divine ideals, so that out of the present disorder and unrest perfect order and peace shall result.

THESE are the words of Katherine Tingley, and turn where you will in the teachings of Madame Blavatsky you will find the same note struck, always this putting in its right place of the merely *personal* element in human life and character, the necessity of its subjection to the purer, higher elements of our nature, the true Ego, or the Divinity of man. For as Katherine Tingley truly points out the DIVINITY OF MAN is the key the loss of which has kept the larger fields of human progress a *terra incognita* to the majority of men. The *personal man* is not the divine man, the Immortal Being which is our true Self; the personal man is the *limited* state of consciousness that causes us to feel ourselves as separate selves and to be selfish, vain, sensual and ignorant, the part of our nature in which sorrow inheres, the feeling of loneliness and desolation. It is the everyday consciousness of the majority of us.

The Light of the Divine is thickly veiled in the personal consciousness, and man seeks satisfaction in material things, in what seems good to the eye, or the passing whim. But behind the *personal* consciousness which is inseparably connected with the animal consciousness, lies the *Individual*, the reincarnating Soul, and that is our *real Self*.

Thus, to attain true progress we should not *identify* ourselves with the personal consciousness, but try to realize that "the universe was evolved," man's personal nature included, "for the *Soul's* experience," and that we might learn the nature of material existence and turn it to good account; *not to allow the deceptions of the senses to turn us from our rightful place and purpose in the Divine plan*, but to stand to our Divinity and subdue the lower forces by the power of Spiritual Will, our rightful heritage as Sons of God. Earth life is the plane of action, we need to be "up and doing, with a heart for any fate."

Purity means the state of being unmixed, and purification, the act of separating from anything that is foreign to it. That gives us a hint of what our work is, does it not? In a sense we might describe purification as the Theosophic life, because it is the process—Theosophically speaking—by which man becomes the free spiritual Being he was before the reincarnating period began on Earth. It is the gradual withdrawing of interest and energy from the personal lower self and re-centering them upon the Central Heart which sustains all life; in short, the Divinity in Nature and Man.

Man must realize that he himself is a God, before he can say his purification is complete, but such a state takes lives to accomplish. We

are all in different stages of purification, and the more unselfish one is, the nearer he is to the goal. It is a state we need to work for daily, in the little things, and break the personality on the wheel of duty and self-sacrifice until life becomes a song, instead of a moan. Why? Because the personality, that thing of moods and desires, is the "giant weed" that drains the nourishment from the garden of the Heart, wherefrom spring the glorious blooms of virtue that make fragrant human life. Sympathy and Love, the true *brotherly* feeling, will lead us into the right path, the path whereon "Humanity" calls for all our energy and interest.

Thus in time our whole life will be consecrated to the service of our fellows, and purification a joyous effort to gain further enlightenment that we may better serve. E. I. W.

## The Value of Our Weaknesses

IT is generally held that knowledge of a man's weaknesses by his enemy is so much power in the hands of the latter, just as in time of war the knowledge of the weak places in a fortress gives power to the besieging forces. Granting all this, may not one's weaknesses be equally if not more valuable to the one who possesses them—not valuable in themselves, but in pointing out the steps that must be taken on the pathway of true progress?

Correctness of judgment is in exact proportion to the ideal and wisdom of the one judging, but when one comes into a knowledge of the fundamental doctrines of Theosophy he reaches a vantage point from which he can view with a clearer understanding the relative strength and weakness of his own character, and in degree, of those about him.

We know that as we conquer weakness strength is attained, and but a little thought will show that out of our weaknesses we may forge our greatest opportunities for growth and development.

In the realm of nature do we not see that all things representing strength and resisting power have been built up gradually, often through long ages, from fragile and infinitesimal forms of life? One may see a slender, pliable sapling struggle through tempest and heat into a firmly rooted, wide-spreading tree. Can the evolution of human character be any less than that of the so-called lower kingdoms? It takes many trees several generations of men to reach their highest perfection. Is it then reasonable to believe that three score years and ten is sufficient time to fit the human soul for eternity—perfection?

Theosophy's answer is that through aeons of incarnation man has been building, not only the body, but the character which distinguishes him individually and collectively. In the material world all progress is made through the overcoming of obstacles or limitations, and in the evolution of the human soul how else can its growth be accomplished?

Who is there that looking back over his present life, cannot cite many instances where, after perhaps many bitter experiences as the results of succumbing to weaknesses of character, the doorway of a deeper knowledge has opened, once there has been the heroic determination to rise above these weaknesses and conquer them? As is so beautifully said by Tennyson in *In Memoriam*:

I held it truth with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things.

But Theosophy teaches that our weaknesses must be conquered in this life, that the mere change called death cannot free us from their power. Thus it is that we must come back to earth again and again until, rising step by step on the ladder of our sins and failings, we stand at last free on the heights. Once a weakness or a fault is truly overcome, thereby is gained power for all time; for, as said in an ancient writing, "slain tigers cannot turn and rend you."

The value of our weaknesses then lies in the lessons they provide for us and which we may learn through the endeavor to conquer and rise above them. We should learn, therefore, that not the smallest defect in our characters is to be despised; for, if it is neglected or if we seek to avoid or conceal it, its roots will grow and obtain such firm hold that to dislodge it may take all our powers and all our strength, our very life's blood. Surely we can learn from those weaknesses that already have cost us so dear to meet and extirpate the evil when we first sense it. If we have the determination to face it steadfastly and the will to rise above it there will come out of the struggle the strength of conquest that shall make for the upbuilding, not only of our own characters, but of the whole human race.

STUDENT

## The Theosophical Teaching Regarding Life

IT (the body) is like mother earth in that it is made up of an infinitesimal number of "lives." Each of these lives is a sensitive point. Not only are there microbes, bacilli and bacteria, but these are composed of others, and the others of still more minute lives. These lives are not the cells of the body, but make up the cells, keeping ever within the limits assigned by evolution to the cell. . . .

One of the mysteries of physical life is hidden among these "lives." Their action, forced forward by the Life Energy—called *Prāna* or *Jīva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. In this struggle the Life Energy itself ends the contest because it is life that kills. This may seem heterodox, but in Theosophical philosophy it is held to be the fact. For, it is said, the infant lives because the combination of healthy organs is able to absorb the life all around it in space, and is put to sleep each day by the overpowering strength of the stream of life, since the preservers among the cells of the youthful body are not yet mastered by the other class. These processes of going to sleep and waking again are simply and solely the restoring of the equilibrium in sleep and the action produced by disturbing it when awake. It may be compared with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man. So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning; it has exhausted us; it finally kills the body. Such a contest could not be waged forever, since the whole solar system's weight is pitted against the power to resist focussed in one small human frame.—William Q. Judge

## DAWN

THE Day breaks and once more  
We tread the Path of Life,  
Seeking always for we know not what  
And finding counterfeits of Pleasure and of Pain.  
Ruled by the pairs of Opposites,  
While with us walks Duty,  
A bright presence we stubbornly will not see.

Life is duty and duty is life,  
This the lesson we are here to learn,  
And until we set our feet upon the Path of Learning  
Life for us is but an aimless running to and fro  
An endless circle leading nowhere, the endless round  
Day by day, lashed by the whips of desire.

Look up, not down, for looking up  
We rise to higher things, while looking down,  
The contrary is true.  
Welcome Duty as our guide and teacher,  
Follow her as best we may, and the most high Gods,  
Will help us on.—J. H. Kummer

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** I have repeatedly heard it said that Theosophy is a message of hope to the discouraged. What more can it give than Christianity, which teaches that Christ is the savior of mankind?

**Answer** Now what is the meaning of this discouragement, and how shall we come at the very beginning and seed of it? I am discouraged, you say, the long record of my failings rises up against me and howls and clamors in my mind. This and that old act of mine shout and shout at me and give me no peace—this and that failure to act when action was needed. I was weak and I shall be again; I have tried and I continually fail; this engine of *me* will not run on the tracks; the rails will not keep it; it is incessantly astray here and there, over this embankment, crashing into that obstacle. Or perhaps—death will come to me, and how can I be assured of the afterworld; or I shall be found out, and how can I retain the respect of my fellows?

Or again: I must guard myself against poverty, or hunt for riches. I must get the better of this man, or outshine that one. *I must get what I want.* I—but what has become of the world, that it does not bow down and worship?

But the Universe and the great Law will not be treated so, to have one tiny cell of their being exalt itself and swell up into a kind of cancer. The knife shall be used on you presently, that is, the pain of discouragement will come. Whether you lose sleep by fretting over your personal store of sins, or by planning your advance and greatness, discouragement will come, for the Universe will not tolerate this insistence upon *I*. This is what the common order of discouragement means, that you have gone to the length of your tether with the Law, in heaping loads of consideration upon self. Your ego has outgrown the capacity of your cosmos. It is a poor thing, too; a center for all aches and fears and the source of them; whatever work you do for it, leads ultimately to discouragement, even if not until after years or lives.

Now, that "Christ was the savior of the world," is always interpreted, was *my* savior. This business of being saved has always to do

with oneself. When *I* am discouraged, sick with my million failures, it is mighty comforting to *ME* to know that *I* am still "saved." The cause of my discouragement was too much thought about *I*. Or, I failed to get the worldly things I desired, by this salvation I am to get heavenly things. Never lose sight of that capital *I*; see how it dances through the mind in search of salvation. What is the meaning of all this? A hair of the dog that bit you; the drunkard curing his headache with more whisky. Though you go contented to your dying day, ever so well assured of the safety of beloved *I*, the old discouragement must return some time, the stronger for all the complacency with which you have nourished its roots. Where shall we find the real cure? In Theosophy, which directs us to compassion and the service of mankind. Just leave that aching *I* where it is; drop it, and think about the needs of the world. Go and do some work that will be of general use. Turn your eyes off self, and do service. Then you shall forget altogether how discouragement stings and burns.

So much for that sort of discouragement, but there are other sorts, the afflictions of nobler souls. You have struggled so long to maintain your home, to protect your children from a drunken father or mother—Theosophy has infinite encouragement for *you*. The Law which apportioned you these difficulties, had knowledge of your utter need of them. This warfare is given you that you may gain from it the hero's strength for all time. For lack of this experience, perhaps, you were ineffective in a hundred lives. Remember those two grand teachings of Theosophy, Reincarnation and Karma, and measure the present life against the long ages of your past and future. It is not salvation that you need, but access to your own strength.

The world, heaven knows, is in an evil case, crowded and packed with sorrows and degradation. Christ came to save it, we are told—yes; but from our heart of hearts the cry goes out, How of the millions that are not saved? The drunkard who died in his drink, the woman of the streets to whom no light or hope came? They have gone to their own place and we cannot help them—but the long generations there are of them—the children that are born without any chance, and the millions more that are to be born. And the nations of the world going down from one generation to another with vice growing, the sins of the fathers multiplied in the children. Feel these things, see them and realize them, and the man shall insult you who tells you that the business of saving humanity was accomplished—nineteen hundred years ago.

It is a beautiful idea, this of the salvation of mankind through the incarnation of a divine being, and as true as it is beautiful. But we must not heap glamor around it until it has lost all its meaning. Salvation is an *actual* thing. It means the fallen choosing a better path, and gaining such insight and will, that that better path is followed. It means clean city government, pure, generous, and patriotic national life; also physical health, sound intellect, wholesome and vivid imagination. Have we attained these things? We have not, and the world is not yet saved.

But Theosophy shows that all down the ages divinity has been incarnating, not once,

but "whenever there was an insurrection of vice and injustice in the world," to guide humanity through the direst stages of its path. It is not that there has been one great Teacher or Savior, but a long line of them, and more and more shall come, and the world shall never be without its guides and shepherds. To be deserted for nineteen hundred years, and from now on until the end of time—the thought is rank with discouragement. And with all the human genius and thought that have been given to stemming the tide of evil, and so nearly in vain. What hope is there unless Theosophy is true, that there are new revelations and Teachers to come, and a divinity within man himself which only needs his conscious personal aid to lift him to its own invulnerable status?

STUDENT

**Answer II.** Go where we will today, we find everywhere men and women struggling under a load of discouragement—and these not confined to one class, but in all, rich and poor, cultured and ignorant. What is the cause, and what the remedy?

This condition has been fully recognized by our Teachers in the present Theosophical Movement, and it is in part to remedy this condition that they have come, and that Theosophy is once more being given to the world. The causes for this condition reach back into the very dawn of history and human development. It is one of the concomitant signs and results of the loss of man's heritage. It is the outgrowth, inevitable in the very nature of things, of man's losing the realization and the knowledge of his divinity as a soul, of his divine origin and destiny.

It needs no argument, no demonstration, that discouragement is impossible to him who realizes his divinity, who has a knowledge of his own nature, that that nature is dual, that it is possible by virtue of inherent divinity to control the lower by the higher.

As a contributory cause, due to the same lack of knowledge, unbrotherliness has become the rule of life, man set against his fellows, each one for himself. In the face of all this, in the face of conditions as they are in the world today, is it any wonder that men and women are discouraged? Is it not rather a wonder that humanity still struggles on. What explanation can there be save that there is deep down in man's heart unknown to him, and of which he is totally unconscious, a memory or a knowledge of divinity, so that in spite of himself he struggles on.

And the remedy? What remedy can there be save a revival of this knowledge, a reawakening to the consciousness of divinity? And it is a part of the mission of Theosophy to bring about this reawakening, to sound again the keynote of truth that it may re-echo in the hearts of men.

And then as a further hope, an additional remedy, Theosophy teaches, not as a theory, but as a logical certainty and as a corollary to the teaching of man's divinity, that he is immortal, and as a further logical necessity that he reincarnates and is reborn again and again on earth; that his smallest act, his feeblest aspiration cannot fail of its effect, that he must reap inevitably the harvest of that which he has sown.

STUDENT



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## A Divinity Professor on the Failure of the Christian Gospel

**A**LIVE with thrilling interest is the subject of the "Bampton Lecture" for 1907, "The Reproach of the Gospel," by the Rev. James H. F. Peile. The quotations are from a review in the London *Spectator*.

"The influence of Christianity on mankind at large is, and has been, strangely disproportionate alike to its high claims and to the reasonable expectation of those who saw its beginnings." What is the cause and what the remedy?

First let it be pointed out that this positive statement does not bear out the claim, so frequently made, that Christianity has been the light of the world, the guide of humanity through the ages. Professor Peile evidently does not think so, and he is in a post of great authority in the theological world. To continue:

Christianity has been believed; it has not been carried out.

This all depends on what is meant by "believing." Perhaps it has not been believed and that is why it has not been carried out.

The great majority of mankind have for centuries done everything with the Moral Rule of the Gospel except obey it. They have read it aloud in their churches and their homes; they have enshrined it in a magnificent system of worship; they have glossed and commented it, till it bears a suspicious resemblance to the code which they find most profitable. "The world," Bishop Westcott declared, "got into the Church in the fourth century, and we have never been able to get it out since."

Possibly the Bishop meant that we have not been able to get worldliness out of the Church, but his remark can be taken in another way. The lecturer goes on:

The cunning Spirit of the World takes the ferment which worked such radical changes in the constitution of the human soul, and by inoculating Society at large with a very dilute and attenuated serum, secures for it a measure of immunity from violent and inconvenient attacks. The normal experience of the individual is a very mild and manageable form of the fever which consumed St. Paul.

Religious revivals, we are told, have been moral and religious rather than dogmatic. They depend on the mind of the average man. "A World-faith can never spring from the travail of self-conscious intellect." A Christian life is the only argument that unconverted Humanity will attend to, and "I think uncon-

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

verted Humanity is right." If the Church is ever to convert the world, she must do so by example.

Here one may pause to wonder whether it is the Christian gospel that regenerates humanity, or humanity that regenerates the Gospel. This is indeed a dilemma. It is usually solved by saying that what you call the Gospel is not the real Gospel; but I will show you the real Gospel and then you can regenerate yours. Let us see what the professor says about it. For the church

the secret of success lies in "absolute unqualified obedience to Christ's plain teaching as He spoke it. That teaching, as we find it in the Gospels, is a small body of positive precept; it seems to me perfectly clear in meaning, and almost wholly ethical, laying stress on character and on conduct as the necessary test of character."

So we are to go by the sayings attributed to Jesus in the four canonical Gospels. It is needless to say that those are what the Occident has been fighting about ever since it knew of them. But both the Professor and his reviewer qualify their statements so much as to render them practically nugatory. The former says that we must have unqualified obedience to the precepts of the Sermon on the Mount, but that *they are not all of general application*. And the latter, while objecting that this is a serious qualification, says on his part that "it is at least possible that He (Jesus) meant his words, not as an absolute rule for any, but as an aim for all."

All this is very vague and allows plenty of latitude. If the Church gets away from where it is and goes back to this, it will merely have gone all round a circle. The lecturer argues that unqualified obedience to the teachings justifies war at times, and he takes to task those who, on the very same grounds, condemn war; and the reviewer argues on the latter side. Economic questions are discussed with the same uncertainty.

The professor believes that we are on the

verge of one more great religious movement, perhaps the greatest the world has known. On the intellectual side it comes from science, as a recognition of the unity of all life; on the social side, as a reaction from exaggerated individualism; on the religious side, as a quickened belief in "the brotherhood of all men in Christ." He thinks this will

alter all social and economic conditions, but recognizes that it is useless to fight against conditions as long as the ideas of which they are the natural outcome still exist. He concludes:

I believe the Miracle which alone can deliver us from the inexorable tyranny of economic laws is the influence of Christ upon Human character.

Let us say the influence of the Christ-spirit, as proclaimed and manifested in all ages by many World-Saviors, which recalls forgetful man to a recollection of his own divinity, and reminds him that he is an immortal Soul and should live as befits an immortal Soul. That influence must proceed from the human heart. Jesus' words are of value, not because he said them, but *because they are true*. They relate to facts. He called attention, as did other Teachers, to the fact of man's latent Divinity and possibility of perfection. Let us seize that fact; how we came by the knowledge of it will then take its proper place in thought.

So long as the influence known as Christianity taught and acted upon this truth of man's divinity, it was justified in making high claims; but when "the world got into it," those claims were not justified, nor were they fulfilled. What we need to go back to is faith in our own nature. Other religions have had the same pure and lofty beginnings and have been in the same way overlaid by the results of man's perversity. Human evolution proceeds, during the present cycle at least, by successive revivals of the great Knowledge. And each time man learns more. When man emerges from the present cycle of darkness, he will not again make all the same mistakes; experience has taught him. Discriminating, he will recognize the great Teachers of life's mysteries and duties, whether they be in the page of history or in contemporary life.

Religion is one and eternal; the Christian presentation of it is by no means unique. Jesus may have been a Christ; but he was by no means the only one. STUDENT

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## LAST SUNDAY AT ISIS THEATER

Mr. Cranstone Woodhead Delivers an Address on  
"Spiritual Footprints"

MR. C. Woodhead read an exceedingly interesting address at Isis Theater, San Diego, last Sunday evening, which is reprinted nearly *in extenso* below. Some excellent musical selections were rendered by the Râja Yoga Quintet.

OBSERVER

In the book which is generally accepted as the father of all modern story books for boys and girls, viz. *Robinson Crusoe*, is a powerful description of the feelings of a man stranded for years on a desert island, thinking himself entirely alone and isolated, who suddenly comes upon the print of a naked human foot upon the sandy shore of his island prison. We have all read this book in our childhood, and none of us have doubted that the mark which was found upon the shore was an unmistakable proof that someone had been there. The man who made it had disappeared, but the form and appearance were such as to leave it beyond question that a human being had passed that way.

And similarly when the modern student of the earth's history finds upon the surface of a piece of rock which he has split open the marks of the foot, with toes and claws, of some gigantic prehistoric lizard or bird, which walked upon the sand before it became solidified into rock, he knows that he is face to face with the impress of some long-forgotten animal which passed that way countless ages ago.

The faculty of recognition in these cases is an intellectual power. By education and the reasoning power of the mind, informed by the senses, we are enabled to judge of the nature of that which has transpired. The Red Indian had this quality developed to an extraordinary degree. The displacement of a few twigs among the bushes, or of the pebbles on the ground, gave him an insight into the nature of what had transpired in the trackless woods, and often enabled him to judge how long ago these happenings had taken place.

And so, in looking back into the past history of the world in which we live, we are able to recognize the footprints of the great ones of the earth. But the faculty which gives us this power of recognition, is not the same as that of the geologist or the Red Indian. It comes from a higher source.

In order to understand this more fully the student of Theosophy has to consider attentively the history of the past, not only as regards the outer effects or apparent facts of history, but also the more deeply hidden causes which produced those effects.

In a recent address in the Isis Theater Katherine Tingley said:

"If we go back into the far past, we realize that ages and ages before there was any outward manifestation of religion, there was an absolute religion in the heart; that humanity then had its ideals, and that really religion was born of ideals, and theology born of religion, and fanaticism follows in sequence as a result of theology, as it is presented today. It is the digressions that we have from the old ideals of our ancestors, that lead us so far away from our ideals, so far away from any absolutely honest conviction that man is divine. . . . Theosophy in bringing its message to the world is endeavoring to re-awaken the divinity of man, to bring home to his mental consciousness the fact that he has a higher consciousness, and that knowledge must come from that Higher Self. It cannot come from ignorance;

it cannot come from faith; but it must absolutely come from within."

And so in looking back to trace the Spiritual Footprints of the past we must depend upon a higher faculty of recognition than the brain-mind alone. The once universal Wisdom-Religion of the Golden Age has well-nigh faded from man's remembrance. Ages of physical progress have resulted in a material prosperity, overshadowed by a black cloud of human pain and sorrow. The heart of humanity is wrung with every sort of doubt, dissension, want, suffering, and hunger. Whilst empires rise and fall, and science, trade and manufacture flourish, anarchy, crime and insanity continue to increase. The old ideals are lost and if recalled are too often derided.

Yet the faculty of recognition of the real truth is always potentially present in the human heart. Deep down it may be found by him who diligently looks for it. The spirit of divinity is always there and may be recognized. It is not found in any belief or any creed or dogma. It is not alone discoverable by logic or argument. It is not shown by sentimental emotion. It is found in self-identification with all the sorrow of the world, with compassionate love which is without passion, with a heartfelt consciousness of all the evil which exists, *combined with the knowledge—not the belief, but the knowledge, that there is a remedy.*

And this absolute knowledge that there is a remedy comes to the student of Theosophy as a divine inspiration. It is from the heart-life of humanity that it comes, and it is this knowledge that enables a man to recognize the spiritual footprints of the past. It cannot be conveyed in words, and it retires from the smoky atmosphere of argument, criticism, contention, doubt or disbelief; but it is there all the same and can be awakened by him who will diligently determine to pierce the darkness.

And so in looking for spiritual footprints, we look for the traces of those who have had some knowledge of those great ideals which may be compassed by the true student of human nature. We do not always find the history of these men written large upon the outer facts of the world's records. Some of them are scarcely known to the modern college student who thinks himself well informed. Yet they have had a powerful influence upon many an event which is a mystery to modern college professors, and their teaching has been the keynote of the highest progressive thought of many an age, the history of which has come down to us embalmed simply in the outer records of popular movements, or the wars of kings and dynasties.

The great world Teachers whose influence is historically known, have all left traces of their absolute knowledge of the divinity of man, and their attempt was to restore a knowledge of the lost ideals of the earlier ages.

In the writings of Lao-tze, the predecessor of Confucius, he continually refers to the teachings of the ancients in this regard. Krishna, the Indian Teacher, who flourished about 5000 years ago, was a restorer of the ancient ideals; and 2500 years after him Gautama the Buddha did much to re-establish the purity of knowledge which the lapse of time had obscured. The religions of India, as descended from the times of these great Teachers, have now lost much of their original purity, but Indian literature abounds with a wealth of spiritual knowledge which is but little known in the West, and the future will restore much of it to the attention of Western students as time produces the desire for a more intimate acquaintance with these buried treasures of spiritual wisdom.

In these days but little is known of the great seat of learning which existed at Alexandria for several centuries. Ammonius Sakkas lived between the second and third centuries of the Christian era in Alexandria, and was the founder of the Neo-Platonic school of the Philaletheians, or "Lovers of Truth." He was endowed with such prominent, almost divine goodness as to be called Theodidaktos, "the god-taught." Following him were Origen, Plotinus, Iamblichus, Porphyry, Hypatia, and many others who helped to make Alexandria one of the most justly renowned seats of learning that the world has ever produced. This school of the Neo-Platonists was the ultimate effort of the Higher Intelligences to check the ever-increasing ignorant superstition and blind faith of the times. It was the last product of the true enlightenment of Greek philosophy, which was finally crushed and put to death by brute force—and then followed the dark ages.

One of the most fortunate signs of the uprising of a wide knowledge of the truth about the ancients is the great interest which is now being taken everywhere in archaeological discovery. It is gradually beginning to dawn upon the world that the centers of old civilizations were by no means so barbarous and inhuman as they have so often been misrepresented to be. Everywhere there are traces of a high philosophy, of much good-hearted and humanitarian feeling, of wise and just laws, and of noble and god-like ideals. In ancient Egypt there was at one time a dynasty of divine kings, whose administration was characterized by the most careful adjustment of the rights and well-being of the people, without distinction of class or caste. The literature of ancient Egypt, such as the celebrated *Book of the Dead*, abounds with the loftiest teachings of man's divine origin and destiny. The same can be discovered in the teachings of the Mexican Quetzalcoatl, and the Persian Zarathustra. Their doctrines were the same as those of the Sages of India and China, and all are derived from a Wisdom of a still more ancient date, the origin of which is lost in the mists of hoary antiquity.

Turning now to more modern times, there have always been those (though few and far between, as compared with the countless millions of unthinking humanity), who have passed on the words of truth down the ages.

Take, for instance, the German mystic Jakob Boehme, who lived at the end of the 16th century. In his boyhood he was a common shepherd, and became an apprentice to a poor shoemaker. He had a constitution which is most rare, one of those fine natures whose material envelope impedes in no way the direct intercommunication between the intellectual and the spiritual Ego. His writings have had an enormous influence upon the spiritual progress of medieval Europe. "Man must acknowledge," he writes, "that his knowledge is not his own, but from God, who manifests the ideas of Wisdom to the Soul of man, in what measure he pleases." Of this statement of Boehme Mme. Blavatsky writes as follows:

"Had this great Theosophist mastered the Wisdom-Religion he would have expressed it otherwise. He would have known that the 'god' who spoke through his poor uncultured and untrained brain was his own divine Ego, the omniscient deity within himself, and that what that deity gave out, was not in 'what measure he pleased,' but in the measure of the capacities of the mortal and temporary dwelling it informed."

During the Middle Ages there were others also who have played an important part behind the

scenes. Of these we might cite Rosenkranz, the founder of the Rosicrucians, Roger Bacon, Paracelsus, and Count St. Germain.

Coming down to more recent times, the Teacher whose name will go down to posterity as the one who restored to the Western world the knowledge of the ancient spiritual ideals, is H. P. Blavatsky. Her gigantic work, although only recently begun, has already had a world-wide influence, and it is surely being recognized as supplying the needs of the present age. Its claim for recognition rests upon two aspects of Truth. Firstly, it is intellectually and historically true, supplying the much needed link in the mental purview of existing things; but principally it appeals to the heart-life of humanity, to long-buried and slumbering but now awakening ideals,

itsual footprints thus expresses it in his well-known *Psalm of Life*:

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.

Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

the past than into the future? This old miner's clairvoyance is of the useful sort, and such does not visit the curious seeker after "curious powers."  
H.

#### A Friend of Children

THE Rev. Benjamin Waugh, Founder of the (British) National Society for the Prevention of Cruelty to Children, who has recently died, was the first to convince the public that cruelty and neglect were widespread, and induce them to sanction the violation of home privacy when events rendered that necessary in the cause of protection. His work was unsectarian, and its value cannot be



Lomalind Photo. and Engraving Dept.

THE U. S. FLEET AS SEEN FROM POINT LOMA, AT NIGHT, ON APRIL 16  
The moonlit waters of the bay and the illuminated warships produce a fairylike effect

which dwell at the root of existence and give the impetus to every motive of thought and action which is noble and true and worthy of acceptance.

In looking back upon the history of races and of nations, it is plain to see that the times when a step forward has been taken in spiritual progress are not by any means those which are identified with the times of apparent ease and outward prosperity. They have been the times of stress and strain, of much searching of heart, and of a painful and arduous reaching forth towards new ideals and new freedom. The spirit which led the Pilgrim Fathers to leave their native land and cut asunder all the ties of home and kindred in search of freedom and progress; the spirit which led the United States to proclaim their independence and base their ideals upon their wonderful Constitution; could only succeed through the grim determination of noble idealists to carry out that measure of transcendent optimism which the progress of the age had opened to their inner urge.

There is a simple little classic poem of one of our great American poets which will remain in the memory of man when many a more pretentious effort is forgotten. Longfellow in speaking of spir-

#### A Miner who "Smelt Danger"

THE papers report that workmen, digging a tunnel in Santa Ana Cañon, were saved from being buried in a landslide by a warning from an old miner, known as "Dad," who shouted that there was going to be a landslide, as he "felt it in his bones." The men ran, and in a few seconds came the slide of hundreds of tons of earth and rock.

Animals are also able to detect danger and avoid it in a similar way. In man the sense is masked by the activity of his mind, and also dulled by lack of use. This faculty may be unusual, but it is not wonderful; for we have not the least idea how the mind perceives things through the five ordinary senses. In fact science does not know what the mind is. Yet, if this mysterious dweller in the body can utilize the pictures on the retina and the vibrations in the ear, and turn them into meaning, why can it not do other strange things? Again, why is it easier to look into

overestimated, it being entirely free from the admixture of spurious motives or officiousness. He is chiefly responsible for the Criminal Law Amendment Act, which included the provision that magistrates might take the evidence of children too young to understand the nature of an oath. In 1889 was passed the Prevention of Cruelty to Children Act, and the Society received a charter of incorporation in 1895. T.

#### A Veteran Pianoforte Maker

MUSIC lovers will be interested in John Brinsmead (England), whose name is a household word among pianists, and who very recently died at the age of 93. His wife died a few weeks before, and last June they celebrated their golden wedding, receiving the congratulations of the King and Queen as one of the oldest couples in the kingdom. He attributed his long life to a love of fresh air and exercise. Many of the most important improvements in the modern pianoforte are the result of his inventive genius.  
T.



# Art Music Literature and the Drama

## The Spirit of the German Renaissance in Art

IT is impossible to grasp the spirit of the German Renaissance without some knowledge of the life and art of Albrecht Dürer, for although it was contemporaneous with the period of the Renaissance in Italy, it was not wholly like it in spirit.

Dürer was born in Nuremberg in 1471, six years earlier than Titian, twelve only before Raphael. Caxton had not begun his great work in England, and wood-engraving, of which art-craft we moderns still acknowledge Dürer to be the great exponent and teacher, had been invented but a decade at Dürer's birth. The picture (see illustration, "Portrait of Albrecht Dürer by Himself") tells the story of the inner qualities that distinguished Dürer's art—dignity even to the point of seriousness, sometimes sadness; a great tenderness coupled with the depth that is and can be born only of the meditative quality in one's nature; a great sweetness and sincerity; the capacity for complete intellectual and technical grasp of a science or art; an unusual capacity for discipline and effort; an abiding trust in the ideal.

This stands as one of the best known among all the world's great portraits, and one that can be studied and loved and learned from, to almost better advantage than any other. What a world is revealed by the hand, its sensitive, mobile fingers foiled—balanced, rather—by the strong, large, steady, thumb! How much of inner dignity expresses itself in pose of head and "set" of shoulders, and that it was not an idealized portrait his contemporaries state. They also tell us that while the life in his native city had in his day many harsh and jealous aspects, Dürer stood out above these in singular freedom,

distinguished from his fellow-citizens also by the stately beauty of his aspect and the rich elegance of his attire. Every reader will be familiar with the portrait in which he has represented himself at this middle period of life—the nobly formed oval countenance, with the short beard, the long curled locks flowing over either shoulder, the upright brow, the steadfast penetrating gaze of the large, perfectly cut eyes.

Dürer's father was a master goldsmith of the city of Nuremberg (and of goldsmithing wood-engraving was technically a development) and the young Albrecht, the second of his father's eighteen children, early learned the goldsmith's craft. He tells us in his letters that his father, who loved him devotedly and early recognized his gifts, took great delight in teaching him. At fifteen he was apprenticed to the principal painter in Nuremberg and for some years worked with other apprentices at the business of "turning out" (a not inappro-

priate term) religious paintings for churches or the private chapels of wealthy patrons. Fortunately he gained there considerable technical knowledge as a draughtsman, and there he also learned the then new art of wood-engraving. Then the *Wanderlust* seized him and his *Wanderjahre* began, during which he visited many of the great studios of northern Europe and also those of Venice.

After his return Dürer began to paint in a

It was in the year when he painted the last that Dürer brought out his three great woodcut books in folio form. In some respects these are more wonderful than all his other works, and it is certainly true they occupied an absolutely unique position in their day. These, too, dealt of course with Biblical subjects. But consider the time in which Dürer lived: printing had only just been invented and Luther did not enter upon his real work until Dürer was a man of middle age and settled life; what else could he do? No "ecclesiastical brain" was Dürer's; the eyes of his portrait show us the soul of a mystic. It was not until after the appearance of these woodcut books that Dürer did his best work in pure draughtsmanship, first on copper, then by medium of the newly invented process of etching.

Of the etchings and engravings of this artist those who know them best often say they feel least willing to speak. So fine and large and free are they, there seems nothing to be said. Go into any of our large Art Academies or Galleries, however, today, and you will find in the library-corner where photographic reprints of the work of the great artists of all epochs are kept, one, two, possibly a group of, earnest young students studying, perhaps copying, the masterly living lines of this artist. He knew form and could interpret it in a way to win for his works immortality in spite of their encasement within outworn theological subjects, *because he knew other things also.*

Like Leonardo, Dürer was proficient in mathematics, particularly geometry and perspective, and on these and other subjects such as Fortification, Human Proportion (*de symmetria partium in rectis formis humanorum corporum*) he left published treatises. It is the broader view, the broader mind, that we feel in his priceless drawings, so conscientious in line, such

a strange honesty do we feel all through them! What lessons they teach! How precious, how very precious, a legacy! STUDENT

THE great art of the West is comprised in two periods, one of some three hundred years ending with the Christian era, one of a similar space of time dating from the crusades to the Reformation; the art of Japan lasts unbroken from the middle of the seventh century to the middle of the nineteenth, a duration of twelve hundred years. *It is the most prolonged art record in the world,* and though it passed through many vicissitudes, it never lapsed, remaining always vigorous and true. At different times it expressed itself through different modes, sculpture, architecture, painting, decoration, and arts and crafts, and each in turn has served its purpose as a vehicle of expression for a passion for beauty that never failed.—R. A. Cram



Lomaland Photo. and Engraving Dept.

PORTRAIT OF ALBRECHT DÜRER BY HIMSELF

new way, for he had absorbed the best that Italy had to offer and the painstaking care with which he was accustomed to study is shown among other things in the careful copies he made of the drawings of Mantegna. It was as a draughtsman that Dürer stood supreme, that rock and foundation stone upon which, if art be not builded, it will fall of its own clumsy weight sooner or later. His paintings were mostly portraits and devotional subjects, the greatest of the latter being *Adam and Eve*, the *Ten Thousand Martyrs of Nicomedia*, a rich altar-piece of *The Assumption of the Virgin* containing portraits as accessory subjects (and which perished by fire), and another composition intended for an almshouse at Nuremberg, but which "is now one of the glories of the Belvedere in Vienna."



**G**LEAMING like threads of gold woven through the motley-colored web of

European life during the great migrations, run evidences of the high esteem in which women were held by the North Europeans. Barbarians though they were, this and other evidences in their religion, their sacred rites, their laws and customs, all prove that they once drew inspiration directly from the fountain-head of that Spiritual Knowledge that fed with its living waters all the great civilizations of gray antiquity, of ancient America, of Egypt, of India, and later of Greece and Rome. But they appear as broken fragments or distorted images of erstwhile truth, leading their adherents to error and barbarism, instead of onward to the divinity of human life.

For example, brotherhood and freedom were the inalienable rights of all the Germanic tribes, and all were imbued with the dauntless warrior-spirit; it was as the marrow within their bones. The very word "German" comes from an ancient source, and includes in its triune significance, "brother," "freeman," and "warrior." The highest glory of the ancient *Herr-mann* (*g* and *h* being interchangeable) or "free warrior" was to die fighting on the battlefield. Such a death meant union with the Celestial Maiden, the radiant *Walkyrie* who awaited him. The very eagerness, for it was more than courage, with which they met death, proves that the old warriors knew that it was but the entrance to a larger, freer life.

Yet, heirs as they were of the grand Theosophy of the East, the cradle of the race whence they sprang, its symbology had well-nigh lost its spiritual significance. Brotherhood was understood only in its physical relation as the inviolable bond of the clan; the warrior was a fighter only with material brand and lance; and Walhalla was the celestial abode where earthly delights might be carried to extremes. One thread only of the ancient wisdom remained unbroken. In the reverence

## The Women of Ancient Germania

paid to pure womanhood, as the guardian of the Holy of Holies of human life, was the undiminished memory of the old Temple life of the East, borne along through all the centuries of wandering. This living germ was the very kernel of the greatness of the North European peoples. It was the spark of the ancient wisdom which kept them from sinking into utter

### LINKED FATES

Lady Helen Forbes

Sophie of Bavaria, Duchesse d'Alençon, perished in the fire at the Charity Bazaar, Paris, May 4th, 1897; Elizabeth of Bavaria, Empress of Austria, was assassinated at Geneva, September 10th, 1898, as foretold by a gipsy.

**T**WO sisters, fair and good, and from the cradle doomed,  
Who once in holy innocence roamed  
By quiet paths; then by the curse of royal race,  
Sprang from the lowlier to the highest place,  
And trod the Via Dolorosa one by one.

Royal Sophia, Imperial Elizabeth  
Passed by the portals of a sudden death  
From sorrow-stricken life. Each sister in her fate  
Still walking hand in hand, as maids, they walked  
Of late,  
Ere yet the clouds of life eclipsed their morning's sun.

The younger sister as of yore showed forth the way,  
And dying flame tongues of her fearful funeral pyre  
Lighted the bier where the sad Empress-mother lay.  
Heard they the gipsy-whisper: "Beware of Steel  
and Fire"?—Selected

barbarism. It enabled them, in the end, horde of warring tribes that they were, to conquer the mighty civilization of ancient Rome, implanting in the South the seeds of their own morality.

Among the tribes of the North each hearth-stone was an altar-fire, a sacred shrine, presided over by the wife and mother. It was

her office to keep the fire perpetually burning upon the hearth, like the priestesses of

old. United only by the frailest of fraternal bonds, electing chieftains by raising the most doughty warrior among them on their shields only if a common danger threatened several tribes, yet all Germanic peoples were as one in preserving the sanctity of the hearth-stone and in safeguarding the honor of women.

There is something deeply mystical in the sanctity with which they regarded chastity. An insult to woman was considered an unpardonable crime and punished by death. It was the inner purity and innocence that they held so sacred, and not its outward semblance only. The ancient laws provided that an injury committed against a woman was to be atoned for by a much higher fine or *wergeld* than the same injury perpetrated against a man. Among the Alemanni and Bavarians it was double the amount, and among the Franks and Thuringians treble.

No dowry went with a maiden upon her marriage; her virtue and her beauty were her only portion, and one accounted all-sufficient, except the sword which was presented by her father to the man she was about to wed, in token of his passing over to the husband of his daughter the right to guard and protect her. Upon the morning after the marriage the husband gave to the wife a gift of land. This "morning gift," *morgengabe*, was the dower right of the woman, and nothing could deprive her of it.

Young girls were reared in the seclusion of the home, and it was their duty to assist with its manifold crafts. They did not associate freely with men, appearing in their company only with their mother when they assisted in entertaining them as guests under the family roof-tree. Thus safeguarded and protected, breathing the free, pure air of the forest, both matrons and maidens maintained the inner harmony of pure natures. By virtue of

the stainlessness of the inner sanctuary of their womanhood, they became intuitive to a remarkable degree, with the inherent right to stand at Nature's shrine, the interpreter of her mysterious workings. By their clear insight they could often see the causes of disease and cure them; many could pierce the veil of the future and foretell coming events.

While the free Germanic tribes acknowledged no leaders save in time of war, yet certain sacred spots, national hearthstones they might be called, did exercise a unifying influence over them. These drew the tribes together in general convocation as their untamed spirit of freedom permitted no man to do.

They reared no fanes in their holy groves, beside their charmed lakes, nor on their sacred mountain tops, but did reverence to the All-Father under the mighty vault of heaven, by the potent light of the moon, around a rude altar stone where a Priestess, famed for her prophetic wisdom, kept the fire burning. The sacred charm of such national hearth-stones was the real bond of unity among the tribes of Northern Europe.

From these sacred retreats, as history shows, issued the prophetic voices that warned the Germanic peoples to cease warring among themselves and to unite against the common conqueror, Rome. For example, in the year 10 B. C., the valiant Roman general Drusus, at the head of an immense army, invaded the North to conquer the Germanic tribes. As he advanced he laid waste the country with fire and sword. When he had pushed through the almost impenetrable Cherusian forest, and had come to the River Elbe, a Priestess of giant stature appeared on the opposite bank, and with prophetic voice bade him to fly, as "Fate had forbidden his passage through the land of the Cherusci." Seized with terror by the evil omen, Drusus fled and was shortly after killed by the falling of his horse. From the Cherusci arose the first great German hero, Armin, Arminius, or Hermann as he is variously known. He first called the tribes of Lower Germany together by the fire of his patriotism and eloquence; and by their union they were enabled to achieve a great victory over the Romans under Varus in the Teutoburger forest. When, later, owing to the base treachery of her own father, Armin's beautiful and patriotic young wife, Thusnelda, was captured and carried to Rome, where loaded with chains she was made to walk in the triumphal procession of Germanicus, the son of the abhorred Drusus, although bearing the indignity with a queenly disdain that put to shame her captors, and the news reached the North, it struck the unifying blow. All the German tribes, even those farthest north, flocked to the leadership of Armin, to aid him in avenging the insult to the high-hearted and beloved Thusnelda.

Cast in heroic mold, Germanic women played an important part in the history of Europe, when the whole continent was one vast theater of war. From time to time they loom up on the pages of history grand in the strength of their virtue or terrible in their power of evil. Christians though they later called themselves, in their vigor, and in their virtue, in the influence that they wielded over the fate of na-

tions, they were still pagan, the earthly counterparts of the celestial *Walkyren*. Yet great as their rôle in the past has been, a more splendid future awaits them. The ancient Wisdom-Religion, the true heritage of the Race, has been preserved throughout the ages of fierce human conflict, brought back to them again by Helena Petrovna Blavatsky, held as a sacred trust by William Q. Judge, and now re-lighted on many ancient hearth-stones of Northern Europe by Katherine Tingley. Who can say to what spiritual heroism the Wisdom-Religion, Theosophy, whose sacred fires it was once their mission to keep alight, will inspire them?

A DAUGHTER OF GERMANIA

the citadel of the constitutional rights of the people. Before its stately portal stands a heroic statue of Bismarck, "the Iron Chancellor" whose relentless hammer-strokes, old Teuton-smith that he was, more than any other force, welded the loosely jointed Federation of German States into the mighty modern United German Empire. STUDENT TRAVELER

### Jottings and Doings

(From a Student's Note Book)

IT has been the custom in California to honor the explorers and pioneers who built up our great West by naming trees for them; but until recently these honors have



Lomaland Photo. and Engraving Dept.

HOUSES OF PARLIAMENT AND BISMARCK MONUMENT—BERLIN

### In Berlin, the Birthplace of German Unity

BERLIN, the capital city of the German Empire, is a modern metropolis. Its historical significance belongs to our day and time, so to us it may lack some of the picturesqueness and romance that belong to the older cities. Yet it should not, for Berlin is the birthplace of German unity. The city that felt most keenly the shock of the Napoleonic victories and the humiliation of defeat, through whose gates the royal family of Prussia was forced to flee for their very lives, it stands today the capital and dominant city of the united German Empire. Modern it is in every sense of the word. No city in the world has grown so rapidly in the last four decades as Berlin, and this despite every conceivable natural disadvantage. In it the national spirit had reincarnated, however, and to Berlin poured the flood of life of the awakened Fatherland after the crowning of the King of Prussia as Emperor of the German Empire.

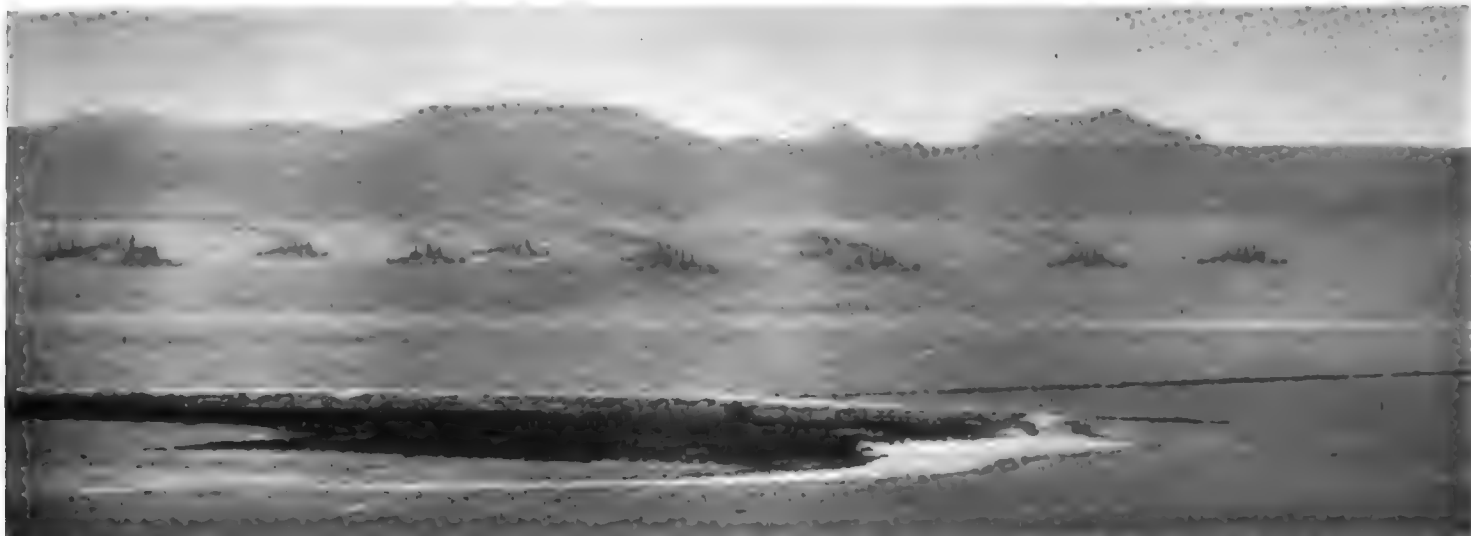
Thus the long, beautifully straight streets of Berlin are adorned with magnificent modern buildings and monuments, all vibrant with memories of the recent past, when the fierce blast-fire of war made possible the beating together of the shards of a nation into an empire. Our illustration shows the noble proportions of the German Houses of Parliament,

been bestowed only upon the fathers of the State, no mention having been made of the heroic women who came to California in the early days and certainly did their share in building up our golden commonwealth. Now, a movement has been inaugurated by which some of our giant California redwoods are to be dedicated to our women pioneers. We would suggest that beautiful as is the custom of dedicating these giant trees already thousands of years old to the memory of our pioneer women, the project should be so enlarged as to include the planting of trees in their honor as well. It is a custom carrying with it much of the mystic beauty and wisdom of ancient days and deserves to be more general.

It was considered something of an innovation when a young woman, a lawyer, was appointed as assistant-counsel to the commission for the revision of the charter of New York City, just now concluding its work. However, this young woman has more than justified the wisdom of those who appointed her. She is already known as a successful lawyer and has won some fame as a legal writer. From the New York Law School, from which she graduated after receiving her degree from Vassar, she passed out at the head of a class comprising ninety-nine men and eleven women.



# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

## A TELEPHOTO VIEW OF THE U. S. FLEET FROM POINT LOMA

The Fleet is lying at anchor in the outer Bay off Coronado, and is distant about five or six miles from Point Loma. The mountains of Mexico show up clearly in the background.

### Greetings to the United States Fleet

FROM the shores of Lomaland the Pacific Ocean stretched like a great shield of silver, in the early morning. The wind was resting in the caves, only the snow-white breakers rolled in at measured intervals, carrying the mighty music of the deep. It rose and fell; it lulled away into silence. These were moments of expectancy.

The Râja Yoga boys and girls were watching the sea. There! They are coming! Just around the point, pillars of smoke are rising from steaming vessels. Now, ship after ship floats stately and silently in on the broad plain, but its shining smoothness is not ruffled. The smoke forms itself into a background; it moves, it curls and floats like a living veil, hiding some mystic unknown land—but from this side shines the searchlight of the early morning sun.

What a picture! A fleet of American warships! Great majestic vessels, all white, the sign of peace, on a cruise around the world, paying friendly visits to many great nations on their way.

The Râja Yoga boys and girls waved their flags and cheered from where they stood high on the balcony of the Aryan Temple. All the glowing feelings of Peace and Brotherhood, all the patriotic enthusiasm in their young heart, all the love which they bore to the many nations which they represented, they sent with those cheers for the American fleet going around the world.

Their imagination pictured great things, as they watched the stately ships. To them it was a noble enterprise like the adventures in old days of knighthood. This was a hero fleet, going on a crusade to break down the walls of unfriendliness which had been raised between the nations, and show them that they were brothers. They were on a crusade against all that was cruel, evil and unjust in the world.

The cheers they sent out were not empty

sounds; the enthusiasm of young America with its grand constitution, found its vent, floating on the rays of the morning sun out to the ships of war. The great flagship saluted back—the ships understood, of that the children were sure.

The Râja Yoga children had greatly anticipated this visit. What would they give? What should they themselves like best, if they had been out on the sea for many months? Why, they would like to see the spring dawning over the land, the well-known flowers peeping from the ground. To their minds the answer lay plain before them when they roamed over the hills now decked in their spring array of purple, yellow and white. Flowers grown in this spot of Brotherhood and Peace should be sent to the ships of War.

Now, had the men of the navy seen this picture, their hearts would have kept warm for a long time. Children great and small would help picking flowers. Such merry crowds that trooped off to spread over the hills, you never saw! Such happy groups coming back home to empty their baskets of fragrant nature-messengers!—and off they flew again, like bees gathering honey. The boys! Not more than one little cotton-tail rabbit found its way to their collection of pets! Not a single horned toad, no lizards, no trap-door spiders or any other curious pets could lure them away from their one interest—flowers for the men on the fleet. They picked daisies, sea-dahlias, tidytips, sunshine, wild hyacinths, red Indian paintbrush, clematis, sage, yerba santa and other flowers, which were not considered too delicate to share the life on a battleship.

But here is the sweetest picture of all, a group of little babies, guided by their loving godmother. Could but the sailors have heard their baby-prattle as they toddled about gathering flowers for them, and seen their shining eyes when they came with their cart all full! The heart-messages that went to the great

battle-ships with the little blossoms, picked and lovingly held in their chubby hands, could conquer a nation.

Thus the fleet, when leaving San Diego bay, had aboard a great many new weapons, which they had not had before. These were fairy gifts, received when the ships of war reached the shores where the mighty Peace and Brotherhood of future America has its nursery.

The Râja Yoga students feel kindred to the Navy in many respects. The great importance of the discipline and training on a warship, without which it could never hope to win a battle, they understand from the light of their own training. Râja Yoga trains them in self-control, unity in working together, unselfishness, promptness, courage, vigilance, loyalty, order, simplicity, and, of greatest importance, trust in and obedience to the one in command.

Now look at the training in the Navy. Imagine the population of a big city, assembled in great houses to work together for the same purpose. Do you think that they could do it today? No! And why? Just because they would not work together in unity; each one is looking more to his own interest and own ideas, than to the interest and plan of the thing all should work for. So they lose their battles, whether they be to make their city beautiful, reform their schools or to fight the evils that destroy the heart-life of the nation. Then see how the many thousands of men who make up the Navy are working, and we can understand the value of discipline and the strength of unity.

Is it not grand when some hundreds of men, with different characters, likes, dislikes, habits and ideas, can work together with such precision, such order and promptness, that the ship, whose crew they are, becomes as one living intelligent body, and even has its own distinctive character, on which depends its success. One might be a happy ship, one a ship with many moods and tempers. The

# THE CHILDREN'S HOUR

ailors know and speak of the peculiarities in character of the different ships in their fleet, as we would of persons.

The ship might get sick, something going wrong; the sailors immediately know the cause for the sickness, and the cure; they know that some one of the men aboard is not doing his duty, or not working in harmony with the rest, or has failed to obey the orders of the captain promptly.

Imagine a discipline and training which makes it possible for a ship to be ready, after a few hours' notice, to sail for a three years cruise away from home. And what of being awakened in the middle of the night by the battle-alarm, and without any hesitation ready in place to receive the commands. Or what does it mean in the daily routine, to work together as if each man were a wheel in a clock? Could they stop to argue: "I do not feel like doing this now"; "this work does not suit me"; "I have some business of my own to attend to first, then I shall be ready"? Or, when a command was given: "I think he must mean some other way, I will wait and ask"; "I have other ideas of how to manage a ship"?

They must put away those ideas of their own for the sake of the ship as a whole.

The Râja Yoga students are also being trained to be warriors—warriors for Peace and Justice and Light. They learn to see how discipline is an invaluable help, in getting control of their own bodies and all selfish habits and desires, so that they may always be ready for the command and service of the Soul. Every one has this great commander in his own heart, ready with his wisdom to guide the course in life; but few are listening, or obeying, even when they hear. The Râja Yoga students are being taught this—to hear and obey the voice of their own Souls. No wonder that these boys and girls of Lomaland were interested in the fleet, realizing as they do what a great help the discipline of the Navy is to those who receive it, and feeling as they do what inner nobility and what a grand purpose could be built upon this foundation by the knowledge of Theosophy. This would make a hero-fleet indeed—one unconquerable.

## From the Fleet.

HERE are some of the letters sent in acknowledgment of the greetings that were sent from Lomaland to the ships composing the fleet while at anchor:



THE "CONNECTICUT," FLAGSHIP OF THE FLEET

U. S. S. KEARSARGE

San Diego, California  
April 17th, 1908

To the Boys and Girls, Râja Yoga School,  
Lomaland, San Diego, California.

On behalf of the officers of the U. S. S. Kearsarge and myself I wish to express to you the great pleasure it was to receive on our first arrival at a United States port after our long journey around South America your beautiful present of flowers. No gift could have been more appreciated. It is a matter of great regret to me that our short stay here will prevent me from thanking you in person for your kindness. With best wishes, I am, Very sincerely yours,

HAMILTON HUTCHINS

Captain, U. S. Navy; Commanding U. S. S. Kearsarge



Lomaland Photo. and Engraving Dept.

A PART OF THE RÂJA YOGA AUDIENCE ON BOARD THE "CONNECTICUT"

U. S. S. VIRGINIA

The Ward Room Officers of the Battleship Virginia desire to express their heartfelt thanks to the girls and boys of the Râja Yoga Academy for their sweet thoughtfulness in sending such beautiful flowers. The Officers trust that they might have the honor of meeting the boys and girls of the Academy aboard some time.

San Diego, April 17, 1908

## Fireflies

"THE stars have fallen down from the sky and are out on the grass," said little Maud as she came running in the house to her mamma.

"Stars in the grass?" said Mamma; "you must mean the fireflies. Why dear, those are little bugs or beetles and they carry those wonderful little lamps under their wings so that they may see at night. Let us catch one under a glass so that you may see the pretty light he makes. We shall not keep him long. See, he is not much longer than your thumbnail, and yet what a bright light he flashes."

"I should think the fairies would like them for lamps," said Maud.

"In the tropical countries there are many kinds of fireflies, some that grow three inches long and have three places in their

bodies where they carry their beautiful green lights. In South America there is a bush that the fireflies are fond of lighting on and at times this bush is ablaze with them. It looks like a ball of fire as the beetles twinkle their starry little lamps about.

"In Cuba," continued Mamma, "there are fire beetles that give such a strong light that a number of them placed in a wicker cage give enough light for women to do coarse sewing. The children love to play with them and feed them sugarcane. And in China a story is told of a poor lad who used to gather fireflies in a gauze bag so that he could use them for a lamp to study by at night. Of course he had to gather a great many."

"I should think the fairies would need them all for their feasts and dances," said little Maud.

E. N.

## Cats as Boarders

WHO ever heard of having cats as boarders? Yet there is a lady in a certain town who has such a boarding house and finds it a very pleasant and profitable way in which to spend her time. Many people who go away for the summer are much perplexed as to what to do with their cats, and although the neighbors promise to look after them there are oft-

en times when Puss's food is forgotten and she is lonesome for her people.

Our cats' friend finds that she has really more than she can take care of, and yet many a poor stray kitty finds a home with her, for she never turns away a "nobody's cat." She is very careful of their food and comfort, and has a hundred cats the year round. E.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS

A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
May the 3d, 1908

Total number of hours sunshine recorded during APRIL 246.  
Possible sunshine, 391. Percentage, 63. Average number of hours per day, 8.20 (decimal notation). Observations taken at 8 a. m., Pacific Time.

APRIL MAY	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DAY	WET		DIR	VEL
27	29.624	72	62	68	65	0.00	NW	2
28	29.610	71	56	60	59	0.00	W	2
29	29.651	65	56	58	56	0.00	SW	3
30	29.660	65	58	59	56	0.00	N	3
1	29.607	67	56	60	56	0.00	W	3
2	29.591	67	56	57	51	0.00	SW	10
3	29.590	62	52	57	50	0.10	NW	13



## BOOK LIST

OF WORKS ON  
BROTHERHOOD, THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE  
AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

International Theosophical Headquarters

POINT LOMA, CALIFORNIA, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

- ENGLAND AND IRELAND** — Theosophical Book Co., 18 Bartlett's Bldg., Holborn Circus, London, E. C., England
- GERMANY** — J. Th. Heller, ob. Turnstrasse, 3, NÜRNBERG
- SWEDEN** — Universella Bröderskapets Förlag, Barnhusgatan, 10, STOCKHOLM
- HOLLAND** — Louis F. Schudel, Hollandia-Drukkerij, BAARN.
- AUSTRALIA** — Willans & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.
- CUBA** — H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA
- MEXICO** — Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

- Address by KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15
- AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical Propaganda League, Point Loma .05
- ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03
- BHAGAVAD GITA (revised by W. Q. Judge). The pearl of the Scriptures of the East. American edition; pocket size; morocco, gilt edges 1.00
- CONCENTRATION, CULTURE OF (W. Q. Judge) .15
- DEVACHAN; or the Heavenworld (H. P. Blavatsky) .05
- ECHOS FROM THE ORIENT; a broad Outline of Theosophical Doctrine. By William Q. Judge. New Point Loma Edition. Sm. 8vo, cloth, .50
- Paper, .25
- 21 valued articles, giving a broad outline of Theosophical doctrines, written for the newspaper reading public
- EPITOME OF THEOSOPHICAL TEACHINGS, AN, (W. Q. Judge); 40 pages, .15
- FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century and Related Position of, (Rameses) .15
- 8 copies for \$1.00; per hundred, \$10.00
- KATHERINE TINGLEY, Humanity's Friend: A VISIT TO KATHERINE TINGLEY (by John Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet of 50 pages, published by the Woman's Theosophical Propaganda League, Point Loma .15
- HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335) Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from *NEW CENTURY PATH*, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Roas, M. D. .15
- ISIS UNVEILED, by H. P. Blavatsky. 2 vols, royal 8vo, about 1500 pages; cloth; with portrait of the author. New Point Loma Edition, with a preface. Postpaid, 7.00
- KEY TO THEOSOPHY, THE, by H. P. Blavatsky. New Point Loma Edition, with Glossary and exhaustive Index. Portraits of H. P. Blavatsky and William Q. Judge. 8vo, cloth, 400 pages. Postpaid. 2.25
- LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the *Los Angeles Saturday Post*, December, 1902) .15
- LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Authoritative rules for treading the path of a higher life. New Point Loma Edition, pocket size edition of this classic, embossed paper. .25
- MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her pupils. Square 8vo, cloth, .20
- Paper, 1.25
- A SERIES OF 8 PAMPHLETS, comprising Different Articles in above, paper, each, .25
- NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Machell. A collection of the weirdest tales ever written down by any mortal. Cloth .60
- Paper .35
- SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by H. P. Blavatsky. New Point Loma Edition; with Index. Two vols., royal 8vo., about 1500 pages; cloth. Postage prepaid. 10.00
- To be reprinted from the original edition of 1888, as published by H. P. Blavatsky.
- YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75
- GREEK SYMPOSIA**, as performed by Students of the Isis League of Music and Drama, under the direction of Katherine Tingley. Already published (fully protected by copyright):
- 1 THE WISDOM OF HYPATIA .15
- 2 A PROMISE .15
- NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS. Ten Pamphlets, issued serially; Scripts, each .25
- Subscription 1.50
- Already published:
- SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity—No Man Can Serve Two Masters—In this Place is a Greater Thing
- SCRIPT 2—Contents: A Vision of Judgment—The "Woes" of the Prophets—The Great Victory—Fragment; from Bhagavad Gita—Co-Heirs with Christ—Jesus the Man (the only known personal description)
- SCRIPT 3—Contents: The Lesson of Israel's History—The Man Born Blind—Man's Divinity and Perfection—The Everlasting Covenant—The Mysteries of the Kingdom of Heaven—The Burden of the Lord
- SCRIPT 4—Contents: Reincarnation in the Bible—The Mysteries of the Kingdom of Heaven—The Temple of God—The Heart Doctrine—The Money-Changers in the Temple
- SCRIPT 5—Contents: Egypt and Prehistoric America—Theoretical and Practical Theosophy—Death, One of the Crowning Victories of Human Life—Reliance on the Law—Led by the Spirit of God
- SCRIPT 6—Contents: Education through Illusion to Truth—Astronomy in the Light of Ancient Wisdom—Occultism and Magic—Resurrection
- SCRIPT 7—Contents: Theosophy and Islam, a word concerning Suñam—Archaeology in the Light of Theosophy—Man, a Spiritual Being
- OCCULTISM, STUDIES IN.** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50
- VOL. 1—Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35
- VOL. 2—Hypnotism. Black Magic in Science. Signs of the Times. .35
- VOL. 3—Psychic and Noetic Action .35
- VOL. 4—Cosmic Mind. Dual Aspect of Wisdom .35
- VOL. 5—Esoteric Character of the Gospels .35
- VOL. 6—Astral Bodies; Constitution of the Inner Man .35

## THEOSOPHICAL MANUALS, Elementary Handbooks for Students.

Bound in cloth, 16mo, price, each .35

Now Ready.

- No. 1. ELEMENTARY THEOSOPHY.
- No. 2. THE SEVEN PRINCIPLES OF MAN.
- No. 3. KARMA.
- No. 4. REINCARNATION.
- No. 5. MAN AFTER DEATH.
- No. 6. KAMALOKA AND DEVACHAN.
- No. 7. THE DOCTRINE OF CYCLES.
- No. 8. PSYCHISM, GHOSTOLOGY, AND THE ASTRAL PLANE.
- No. 9. THE ASTRAL LIGHT.
- No. 10. PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSFERENCE.
- No. 11. THE ANGEL AND THE DEMON (2 vols., 35c. each)
- No. 12. THE FLAME AND THE CLAY.
- No. 13. ON GOD AND PRAYER.
- No. 14. THEOSOPHY: THE MOTHER OF RELIGIONS.
- No. 15. FROM CRYPT TO PRONOS; an Essay on the Rise and Fall of Dogma.
- No. 16. EARTH: Its Parentage; its Rounds and its Races.
- No. 17. SONS OF THE FIREMIST: a Study of Man.
- No. 18. In Preparation.
- No. 7. TEACHERS AND THEIR DISCIPLES.

## THE PATH SERIES. Specially adapted for inquirers in Theosophy.

Already published:

- No. 1—THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05
- No. 2—THEOSOPHY GENERALLY STATED (W. Q. Judge) .05
- Reprinted from *Official Report, World's Parliament of Religions, Chicago, 1893*
- No. 3—MISLAID MYSTERIES (Herbert Coryn, M. D.) .05
- No. 4—THEOSOPHY AND ITS COUNTERFEITS .05
- Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL-CARDS OF LOMALAND.

- Two for 5c.; postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50
- REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL. *The Path—Parsifal—The Prodigal—The Bard—The Light of the Coming Day—Twist Priest and Profligate—The Hour of Despair—The Dweller on the Threshold.*
- Size of photographs, 8x6 in., approximate. Price, unmounted 50c.; mounted .75
- PATH MAGAZINE, THE—Vol. ix ('94-'5), Vol. x ('95-'6), each 2.00
- PATH MAGAZINE, THE—Index to Vols. i to viii; cloth .50
- PATH MAGAZINE, THE—Back numbers; each .20
- SEARCHLIGHT, No. 6—Full report of the Great Debate on Theosophy and Christianity held at Fisher Opera House, San Diego, Cal., September and October, 1901. 72 pages. Special number issued to the public .15
- SEARCHLIGHT, No. 7 .15
- SEARCHLIGHT, Vol. II, No. 1 .15
- UNIVERSAL BROTHERHOOD MAGAZINE Back numbers, each .20
- UNIVERSAL BROTHERHOOD PATH .20
- Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE.

Introduced under the direction of Katherine Tingley

- 1 THE LITTLE BUILDERS, and their Voyage to Rangli (R. N.) .50
- 2 THE COMING OF THE KING (Machell); cloth, gilt edges .35
- LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50
- LOTUS SONG—"The Sun Temple," with music .15

## IN FRENCH

- THEOSOPHIE ÉLÉMENTAIRE .05
- LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## IN SPANISH

- ECOS DEL ORIENTE (W. Q. Judge) .50
- EPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25
- LA TEOSOFÍA EXPLICADA. .05
- LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores. 30 copies, \$1.00; 100 copies, \$3.00 .05
- LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15
- Luz en el Sendero (M. C.) con Comentarios paper .35
- RESEÑA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) .50
- Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective Foreign Agencies (see first column) for book list and prices.

## IN GERMAN

- AN IHREN FRÜCHTEN SOLLT IHR SIE ERKENNEN.—WER IST EIN THEOSOPH?—WAS THEOSOPHIE über manche Punkte lehrt und was sie weder lehrt noch billigt. DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended) DIE BHAGAVAD GITA (nach der englischen Ausgabe von W. Q. Judge) STUDIEN ÜBER DIE BHAGAVAD GITA. (William Q. Judge) DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN. ECHOS AUS DEM ORIENT (von William Q. Judge). THEOSOPHIE ERKLÄRT POSTKARTEN MIT ANSICHTEN VON POINT LOMA.

## IN DUTCH

- DE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper. DE OCEAAN DER THEOSOPHIE (door W. Q. Judge) DE MYSTERIEN DER OUDHEID, door G. de Purucker. (Vertaling uit *The New Century Path*, overdruk van de *Nieuwe Revue*, No. 12) DE RIDERS VAN KEIZER ARTHUR—Een Verhaal voor Kinderen, door Ceinnyd Morus. DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag. HET LEBEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische Beweging (Leerling). pp. 42. KATHERINE TINGLEY, DE AUTOCRAAT (*De Geheimen van de Leer van het Hart*) LICHT OF HET PAD (door M. C.) Bound in morocco or paper. PIT EN MERG, uit sommige Heilige Geschriften, 1<sup>o</sup> Serie Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets Meerdere dan de Tempel. Een Gezicht des Oordeels. De Mensch Jezus. PIT EN MERG VAN DE EINDIGENDE EN KOMENDE ERW, en de daarmede in betrekking staande positie van Vrijmetselarij en Jesuitisme, door Rameses

## IN SWEDISH

- ASIENS LJUS (Sir Edwin Arnold). Bound and Unbound. BHAGAVAD GITA. Bound and Unbound. DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky) DOLDA VINKAR I DEN HEMLIGA LÄRAN, med flera (William Q. Judge) EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström) NYCKEL TILL TEOSOFIEN (H. P. Blavatsky) FOTOGRAFI af H. P. Blavatsky } Prices according to size
- " " William Q. Judge
- " " Katherine Tingley
- HEMLIGHETERNA I HJÄRTATS LÄRA, rikt illustrerad (Katherine Tingley) KATHERINE TINGLEY, af M. F. N. (lefnadsteckning) LJUS PÅ VÄGEN (M. C.) LOTUSBLAD, 1 (12 blad) LOTUS SONG BOOK, Svensk text till. Bound and Unbound. MYSTERIES OF THE HEART DOCTRINE, in Swedish (Katherine Tingley) NEW CENTURY PATH (selected articles) 52 nr. NEW CENTURY PATH—Raja Yoga N.v. med 122 ill. ÖPNING I KONCENTRATION (William Q. Judge) SAMTAL I OCCULTISM (William Q. Judge) STJÄRAN SÄG OCH FORMSÄM. (Recommended) STUDIER ÖFVER BHAGAVAD GITA (126 sidor) (William Q. Judge) TEOSOFI FÖR UNGDOM TYSTNADENS RÖST (H. P. Blavatsky) TEOSOFI OCH KRISTENDOM, Gemäle till Prof. Pfannenstill (Dr. G. Zander och F. Kellberg) DEVACHAN MÄNNISKOLIVETS TRENNING PLAN, med flera (William Q. Judge) OM OCCULTA KRAFTER OCH DERAS FÖRVÄRFVANDE; } (William Q. Judge) NÅGRA TANKAR OM KARMA, med flera. KRISTNA KYRKOFÄDERS TANKAR OM REINKARNATIONEN } (William Q. Judge) DÖDSSTRÄFF I TEOSOFISK BELYSNING, med flera Etc. Etc. Etc.

## PERIODICALS

- INTERNATIONAL THEOSOPHICAL CHRONICLE.** Illustrated. Yearly subscription, postpaid 1.00
- Issued monthly. Send subscriptions either to the Publishers, The Theosophical Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C., or to The Theosophical Publishing Co., Point Loma, California.
- THEOSOPHIA.** Yearly subscription. 1.50
- Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances to Universella Bröderskapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden, or to The Theosophical Publishing Co., Point Loma.
- UNIVERSALE BRÜDERSCHAFT.** Illustrated. Yearly subscription, postpaid. 1.45
- Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg, Germany; or to The Theosophical Publishing Co., Point Loma, California.
- LOTUS-KNOPPEN.** Yearly subscription postpaid .75
- Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma.

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration. All profits arising from the business of the Theosophical Publishing Co. are devoted to Humanitarian work. All who assist in this work are directly helping the great cause of Humanity.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
Isis Conservatory of Music,  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

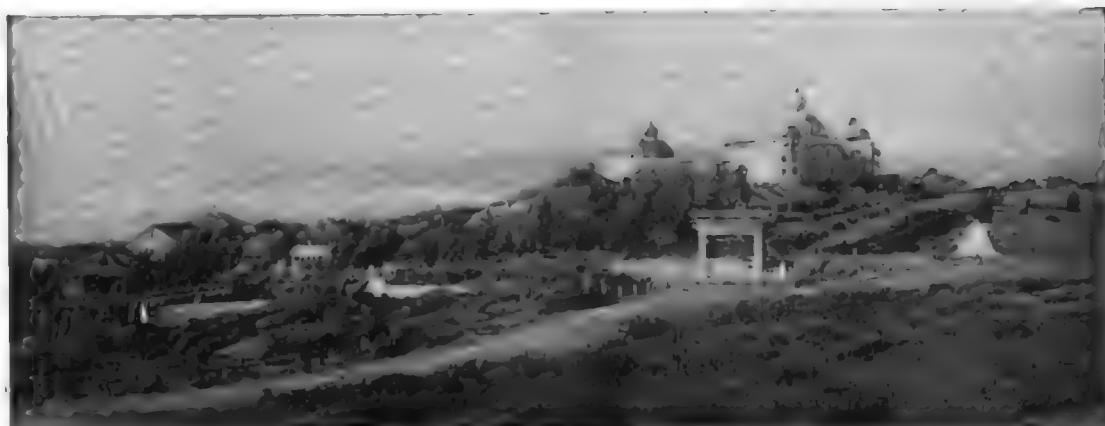
—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its rationale, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

**A** N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

# **LOMALAND**

OUT

## **AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY - 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU** **ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Râja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

SOME NOTES BY **KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba **H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED



# CENTURY PACE



Year 34 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY



# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 3 I

## CONTENTS

### Pages 2, 3 — EDITORIAL

Limitations of Science  
The Symbolic Records of Ancient Wisdom

### Page 4 — TWENTIETH CENTURY PROBLEMS

Proving Something Else  
The "Star System"  
Narcotics and Genius

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

A Corner in One of Western India's Famous Cave Temples (illustration)  
Fossil Human Footprints Again  
Pharaoh's Bed Under Water

### Page 6 — TWENTIETH CENTURY SCIENCE

More Plant Cooks  
The Heart Brain  
Electrified Water  
Medical Folk-Lore  
Spontaneous Heating Due to Microbes

### Page 7 — NATURE STUDIES

Om Mountain (illustrated)  
A View of Lomaland (illustration)  
Garden Talk: Human Parasites  
Soil-Binding Grasses

### Pages 8, 9 — STUDENT'S PATH, ETC.

Theosophy and Christianity  
Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Theosophy the Hope of the World

### Page 11 — THEOSOPHICAL FORUM, ISIS THEATER

Raja Yoga Boys at Isis Theater  
Signs of the Times in the Churches  
What Will He Do With It?  
Japanese Kosmogony

### Page 12 — GENERAL

The Church as Leader  
President Porfirio Diaz of Mexico  
Clipped from the Press

### Page 13 — ART, MUSIC, LITERATURE & DRAMA

Welsh Literature — Poetry — Fourth Article  
Entrance to Isis Theater, San Diego (illustration)  
Art for the Masses in India

### Pages 14, 15 — WOMAN'S WORK

Sweden's Triumph at Venice  
Mme. Anna Scholander Boberg (illustration)  
A Congress of Italian Women  
Painting by Anna Boberg (illustration)

### Page 16 — OUR YOUNG FOLK

Children's Festival at the Raja Yoga Academy, Santiago de Cuba (illustrated)  
A Plant's Obligations

### Page 17 — CHILDREN'S HOUR

A Letter from an Old Friend  
The Raja Yoga Tots and the Pigeons (ill.)  
Be Cheerful (verse)  
Find Treasure that Ye May Give  
Wasps to Make Paper

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Limitations of Science

WHEN considering the status of modern science we should always remember the limitations which it imposes upon itself by restricting its sphere to certain limits. By virtue of this restriction it is unable to find the causes of the effects it studies, for those causes lie outside its own prescribed beat.

A very good instance is magnetism. We place a piece of iron near a magnet and the iron forthwith moves itself along the table until it reaches the magnet. Here is a complete mystery. We can see no cause; science can tell us of no cause. And note this: when we move our hand, we say that it is the muscles that move it, and that the nerves move the muscles, and the brain moves the nerves. But the iron has no muscles, nerves nor brain (at least not according to science); yet it moves itself over the table just the same. Are muscles and nerves and brain, then, necessary to movement? Evidently not.

And why cannot a piece of copper or wood move itself across the table in the same way?

## Science Knows No Causes

The mysterious power that we call magnetism is utterly unknown to us except by its effects.

And so with that more general form of attraction called gravitation. Newton generalized its phenomena into a law which he called the law of gravitation, being careful to state that he used the word abstractedly and mathematically and that he was ignorant of the cause of gravitation. But some followers of his misrepresented him and put it about that he had discovered a force called gravitation which caused bodies to attract each other — much to Newton's disapproval, as he says in his protest. It is as if one should see a house being built without being able to see the builders, and should say by way of explanation that the house was built by the force of erection. The fact remains that like Newton, we do not know why or how bodies attract each other. The word "attract" simply means "draw together." We must accept it as an axiom that physical bodies do attract (and repel) each other; just as we accept the fact that bodies have spatial extension, inertia, etc.

## Begging the Question Does Not Answer It

Attempts have of course often been made to resolve the pulling of gravitation into a pushing; and, just as we can say that a balloon is pushed up by the air which pushes down around it, so we can say that bodies are pushed together by some hypothetical fluid which crowds them. One favorite theory to

account for the mutual attraction of two bodies is to represent them as immersed, as it were, in a kind of ether hurricane, which urges them on all sides except where they protect each other and thus drives both to the leeward — that is, together. But why try to resolve a pull into a push? Is a push any more explicable mechanically than a pull? Push one end of a stick and the other end moves. How is the movement transmitted? One atom pushes the next, eh? But the atoms do not touch; there is "empty space" between them. So, even if we do find a theory that will account for gravitation by pushing, we are no better off than before and have merely explained the inexplicable by the inexplicable.  $x = 2y$ , and  $y = x/2$ .

## Physical Science a Set of Equations

The ultimate conception of physical science as regards the universe is that of a vast number of particles of matter separated from each other by intervals, and moving about. (We say "matter" advisedly, because the attempt to imagine anything else from the scientific point of view is merely self-deception.) Assuming the existence of these particles, and assuming that they move, we can then deduce the physical properties of the universe. What assumptions!

Why should we need an explanation of the attraction of the iron towards the magnet, when, in any case, we have got to assume attraction somewhere? True, we may one day discover a little more mechanism in connexion with the process and that may infuse a qualm of satisfaction, but still we do not know why atoms attract each other or how they push each other across empty space. When we see something moving that oughtn't to move, it comforts us to know that there is a string pulling it or a pole pushing it; but the string and the pole are only two rows of particles, not within shouting distance of one another (relatively speaking), as we are told.

## More Mechanism Discovered is Not Causes

Thus science, in attempting to find an explanation by exploring the infinitesimal, lands us precisely where we were before — that is, in a world filled with beings which move about. In outward Nature there are beings which move about; in the atomic world there is exactly the same thing, and a new atomic theory must be framed over again to explain their doings. We can reach no further rudiment than that of a Being endowed with Desire. This desire reveals itself to the eye of the chemist as "affinity"; it results in motion. It is of the very nature of desire that it brings about its purpose, except in so far

as impeded by contrary desires. We desire to move our arm, and our arm moves. If you say "nerves and brain cells," I merely change the word and say, we desire to move the brain-cell and it moves; it is all the same. So with the atom; it is a being; it desires to move; and it moves.

#### Self-Moving Beings

Any other explanation from physical science will be welcomed; Theosophists are ready to welcome any addition to their stock of information.

The moral is of course not in disparagement of the legitimate work of physical science, but against the tendency to dogmatize about ultimates and about the laws affecting human conduct and duty. A moral system based on such scientific knowledge must be of the same kind. Instead of causes we are given a formulated edition of the effects. Instead of reasons for conduct we shall be given a description of our conduct itself as a motive. Thus, man is actuated by selfish desires; therefore selfish desires are the prime moving force in life. When we think, the particles of our brain move about; therefore thought is a movement of the brain-particles. And so on.

But Theosophy is not merely critical and destructive. It has something to offer in place of what it criticises. But

**Understanding** such cannot be told in a text-  
**Follows Action,** book, though many hints can  
**Not Theorizing** be given which will start readers on the right lines.

The great key to Theosophical knowledge is that *conduct must keep pace with it*. Without this it would be useless to enter upon the deeper studies; the student would get side-tracked again, as so many do who try to study these things without the essential ethical basis. Clearly, if these things are to be explained which have proved inexplicable to ordinary science, new conceptions must be introduced to the mind—conceptions which it may be incapable of entertaining at all in its present state. This means that the life must be changed, and all things seen from a new view.

The higher science, then, necessarily includes ethics, nor can it exclude anything that is of importance to human life. Where modern science, by limiting its range, studies things in halves, true Science studies them as wholes, thus getting at the truth. May we not look

#### True Living the Great Science

for the establishment one day of a real Sacred College, such as existed of old; where, instead of the black gown, the candidate should indue a white robe and so be in truth *candidatus*; and where his head, no longer crowned by the symbol of a smoky chimney or the emblem of a black square, shall bear a garland bestowed only where the Teacher has discerned real merit and fitness? H. T. EDGE, B. A. (*Cantab.*)

### The Symbolic Records of Ancient Wisdom

THE origin of the Star and Crescent symbol is the subject of a brief article in the *Scientific American*.

The writer mentions the popular impression that it is of Mohammedan origin, but shows that it is found on the coins of ancient Rome, Greece, Persia, Parthia and Macedon, and that it was employed by the Babylonians more

than 6000 years ago. He traces certain of the cuneiform characters back to their original hieroglyphic form of a star and crescent. So far this is interesting; and, had the writer been content with this contribution to positive knowledge, one might have welcomed his remarks and attempted to amplify them with further contributions in the light of Theosophy.

Unfortunately, however, he goes on to express views regarding the mind of the ancient civilizations which one cannot but think reflect the spirit of a narrow scholasticism now happily waning into the past.

The symbol may have been not only the word for incantation, but a charm from which the evil spirits were supposed to flee. In every age, in the Orient, the people have possessed similar charms. The Assyrian kings stationed winged monsters with forms half human at their gateways, to keep all evil from entering within the palace. The poorer people suspended clay tablets above the entrances of their houses; the Jews attached the *mezuzoth* to their door posts, and the early Christians believed that Satan fled from the presence of the cross. . . .

Among the early peoples of Mesopotamia all of the heavenly bodies were regarded as deities; but the moon, because of the variety of the shapes which it assumes, and the irregularity of its appearance, was the chief of them all. . . . It is thus easy to understand how the crescent . . . was supposed to have the power to avert evil. . . .

With all due respect to the writer, and exercising the right of fair criticism, one must say that the above views suggest a lack of insight and the sense of proportion. One can scarcely enter upon a sympathetic and discriminating study of antiquity and practice and come to the conclusion that all those mighty races which endured so long and reached such perfection in many ways, could have been the constant victims of childish superstition. The Egyptians were so far our superiors in architecture and engineering that their very ruins, after millenniums, are our envy and despair. Their civilization goes back so far that we can discover no barbaric stage, but, on the contrary, greater knowledge the further we go. The Greeks have been the world's teachers in plastic art, and to this day we are glad to set up in our halls even the imperfect copies of their masterpieces. The Romans are pre-eminent for sound solid practical sense as well as for unparalleled executive power in the carrying out of stupendous works. Many of their writers had intellects which, reflecting the minds of the age for which they wrote, show that that age was gifted with both wit and wisdom. The Hindûs have very ancient mathematical and astronomical works in which the periods of the heavenly bodies (the "deities") are calculated to the last decimal place; and either they had telescopes and divided scales equal to ours or they made these calculations without them.

The ancients not merely used these symbols but they have so indelibly stamped the face of the earth with them that subsequent ages of destruction, literal and figurative, have been unable to efface the records. Moreover it is not in the Orient alone, but among all the tribes descended from the ancient Occident that we find the same symbols.

Fortunately there are scholars who have approached this fascinating subject in the spirit of modesty and adaptability which it deserves and requires. And such have dis-

covered that the book of symbolism is the key that (for some) unlocks and (for others) locks the door to an ancient science which is fathomless and all-embracing. What blows have been given to modern complacent neuroscience by the unraveling of ancient hieroglyphics, and how archaeology is every day revealing some new wonder of ancient knowledge and achievement! Should not these things make us prudent and modest in our assumptions?

We cannot treat the science of symbology in this piecemeal way, but must study it as a whole. Are there not the sun, the crosses of various forms, the serpent, the circle, the square, the triangle, the *Tau*, the twelve zodiacal figures, and a host more? Are all these mere superstition?

But the real key to knowledge and wisdom is a spirit of respect for that which we study, an ability to enter into the thoughts of other peoples, a genial and receptive mind, and a modesty which unscales our eyes from the films of acquired prejudices. Those who really desire knowledge will scarcely seek it at the hands of teachers who evince a lack of faith in the subject of their own teachings; but will rather approach those who radiate the life-giving spirit of reverence and toleration which they have themselves imbibed from their studies.

The appearance of superstition wherever we look is surely a reflection of our own age, which is burdened with superstitions of many kinds. It is not unusual for blemishes in the vision to be thus projected upon the field of view. But as long as we continue to view things in this false light, so long will knowledge be shut out from us. "Be humble if thou wouldst aspire to wisdom."

In an ancient and once universal science whose teachings were conveyed and recorded in symbols of natural objects—far more prolific in the meaning than mere words—the moon was the chosen symbol of the lower *Manas*, or mind. It illuminates the earth with a pale reflected light; it passes through shifting phases. But the Star, or often the Sun, represents that which lies beyond the lower manasic mind and from which that mind derives some of its reflected light. It is to be feared that many of us worship the crescent without its companion star, just as we worship the four-armed cross without its crowning circle; and it would indeed be a boon if we could carve up over our doors the full symbol as a constant reminder that our ordinary mentality is not the true source of light, but an ever-changing reflection. In that way we might chase a few of the devils of doubt and suspicion from our doors.

It is worthy of remark that there still exists a vast world-wide organization whose chief interest lies in the preservation and study of these veritable ancient symbols. Most of the members perhaps do not know why they thus preserve them; they but obey an intuition emanating from a source higher than their knowledge. But the day will come when those keys will be needed again, and then the purpose of their faithful preservation will be revealed. Like a grand old Egyptian ruin, the form of *Masonry* still stands solid throughout the ages against the day when the old building shall greet the craftsman who will refit and re-endow it with the ancient truths. STUDENT

## Some Views on XXth Century Problems

### Proving Something Else

**S**HARP and decisive criticisms are assailing the methods suggested by Professor Münsterberg for the detection of criminals and the testing of the reliability of witnesses. The criticisms relate to the proposed expert; to the criminal; and to the witness.

Owing to the apparent exactitude of his psychological methods the testimony of the future expert would be of the greatest weight with the jury; it would almost settle for them the question of guilt. But precisely therein lies the objection. His average probity will be no greater than that of the present expert witness. He will be just as buyable. But because of that very weight he will be much more worth buying. In ratio of the increased weight will he be increased bought.

The proposed method for the detection of the criminal is to pronounce a number of words, after each of which he is to give one related to it in his mind. After cat he may perhaps say dog; after lock, key; after water, wine; and so on. The interval between the lead and his reply is measured for a sufficient number of words. Then a number of words are introduced relating to the crime of which he is supposed guilty. They embarrass him and in order not to betray his guilt he tries to select reply-words which lead away from the embarrassing topic. If his crime is lock-picking and the lead-word is key he will try not to say lock, finally producing perhaps ring. But this effort takes time. Thus his guilt—according to the theory—finally comes out in a series of lengthened intervals.

The sufficient objections are two. First, that a nervous though innocent man, knowing the crime of which he was suspected, would behave exactly like a guilty man. Second, that a strong and positive examiner, consciously or unconsciously convinced of the guilt of his patient, would expect a result which according to the laws of thought-transference or unspoken suggestion a negative subject would certainly yield.

The new tests for witnesses are to determine their reliability as such. How quickly can they name a color shown to them; how quickly and how accurately can they estimate the number of black spots on a sheet of paper; and so on. A man who takes a long time to name a color, or who names it wrong, or who makes a wildly bad guess at the number of spots—would be called a bad and incredible witness.

The sufficient objection to this is that he might be a very good witness in respect of matters belonging to his *métier* though coming very badly out of the expert's laboratory tests. He might be color blind yet be a most accurate judge of sounds. He might not know one tune from any other yet be able to distinguish fifty shades between green and blue. A doctor might be in the habit of reckoning up with one glance of his eye every indication of present or coming disease on the face of every one he speaks to, and yet not notice as he walked past the place that the Fifth Avenue Hotel had been taken down and carried away

during the night, or his own door repainted.

We must continue on the present humble path. So far, we can only make a science of human nature on the condition of not applying it. The laboratory tests, in this connection, are really vivisection and have all that taint about them. STUDENT

### The "Star System"

**S**OME time ago a lady novelist wrote a story. Later, it was dramatized, partly by herself. But it would not fit the conditions of the modern stage. It needed entire re-writing. The principle according to which the re-writing was to be done was quite simple, but in its application so exhausting that the authoress lost her health for months.

*She had to fit the play for a star.*

To fit a play for a star means taking every clever and original speech out of the mouths where it belongs and handing it over to the star. The things that men, women, or servants say, the star must say instead. It isn't just words either; the star must have all: she must have the maid's apron, the man's cigarette; she must center the audience's attention even during scenes between others.

Whoever reads the lady's plaint will blame "the star system"—and avoid a theater (if there is one) where it does *not* prevail. The same man will approvingly read an attack on "Yellow Journalism"—in a yellow journal where it is printed with shouting headlines.

The star system prevails because the public likes it. If it did not, the vanity and ambition of the stars would avail nothing.

For that is the way the great majority see life. Each is his own center; he views all the rest as satisfactorily playing up to him or reprehensibly refusing to do so. He wishes to be the star on his own little stage.

At the outbreak of their war, when our attention was first predominantly called to the Japanese people, we found ourselves facing a new sort of ideal. The individual Japanese, we learned, was not the center of his own horizon. He was scattered anywhere about the field, and content to have it so. In the center was his country's welfare. We have a maxim—Self-preservation is the first law of nature—and we regard it as axiomatic. Perhaps it is in the West; but in the East notoriously not so. It would be good for us to add the words "in the West" every time we utter it, and if so amended, it were printed in the children's copy-books it would provoke a question good for them to ask and for us to answer.

The star system rests on our non-recognition of the self-consciousness of other people. They are but the setting of our own great and all-important part. Yet they have the same hopes, fears, pains and joys as we; they make the same little unsuccessful struggles towards their ideals as we; they condemn their own failures as sincerely as we; and as insincerely as we, excuse them. To a divine Supervisor, full of wisdom and benevolence, one man would be as exceedingly interesting and pathetic a spectacle as another. To him, human progress would mean the loss by each of his

fierce interest in himself and his acquirement of kindly understanding of and sympathy with others. At the end, those who had failed to acquire this would have no place in the divine commonwealth he had in view from the first. A consciousness is too microscopic and mean to know, be, or do anything valuable if it contains only itself. Others than the sluggard should go to the ant and the bee for a lesson.

So the star system will endure exactly as long as it is the mirror of life. STUDENT

### Narcotics and Genius

**P**ROFESSOR SCHINZ, writing on the death of Guy de Maupassant—in an asylum, where he had spent eighteen months—finishes:

We remain pondering why the representative of a higher humankind should not be spared that most horrid fate, to have his body survive his mind.

Yet the Professor's own account mentions that de Maupassant took cocaine, morphine, and ether! If the unhappy author had cut his throat, would the Professor wonder that he should not "be spared" the inevitable and mortal hemorrhage?

Cocaine was once, and to some extent is still, lauded as a cure for the morphine crave. No one ever yet succeeded, nor ever will, in getting one step out of the clutch of morphine by means of cocaine. The invariable and immediate result is a combination of the two poisons; and then the end is not far away. Cocaine leads, through even more agony, to a speedier finale than morphine. It liberates the reserves of capital, mental and physical, in greater volume than morphine, and the demand for the next dose comes in a few minutes.

Some of the States are waking up to the evils of cocaine and at least one of them has just greatly restricted its sale. In respect of morphine, little has yet been done. Both annually reap their tribute of many hundreds of fine and sensitive natures. When some young man of great promise, after writing or composing some few brilliant things, becomes extinct, and we hear in a year or two that he has died in confinement, one of these drugs is nearly always the finishing parasite. When, as often, their use follows upon open or private vice, they usually supersede it, quickly wrecking the remainders of health and intelligence. Yet it is to the half worn out victims of the former that their evil stimulus is most attractive. Of the latter, the biographies may say something; of the former rarely.

The States would do well, in addition to making the procurement of the drugs very difficult, to furnish institutions for the reception of their victims, homes whose entry should be easy and quite free from publicity; and it should be fully known that the withdrawal of the narcotics is very gentle and gradual. The one thing that possible patients fear is the agony of too quick diminution of their dose. There are times in the terrible career of nearly all of them, when, reassured about this, they will gladly consent to the necessary period of detention and gradual abstinence. M. D.



# Archaeology Palaeontology Ethnology



A CORNER IN ONE OF WESTERN INDIA'S FAMOUS CAVE TEMPLES

## Fossil Human Footprints Again

THE giant fossil human footprints of Carson, Nevada, were discussed in the *CENTURY PATH*, vol. xi. no. 2, where it was shown that the efforts of scientific men to explain away this testimony to the antiquity of humanity and the existence of giants involved them in the most absurd suppositions.

There is only a single set of tracks, as though the supposed mammoth had walked on two feet; and this was explained by supposing him to have placed his hind feet exactly in the track of his fore feet. But in the sets of tracks which occur the most abundantly, the foot is 18 to 21 inches long, and the stride only 27 to 38 inches; so that it is not easy to imagine the species of mammoth or mastodon big enough to have a 20-inch foot, and yet able, by a stride of 27 to 38 inches, to place his hind feet in the track of his fore feet. There are other objections equally awkward which there is not space to reproduce at length on the present occasion.

A recent paper repeats this scientific "explanation"; but, alongside of it, recounts another discovery, of which no explanation is offered. In 1819 human footprints were dug out of the west bank of the Mississippi at St. Louis. They were so low down as rarely to become visible. There were only two prints, right and left, near together, *impressed in the solid limestone*, with all the perfection of casts, the toes, the form of the muscles, the swell of the heel, and the flexures of the skin being reproduced. The ledge in which the prints were, was so old that it seemed impossible that they could have been made before the stone consolidated; yet they clearly were not artificial. A citizen of Harmony, Indiana, had them cut out on a slab and removed to Harmony, where they were on exhibit.

If all the testimony to the antiquity of man, and to the existence of giants, were collected and collated, it would confirm the teachings of *The Secret Doctrine* on those subjects. But when each case is treated separately and explained by a special theory

designed to meet its own individual needs, a specious case of explaining away may be made out. As archaeological discovery progresses, however, it will become more and more impossible to deny the claims of *The Secret Doctrine* as to the antiquity of man; and our conceptions will be so enlarged that we shall welcome as confirmations those facts which now we shun with fear. STUDENT

## Pharaoh's Bed Under Water

THE decision to raise the dam at Assuan to a greater height has made it inevitable that the temples on the island of Philae be under water for several months in each year. The small square hypaethral temple known as "Pharaoh's Bed," and the Colonnade, have been underpinned, and the temples braced with steel girders; but the paintings will of course be discolored. The irrigation of modern Egypt was thought to be of more urgent necessity than the preservation of these particular ancient ruins on the island of Philae. STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## More Plant Cooks

EVERYBODY now knows of the bacteria in the soil which cook the aerial nitrogen for some of the plants, serving it to their roots in an easily eatable form. It may turn out that all plants keep bacterial servants. And it has recently turned out that several kinds of fungus do, and cannot develop without them.

In botanical phraseology these fungi, *Myxomycetes*, are parasitic upon the bacterial colonies. The bacteria are taken into the growing cells of the fungus, which they stain, and are digested by means of a ferment. The bacteria which are not taken in are also affected by the proximity of the fungus. Those that in their natural development in nutritive solutions give rise to fluorescence, lose this power; others lose their power of liquifying gelatin. These are obviously reduced to an abnormal condition, somewhat as bacteria which invade our blood are first paralysed by the opsonins before being eaten by the white cells. But in the case of the fungus the process is normal to its own growth. The bacteria thus serve as intermediary between the raw or dead stuff in the soil, which they cook, and the fungus; doing the cooking in their own persons.

There is some possibility that the relation may be closer. Bacteria have a trick, when they get old and tired, of collecting their living stuff into one point in their bodies. They rest awhile, and their bodies — except that intensely living point — die. Then the point, "spore," gets out of the dead body and starts afresh — a new incarnation. It may be, then, that in the cells of the fungus the whole bacterium is digested *except* the essentially living point; and that this point expands and becomes a cell (or part of one) of the fungus. If anyone likes to consider the bacterium as a living monad (in the Leibnitzian sense) embodied in what we see with the microscope, he will say that this monad has now the great advantage and stimulus of a sojourn for awhile in the body of the much higher fungus; and that when it is freed by the death of that part of its host it incarnates as a bacterium on a higher level of evolution, with keener emotions and larger sweep of thought. STUDENT

## The Heart Brain

PHYSIOLOGY, it appears, is not yet quite sure of the cause of the heart's motion.

It is a unique and highly intelligent organ, quite capable of managing its own affairs without the need of supervision or help. Taken out of the body of a just dead animal it will often go on beating for a long time — in the case of some reptiles even as long as thirty hours.

The open question is, how does it manage this? Is it because of its own private nervous system, or because of the independent contractility of the muscular fibers?

These fibers are not quite like those of any other part of the body. They partake in structure of the qualities of both the other varieties of muscular fiber, the voluntary and involuntary. They can conduct impulses better

than either, as if they had once tried to be, or had been, nerve fibers. And they have all the contractility, excitability and energy of voluntary muscles. Embedded in their midst are some minute nerve ganglia.

No one knows why the heart beats rhythmically. The assigned cause is the stimulation of the blood flowing through it; but as it is itself mostly the cause of that flow, the explanation seems shaky. Moreover it is no explanation at all of the somewhat complicated rhythm with which the four chambers pursue their several duties. The very latest theory, of course, is toxins. During the rest periods toxins accumulate, and the muscles as it were kick to get rid of them. Why they kick in a definite order and for exactly defined lengths of time, remains unexplained. Certain earthy salts promote contraction, and this has been offered as cause. It would do very well if the salts would be so kind as to be alternately present and absent in the blood.

Electricity, radiating from the ganglia in the walls, goes a little way, but still explanation lacks of its rhythmic generation in those ganglia. So the matter stands open.

The heart's nervous system is in relation with the other two, the sympathetic and cerebro-spinal. Hence it understands what the rest of the body is doing and what extra or less exertion may be required of it. And its rhythm, as everyone knows, answers to the emotional play of thought and feeling. What its own private consciousness may be, apart from its share in the consciousness of mental feeling and of the rest of the body, physiology of course does not know. It may be of a nature that we should have to call spiritual, related to that of the moving-spring of the universe. M. D.

## Electrified Water

IT is the work of the electricity on the water, not the electricity itself, that we want.

When the ordinary wall-current, or that from a primary battery, is led through ordinary drinking water, a little is decomposed into its elements, oxygen and hydrogen. Some of the oxygen appears in the form of ozone and this immediately gets to work. The work it does is to destroy every germ, oxidize everything oxidizable, and, it is now said, precipitate most of the inorganic salts in solution. Whilst they are still in precipitation an ingenious device recently invented enables them to be removed by filtration, and water almost chemically pure results. It is not as pure as distilled water, which is no disadvantage; but it is purer than any we are in the habit of drinking. And it matters little from what source it has been obtained. If the process is valid and can be extended and cheapened we ought to hear no more of typhoid. The Japanese army largely owed its immunity from disease to the ozonization of its drinking water, the removal of chemical matters by filtration being of infinitely less importance than the destruction of germs.

Ultra-violet light causes the generation of ozone in water; and it seems possible that if

sheets of water were exposed to good sunlight for enough time under violet glass they would become sterilized. It has also not yet been ascertained whether the arc light, lowered into the midst of say a barrel of water and allowed to play for some time, would sterilize it. It is very rich in violet and ultra-violet rays.

STUDENT

## Medical Folk-Lore

EVERY year the rattlesnake claims his toll of victims in this country. So far, official medical science can do little if a few minutes have elapsed since the bite.

But we believe it is true that many of the tribes of Indians have a treatment which they find successful and which they keep as a secret. It appears that a half-breed Delaware Indian, Johnson by name, once did sell this secret to a settler at Long Eddy, who in his old age made it known, after using it for years in all cases for which his aid was asked — and paid for. It was the application to the bite, every two or three hours, of the pounded root of the fresh "lion's heart," one of the milkwood family.

But it would appear that the plant in question is the "lion's foot" — *nabulus albus* — white lettuce, or "rattle-snake root." And also that the leaves, steeped in hot water and applied frequently, are equally effective. It grows all over America.

Another remedy, often mentioned along with the above and traditionally said to be equally effective, consists of Indigo and salt as a poultice, changed frequently. Most of the Indigo now obtainable is, however, artificial, not from the *indigofera tinctoria*. One would not suppose that the virtues would be the same.

In its wild chase after toxins and coal-tar products, medical science is losing much. The healing lore of the old wives and witches may be irrecoverable before its value is suspected. Some of it must represent the experience of millenniums. STUDENT

## Spontaneous Heating Due to Microbes

A SCIENTIST has performed experiments which, as he claims, prove that the spontaneous heating of hay is a physiological and not a chemical phenomenon. He constructed an apparatus in which small quantities of hay could be sterilized and afterwards inoculated. It was found that the sterilized hay did not get hot, but the addition of water contaminated with ordinary hay or with earth soon caused an elevation of temperature. A list of the microbes found is given. An important practical fact is that hay from the middle of a large heated stack is sterile, the microbes causing their own death by the heat they generate.

The boundary line between "organic" and "inorganic" is, however, getting shadier with every day. When we do finally catch the molecule under a cover-slip we shall probably find him wagging his tail and devouring other molecules. Even the nascent crystal, it is said, goes through a very lively moment or two on his way to final equilibrium. STUDENT

## Nature

## Studies

## Om Mountain

FROM the east shore of Lake Vettern, in which lies Visingsö, the isle where Katharine Tingley has lately acquired a beautiful and historic property, rises the Omberg. It rises abruptly from the surrounding plain and from the lake to a height of 900 feet above sea-level, and is of Archaean rock among the Palaeozoic of southern Sweden. The plain is a royal forest which is used as a school of forestry, and the rich and rare *flora* of the mountain makes it a paradise for Nature-lovers. The name is said to be derived from that of a Queen Omma who lived in the neighborhood in prehistoric times. Another view appears in number 23 of this volume. T.

## Garden Talk: Human Parasites

VISITOR. What became of those large beautiful flowers I saw on this plant yesterday?

GARDENER. They are faded and gone.

VIS. Do they last but a day?

GAR. That is all; they are short-lived.

VIS. Only a day! Ha, ha! They make a big show, but they don't last long. There's a lesson in that. But this little tree, what is it?

GAR. Oh, that is *Sequoia Gigantea*, the "Big Tree" of California.

VIS. Well, you ought to have a big sign painted to put up to it. How funny it seems to call that little thing *gigantea*!

GAR. Yes, it does; but nevertheless it has within it the possibilities of a giant, and if all goes well with it, future centuries will see a giant standing there. And if all goes well with us, and we unfold our divine possibilities, we shall be as much beyond what we now are, as the tree will then be.

VIS. I wonder why it was called *Sequoia*.

GAR. It was most fittingly so named by an American scientist from a great and noble soul, a chief of the Cherokee Indians, who lived a life of unselfish devotion to the welfare of his people. He knew it would be a great benefit to his people if they could read and write as the white man did, and he resolved to invent an alphabet for them. It was an arduous task, but he accomplished it, and invented

an alphabet of eighty-five characters, one for each sound in the language; and it was so simple that in a few weeks a Cherokee could learn to read and write. Some philologists pronounce it the most perfect alphabet ever invented. At first he was ridiculed and persecuted, as is usual with self-sacrificing helpers of humanity; but in time his invention was adopted by a council of Cherokee chiefs, a printing press established, and Cherokee literature and news printed. In a few months thousands of Cherokees were reading and writing their own language. That a great tree which is indigenous to American soil and has stood through many past centuries should be named from a great leader of indigenous Americans from a mighty and distant past is indeed most fitting.

VIS. That is certainly true. But here is a queer-looking thing! What is its name?

their own false systems, and give to them whatever vitality and attractiveness they may have.

GAR. And in like manner, as the purple of the flower partakes of the muddy color of the parasite, so the truth is obscured by the mixture of falsehood, and perverted from its rightful service of helping humanity, being made to adorn error and so confuse the seeker after light and truth.

VIS. Well, these human parasites often take bodily from our Theosophical literature some of the finest passages without a word of change, and without credit or quotation marks. They put them forward as their own to serve their own purposes.

GAR. And this is the vitality which gives life to the parasite production, and enables it to exist at all. But what an outrage so to desecrate the truth!

STUDENT

## Soil-Binding Grasses

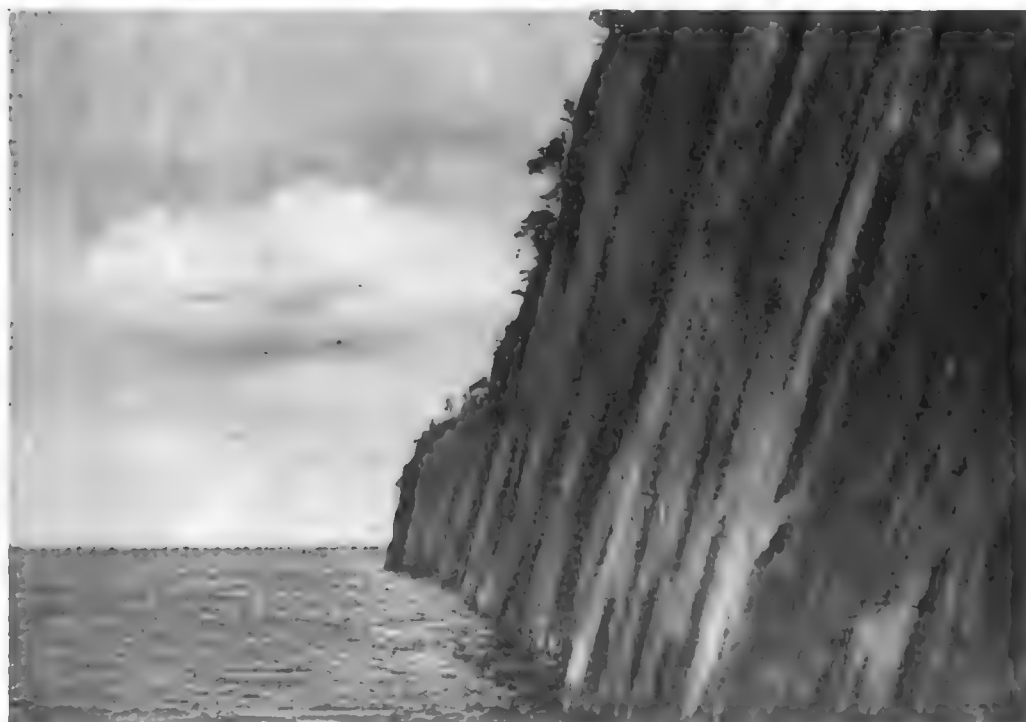
IN considering coastal erosion in England, attention has been given not only to mechanical means for retaining the soil, but to the action of grasses in binding it. An estate owner on the English southern coast has noticed a rapid accretion of mud banks on his property. This is traced back to the arrival of a ship a few years ago from the Plata River with a quantity of rice grass on board. Some of the seeds became distributed with the result that the whole of the estuary of Southampton Water has become covered with the grass which catches seaweed and sand and is thus rapidly forming a high bank. H.



Lomaland Photo. and Engraving Dept.

## A VIEW OF LOMALAND

Râja Yoga Academy, Aryan Temple, and Students' Group-House No. 1



Lomaland Photo. and Engraving Dept.

## VIEW OF OMBERG AND VISINGSÖ, SWEDEN



Students'



Path

### Theosophy and Christianity

**T**HEOSOPHY is true Christianity. One can see this by carefully examining what Jesus taught, and comparing it with the great truths taught by Theosophy. Both have the same supreme source and the same object. But early Christianity soon degenerated into ecclesiasticism; hence the strife, war, and misery; for, had the spirit and teachings of Jesus been kept pure, that part of the world called Christendom would not present the sad spectacle which it does today. Modern Theosophy is the restoration of the spirit and teachings of Jesus, as far as the ethical aspect is concerned, but it is a great deal more than that. Jesus came specially to the Jews, as he said, "I was not sent but unto the lost sheep of the House of Israel" (*Matthew xv. 24, and x. 6*). No doubt while his mission was specially to the Jews, his teachings — as proceeding from the Ancient Wisdom-Religion, older than Judaism or any other form of religion — were universal in their scope.

But who does not know that the needs of this age of discovery and science are very much wider than the needs of the Jews in Palestine, or even of the whole Roman world in the first century? We live in an age which is keenly concerned with the origin of man and of the world; but the Bible, both in the Old Testament and in the New Testament, deals chiefly with moral questions: it has little to say about evolution, or about science. Hence the need for the fresh presentation of the Ancient Wisdom to be wider than that given in the first century, in order to meet the needs of an age of Science.

Modern Theosophy meets those needs. In the profound teachings placed before us in *Isis Unveiled* and *The Secret Doctrine* we have an explanation of man's nature and origin, and of the origin of the world, which is needed in this day, but which was not so greatly needed, and therefore was not so openly given in the first century. The moral teachings which Jesus gave are perfectly harmonious with the moral teachings now given in Theosophy. Who does not know that the central truth taught by Jesus was brotherhood? This is also the great truth taught by Theosophy. Jesus came as a divine Elder brother, and declared that men were brothers, sons of God, and should therefore live together as one great family. This is taught anew by Theosophy; but the foundation for brotherhood is now more fully explained than it was in the first century — it is shown to rest on the Unity of the One Life.

These things are not questions of dispute, they are matters of knowledge to every student who seeks, in an unprejudiced spirit, to know the teachings of Jesus and of Theosophy. Moreover, we should naturally conclude that this must be so, for it is in harmony with

an all-wise Providence which gives revelations when they are needed, but not before they are needed. Indeed Jesus himself gives us a hint that points in the same direction, where he says, "I have yet many things to say unto you, but ye cannot bear them now (*John, xvi. 12*). Therefore when we speak of the harmony existing between the teachings of Jesus and those of modern Theosophy, we do not speak of the scientific, but of the moral and spiritual side. And here we need only an ordinary intelligence and an unprejudiced mind to see that the great basic teachings of Jesus and of Theosophy are one and the same. Jesus wished men to live as children in a divine family. That Universal Brotherhood is what we seek to establish. We claim to be in line with the true spiritual Israel, and to represent the spirit and teachings of Jesus which ecclesiasticism has for centuries misrepresented.

Besides teaching brotherhood, Jesus warned his disciples against the spirit of the world, against love of domination, love of rank, love of power:—"Be not ye called Rabbi; for one is your teacher, and all ye are brethren" (*Matthew xxiii. 8*). Do good seeking for no reward. Love your enemies. Aim at divine perfection because ye are the children of the Highest. In a word, the Sermon on the Mount, which is the fullest exposition we have of the teaching of Jesus, is genuine Christianity, and genuine Theosophy.

Very soon, however, the followers of Jesus departed from the spirit of the Master, and Christianity degenerated into mere ecclesiasticism. The church became a hot-bed of intrigue and of a bitter, murderous spirit. We need only to read the history of Hypatia to see this — to see how utterly unlike Jesus the Church had become within two or three centuries. Christians did those very things which Jesus had warned them not to do. They sought after power and rule and lordship, and were "many masters." A spirit of contention and strife and persecution took the place of the spirit of Jesus; and it is one of the dominant features of Christianity today as well as in the past, and sharply distinguishes ecclesiasticism from the religion of Jesus. Christ wished his disciples to live and work together as brethren; but we know that this very soon gave place to episcopacy and the Papacy. This was a change in *form*; but the change in *spirit* was much more serious. Jesus never said a word about creeds and dogmas, and neither gave a creed nor gave any authority for making one. The burden of his teaching is on different lines altogether. This fact has not been seen as clearly as it should even by good historians. When you start to make a creed you move on intellectual lines only, and you act with the purpose of cutting off somebody; it is an intellectual spirit and a spirit of dividing or separating which prompts and underlies creed-making. This was not the spirit nor the method of Jesus.

The spirit of Jesus manifests by the intuitions of the heart rather than by intellectual disputations. Live lovingly together as sons and daughters in one divine family. Do good unselfishly. Help one another. Share with one another. Be rich through what you give rather than by what you receive. Be merciful and forgiving. Do unto others as you would have them do unto you. Be pure in heart and

ye shall see God. Be perfect like your Father in heaven. Make your religion result in a good life, for the "rock" on which the disciple should build is the correspondence between profession and practice — the reducing to practice the truths we know. "Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man which built his house upon a rock" (*Matthew vii. 24*).

Long before the Council of Nicaea disputings had taken the place of the heart-doctrine as given by Jesus. The natural consequence of this was strife, division, persecution. Men cannot think alike, and cannot be unified on the basis of the intellect alone, but only on the basis of the heart. Therefore Jesus gave no dogma to be quarreled over. And therefore the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY adopts no creed. It teaches many important truths, but has no creed or dogma. A belief is like a coat; a creed is like a strait-jacket.

The Theosophical Movement today is doing what Jesus wished his disciples to do. It seeks to realize something; it seeks to do good; to help; to produce harmony. For a long time, at least, men will see truth differently, but all can agree as to what is good, kind, loving, helpful. And whatever life the Church has had all through the Dark Ages, and whatever it has at this hour, has come about, not because of orders of clergy, bishops and archbishops; and not because of creeds and confessions of faith, and dogmas; but because some in the Church have lived the Christ-spirit rather than the ecclesiastical spirit.

It will thus be seen that very early in the history of the Church the teachings of Jesus were departed from, and that this departure was both in *form* and in *substance*. Instead of a simple brotherhood, bound together by love and devotion, it became a hierarchy bound hand and foot with creeds and dogmas. It would surely seem that some evil power had been early at work in the Christian Church inspiring it with those principles which would choke the good seed, and in the end become prolific of disunion, strife, and war. Ecclesiasticism is not the harvest of the good seed sown by the Master, but of the tares which the enemy sowed by night.

Theosophy is the pure teaching of Jesus given once more to the world in its hour of great need. Brotherhood — to feel brotherly and to act in a brotherly spirit — is the central teaching of Jesus, and it is the main teaching of Theosophy. Theosophy teaches that man is not a body which has a Soul, but a Soul — a ray from the Divine — clothed for a little while in a garment of flesh. Both Jesus and Paul emphasize the necessity for our overcoming the carnal self by the aid of the Higher Self. Paul says:

I delight in the law of God after the inward man, but I see a different law in my members, warring against the law of my mind. (*Romans vii. 23*)

This is in harmony with what Theosophy teaches concerning the Higher Self and the lower self in man.

Ecclesiasticism has taught men to look for God far away. Jesus, Paul, and modern Theosophy agree in teaching that we are temples of God, and that the Spirit of God dwells

in us. Theosophy teaches, as Jesus taught, that salvation from sin consists in overcoming the lower self and purifying it so that it may become one with the Divine—not a matter of book-keeping or legerdemain in which the guilty is cloaked over and supposed to be not guilty. What we sow we reap is the teaching of true Christianity and of Theosophy. The influence of ecclesiasticism has fostered in the world a disbelief in this divine law of the universe. Hence the great mass of the world today believes that it is an altogether clever and laudable thing to get more than you give. This is practical Atheism: it is practically a denial of God and of Truth. And yet such people call themselves Christians, and they read the words "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," as if the teaching did not apply to life.

Who can measure the evil which has been inflicted on the world by the early departure of the Church from the spirit of the Master; and by the continued application of the sacred name of "Christian" to an organization which had become thoroughly impregnated with the spirit of the world? As the new revelation, given 1900 years ago was bitterly opposed by the priesthood of that day, so today the restoration of the religion of Jesus is opposed by the priests of orthodoxy. Jesus said to the Jews, "If ye believed Moses ye would believe me"; and it may be said to the Churches today, "Had ye kept the spirit of him whose name ye bear ye would have recognized and welcomed the fresh revelation of that spirit now given under the name of the 'Divine Wisdom,' or 'Theosophy':—not a new religion, but the old religion, even that which has been from the beginning."

(Rev.) S. J. NEILL

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What proof have we of Reincarnation?

**Answer** Children in early years often preserve reminiscences of their previous life, and speak about them; but parents, not knowing of Reincarnation, treat these sayings as nonsense and discourage them. Thus the child soon forgets, and the growing intensity of present life crowds out the recollections.

To remember one's past lives implies a very high order of mental development and a memory of prodigious depth and tenacity. We do not remember most of the events of *this* life, and it is not surprising that we cannot carry recollection back beyond birth and death; especially since we never make any attempt to do so, but on the contrary do our best to obliterate all such recollections by absorbing ourselves in the material concerns immediately before us. Moreover we had not the same brain in our past lives which we have now.

Hence we cannot give such a direct proof as producing persons able to remember their past lives; nor if we could, would their testimony be much regarded.

As to remembering our own past lives, it would be necessary to set about cultivating memory to a degree the prospect of which would make most people shrink at the difficulty of the task. For that memory lies deep

down in the Soul, and to reach it would involve a thorough purification of the nature such as could only be attained by long and arduous effort and sacrifice of the personality.

And it is well that we have not this memory, for our weak natures are not strong enough to bear the burden of it, bowed down as they often are by the memories of the present life. Wisely and beneficently is the veil drawn over the past, nor do great seers and adepts walk abroad in a world where they would not be undisturbed to offer evidence which would not be accepted.

But there is plenty of proof of another, and in reality, more convincing kind. And here it is necessary to remember that if we cannot readily produce direct evidence of a specific case of Reincarnation, *neither can we do so of any other theory or belief*. In this respect all beliefs stand on the same ground.

You who demand human testimony to Reincarnation, perhaps refusing to accept the teaching otherwise, what is your own belief as to the after-life and how will you prove that? No one should assume such an inquisitorial attitude towards a theory unless they have already a much better one to offer. Is this the case? As a matter of fact we know it is not, and reflection shows us that we cling to old beliefs from familiarity and reject new ones from unfamiliarity, regardless of evidence.

The real evidences of Reincarnation are set forth at length in the Theosophical Manuals, and may be briefly enumerated as follows:

Reincarnation fits in with the various conclusions to which the facts of life lead us, and so is consistent with these facts and explanatory of them, where other theories are not so. This constitutes a vindication of Reincarnation which gives it the first place of probability among theories. Thus it explains the mysteries of heredity, and the adjustment of merit and demerit in human fortunes; accounts alike for the characteristics with which we are born and for the future development and exercise of those characteristics; and is in harmony with the universal law of ebb and flow.

The one-earth-life theory does not explain how men acquired their peculiarities of character, nor what will become of their unspent energies after death. It does not allow scope for the experience and growth of a Soul. It is out of harmony with the law of ebb-and-flow, according to which law all things pass through alternate phases of life and death.

In short, to a careful student, the evidences of Reincarnation are so overwhelming, and the objections so easily answered, while no other theory has these advantages, that it is the only reasonable explanation of the facts of life.

H. T. E.

**Question** What help will Theosophy give to control and overcome one's moods?

**Answer** The many moods that men and women are liable to, often change them in a moment from the most hopeful to the most despondent of mortals. Often some slight material change of condition may be the immediate cause for such changes, or again the cause may be hidden. How can we account for this, and why should we be subject to moods, which hide our real selves?

When we become interested in the teachings of Theosophy, especially those of Karma and Reincarnation; when we begin to realize that we have lived before, and that all the varying conditions through which we are now passing are the results of our past thoughts and acts; we find an answer to this question. As we come to know who and what we are we find that it is possible to control our moods, to be no longer governed by them; to be no longer subject to fear, doubt, worry, anger, hate, imagined want, selfish desire, and troubles of all kinds. For Theosophy teaches that in our innermost natures we are divine, and that our rightful place is that of lord and master, in the wonderful and complex human nature that has been built up for us throughout the ages. Even the fear of death can no longer touch us once we realize our divine nature. With this knowledge and realization of the teachings of Theosophy, the student has no time for doubting moods or personal whims; the truth and purpose of life are too great to admit of such, and the urge to use every moment for the benefit of humanity lifts him far above their influence.

With many worry is habitual, yet a moment's thought will show that it never helped anyone out of a difficulty, but on the contrary that the greater the worry the greater grows the difficulty, or rather the less able is one able to face it. The teaching of Karma throws an entirely new light upon all these things, and once we know that every cause must have its effect and that every seed sown will come to fruition, we should at least have the incentive to sow good seed. The conditions in which we find ourselves we may not, perhaps, be able to change, but recognizing that they are the result of past thought and that at least we can change our attitude to them, they cease to have a hold upon us.

Were there a knowledge of the effect upon man's complex nature of the varying moods that men and women give way to, there would be a much greater effort at self-control. Theosophy gives us knowledge, and therefore the help to overcome these hindrances to our progress. Not only do passion, hatred, worry, despair, if given way to, become the seed for like moods in the future, but also, Theosophy teaches, they disrupt the inner nature. Just as poison and deleterious substances act upon the physical body, so do moods and wrong habits of thinking disrupt the inner finer body which is within the physical. By our very attitude of mind we not only lay ourselves open to such moods, but positively invite them. There comes to mind the following in this connexion:

A crowd of troubles hurried by  
While he with courage waited.  
He said, where do you troubles go  
When you are thus belated?  
We go, they said, to those who mope  
And look on life dejected,  
We go where we're expected.

On the contrary, as one learns something of the real meaning of life and its hopefulness and joy, one attracts to one's nature all that is helpful and wholesome and right. Theosophy is essentially optimistic, and in the truth and light that it sheds on human life all personal moods and troubles disappear like mists before the glowing radiance of the sun. V.

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Theosophy the Hope of the World

WHAT is the goal of the world's hope?

Certainly not that which the masses are coveting, forgetting all save the needs and the cares of today; not that which assuages the personal hunger for honors, power, pleasure, luxury; not that which satisfies malice, revenge, envy, hate. For even if all this still constitutes the greater part of human desires, yet there is scarcely one human soul, who, when called upon to lay down on the altar of the divine the innermost wish and desire of his heart, would not fall back from profaning it with such an offering.

Deepest down in humanity's heart lies hidden its hope, mostly slumbering and mute, perhaps hardly even vaguely felt. Yet there has been no time when the goal of humanity's aspiration and hope has not been consciously and clearly stated by the spiritual Teachers and Leaders of our race. And what they have said has been more or less faithfully and understandingly preserved by their disciples and followers in the holy scriptures of the world. Being themselves messengers from Higher Powers, and sent to teach humanity, they have all set forth eternal truth, the very core of all those records, much as the latter have diverged from each other by reason of the various authors' different points of view, national influences and prejudices.

Now it is just those differences which have most attracted the attention of men, and so they have come to believe that the religions have different origins of different value—nay, that only one of them, *vis.* their own, could be the true one. Churches and clericals have done their very best to foment this idea, thereby arousing and fostering self-righteousness, intolerance, hate, persecution; and everywhere men have tormented and killed each other, all this in the name of the "One true God and in his honor."

But those who guide the destinies of our race are watching over it. Amidst the spiritual and intellectual darkness and the moral depravity of the Middle Ages, they could not, as in the past, send any great Teacher, but they sent the men of the Renaissance, the Reformation, and the "Century of Enlightenment" to prepare the soil gradually for a greater spiritual sowing. Oppressed by restraint of thought and conscience, stultified by superstition and false worship, the European nations had to pass through a long and trying schooling before a deeper and freer thought and gentler customs could gradually clear the way for a purer and truer conception of religion and its real import. The sense of discontent with existing conditions, blended with a feeling that something greater and better was going to break forth, stimulated the people to eager investigation and study of the old records, and called forth a great deal of philosophical and theological speculation. A spirit of uneasy searching and seeking characterizes the latest centuries, and shows itself not least in the splitting of the Protestant Church into its numerous sects and denominations. There is evidently a need of more mysticism, more spiritual purport in religion, than is allowed by the sober intellectualism of Protestantism.

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

Where and when, however, Truth is really and verily sought, then and there she is not far away. It was reserved for the end of the Nineteenth century to find that which has been the unspoken but fervent longing and hope of centuries, namely, a system of combined religion, philosophy, and science, restoring to man his divine birthright and bringing him Truth, Light, and Liberation: Truth, so that he may know the real nature of himself and of his inner God; Light, to shine on his way and lead him on; and Liberation from that which alone hinders him from entering on the Way, *vis.* his lower, selfish Ego. This is the ancient Wisdom-Religion, or Theosophy, the oldest of all, or rather without any age, for it knows of no beginning. So Max Müller, the learned Professor in Comparative Study of Religions, was right when saying prophetically: "A new religion is what we properly need—though probably that religion will prove to be the oldest in the world."

"The oldest"—yes, but yet no mere rudiment of a religion, no mere seed to be developed by men as they themselves come to evolve their innate divine possibilities, but truly and verily Wisdom in her full, imperishable glory, a heritage coming down to us through infinite ages. It is only the terrestrial bearers of this Wisdom who have to evolve and to grow, in order to be able to receive more and more of it without the risk of perishing in its "consuming flame." As underlying all spiritual thought, it must necessarily, if even dimly, if even deformed by human additions and misconceptions, be present in every system of thought treating of spiritual things. Thus it becomes the always-existing, though often deeply hidden core, of all religions—the infrangible, everlasting bond between man and his Eternal Origin.

How beautifully the fundamental ideas of the Wisdom-Religion are expressed in *The Idyll of the White Lotus*. The young priest ready to sacrifice all for his calling as a teacher, is confronted at his last initiation with his divine prototype, and receives from him the holy verities through the proclaiming of which he will have to work for the salvation of his brothers:

"The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelled, but is perceived by the man who desires perception.

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment."

What a clear light these words shed over humanity's life and destination! What hope greater or more glorious and certain than this, could be given

to man! After having fought and struggled, suffered, doubted and despaired through long ages, now here is offered to him an infinite growth and splendor. After having longed and aspired to perceive Divinity, to raise himself to the Divine, now here at last this very aspiration is bearing him forward towards the goal! After having grumbled at the incomprehensible injustice in the world, at his own and others' hard fate and unmerited sufferings, here he will get to know for certain that all those apparent, dark riddles are the unavoidable effects of laws, administered by eternal, immutable Justice, and that it is he himself and none other who has to decide whether his fate will lead him to happiness or unhappiness, to "glory or gloom."

Only by an ardent aspiration towards the Divine, by *willing* with all his heart to live its life, can a man gain the necessary force to lead that life; and only by living such a life may he come to partake of the glory which is his everlasting heritage. None other than man himself can do that; why should he have been equipped with all his divine possibilities, if it were not his task to develop them? And how could potentialities be evolved to living forces without man's own constant efforts in the directions required by them? To persons with no idea of the Theosophical doctrine of Reincarnation it is impossible to explain the occurrence of genius, which is generally called "a gift of the Gods," the real meaning of this being that the Divine gives itself to the man and woman having enough courage and perseverance to fight for it and gain it.

So Theosophy instils hope into a discouraged world, not only by holding forth man's divine destination and by making him know that it lies in his own power to attain divinity, but also by showing him the infallible path to the goal. It has been already said that the only hindrance to entering on that path and to proceeding on it, is his own lower, selfish Ego, his lower personality, having its root in the supposition that he not only in body but also in essence is separated from all other Egos, this making him believe that he must in sheer self-defense stand upon his own interests and claims as against all other people, without any regard for their right, perhaps as great, nay, possibly greater than his.

Now Theosophy shows us clearly that this is a fatal error; it tells us that we are, all of us, embodiments of the World-Soul and in our essence identical with each other and with IT. Our separate existences are simply an illusion, necessary for the evolutionary process, in order to develop self-consciousness, to make us through the experience of earth-life fully conscious of our inner One-ness and to teach us how to realize in those different existences the Unity and Harmony which is the essence of the World-Soul.

Such is the import of universal brotherhood, and the purpose of life is to make this a living power on earth. In trying to realize this aim, what can be to us of greater help than "the golden rule," adopted by all religions from the Wisdom-Religion and thus expressed by the Master of Nazareth: "All things whatsoever ye would that men should do to you, do ye even so to them." G. ZANDER M.D. (Stockholm)



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

### "The Study of History"

ISIS THEATER goers had a change in the usual program of the lectures on Sunday evening last in San Diego, for a young Cuban, Antonio Castillo, read a paper on "The Study of History." The lad acquitted himself well, and gave another evidence of the self-possession and independence of thought fostered in the Râja Yoga Academy at Point Loma.

It is said that the paper will be reproduced in full on another page of a subsequent issue of this REVIEW, so it will be unnecessary to quote from it this week.

Excellent music was rendered by the Point Loma Râja Yoga Orchestra, whose members are positively making a reputation for themselves for praiseworthy interpretations of the classics. OBSERVER

## Signs of the Times in the Churches

### The Decline of the Church

EXPRESSIONS of opinion on "The Decline of the Church" are so common that they scarcely attract attention. The following is a summary of one, which is as commonplace as it is typical.

The thoughtful observer must be struck by the fact that organized Christianity is losing its hold on the people. In England 75% of the people never enter a church door. In Germany the proportion is still greater. In France are hundreds of thousands who have never read a page of the Gospels. In America statistics make a poor showing. From all sides comes the cry that the number of candidates for the ministry is falling off. In Scotland, a theological country, the divinity halls (says our authority) are almost empty and men cannot be found to fill the pulpits. The Presbyterian Church of America reports that there are one-third fewer men studying for the ministry than ten years ago. All the seminaries of the Episcopal Church mourn a diminution in the supply of students. Even the quality of the men who do study is said to be inferior, being that which is left over from the professions and business.

Whatever the reason, the fact cannot be blinked that the Church as a vocation has lost all attraction for our young men.

The Church has done much social work, even to the danger of forgetting its special mission; but it may be doubted whether those who have accepted its mundane gifts have been brought any nearer the great spiritual realities that form the core of its message. Something is lacking, and organized Christianity is not in vital contact with the needs of the age. Today all institutions are being tried by the test—

Do they or do they not contribute anything to the life of the individual or of society? Do they meet any genuine need of which the mind is conscious?

### Stupidity in the Pulpit

So much for one opinion, in which we are but quoting an editorial in a leading daily paper. Another leading paper gives a sermon by a Baptist preacher in New York, who deplores the decline of attendance and attributes it to the fact that *the church is not in touch with the times*. The increase in his Church has only been one-fourth of the birthrate in that Church.

The decline in Christianity is universal. In England, in France, in Spain, in Italy and in Germany, we hear the same cry.

The spirit of the age has gone ahead, but we have made no progress in the old formulas, the old theology, the old sanction. We are afraid to speak of religion. When we do so, we speak with bated breath, apologetically.

The pulpit is out of touch with the times. . . . Many thinking and progressive young men and women have been driven from the church by the stupidity of the preachers.

### Theology Behind the Times

A Doctor of Divinity writes in the *Harvard Theological Quarterly* a paper on "The Collapse of the New England Theology" and concludes that it died mainly because of its inhospitality to new ideas. The theology that is to win the youthful and enthusiastic minds of New England today must be loyal to all the facts and to all truth from whatever quarter it may come. It will build on all the facts which criticism, psychology, and experience can yield. And he looks for the coming of a prophet who shall weld all the materials of Christianity and of modern thought into one great whole. STUDENT

### What Will He Do With It?

WHEN a man begins to find himself going down hill physically, with or without some one ominous symptom of failure, he is usually alarmed. He looks at his habits, notes the hurtful ones, notes the absence of some good ones, perhaps takes to athletics.

He may put off the descent, and the appearance of the ominous symptoms, some years; perhaps a good many. But as he is not physically immortal, he must in the end face them again; and in the very end succumb.

He knows that; but unless he translates his knowledge into a doing of some kind, he might almost as well have died at the earlier period.

It might be a good plan to spend the added years in getting into the consciousness of immortality.

There are two consciousnesses in man, one of which is self-knowingly immortal and divine. The other is the ordinary consciousness which we call self, full of today's and yesterday's and childhood's doings, and of the feelings of the body. The task of life is to open the latter to the former. Then the *great life* is attained even in the body.

To reach the Divine we must imitate it.

Well, how does it spend its time, so to speak? *In sustaining the life of all that lives* by an outgoing force which when we use it to sustain the lives of our fellows, we call compassion. It is not a mere pious feeling; it is the sustainer of life, and it will sustain the inner life of him who uses it as it does of him to whom it is sent forth. To get out of the separate life more and more day by day, to get into consciousness of the needs of the lives of others, to feel at one with them, and with ever more unselfishness to work for them in feeling, thought, and act—is the path to immortality now. There is no other. You can only propitiate and earn the Divine by trying to feel as It feels, by spending your time as It spends Its. The artist may compose for men, or for his own renown; it makes all the difference. The schoolteacher may teach for money or for love of the children, thus giving them of her life. It makes all the difference. The Divine only honors and crowns with consciousness of immortality those who work in its way, with its all-giving feeling. STUDENT

### Japanese Cosmogony

A CONTEMPORARY writer on Japan summarizes the cosmogony of that land somewhat as follows:

In the beginning naught was, and the whole earth was as chaos. Then, in some strange way, earth and heaven became separated; dimly, gods appeared and then disappeared, until at last there came into existence two deities, man and woman, who produced the worlds and all that in them was, giving shape to all things. Izanagi was the man, and Izanami the woman, and from that celestial marriage sprung not only the islands of Japan but the generations of the gods and the great deities of the sun and moon. Some of these gods went to dwell in the blue plane of heaven; others remained on the earth and became the ancestors of the Japanese.

The summary is quoted by a certain modern commentator with an ill-concealed sneer, but read in connexion with the writings of H. P. Blavatsky, particularly certain Stanzas that she translated for the benefit of students and which are still accessible, the account acquires a new and symbolic meaning. To those who have read these Stanzas with even a shadow of sympathetic understanding, this symbolic account but serves to reveal much, very much. To those who have not the key to the Mysteries that the deeper study of Theosophy gives, all such symbolic records serve merely to conceal. It is no accident that all nations, when we reach their heart of hearts, have similar legends and similar creation myths, deluge myths, etc. These are but as various and sacred garments, fashioned for the vesturing of the Truth. STUDENT

THEY who know true wisdom, and whose minds are pure, behold the whole world as one with divine knowledge, as one with thee, O God!—*Vishnu Purâna*

### The Church as Leader

**A** FRENCH Romanist, M. E. Vacandard, has published an extraordinarily impartial critical and historical study of the Inquisition. Translated into English by a Paulist Father and published in New York with the approval of Archbishop Farley, it may perhaps be regarded as a semi-official statement.

The author is in no way an apologist for the institution of which he writes. It would be perfectly consistent, he thinks, for the Church now to denounce her older methods without any retirement from her claim to divine authority.

Her office on earth is to transmit to generation after generation the deposit of revealed truths necessary for man's salvation. That to safeguard this treasure she uses means in one age which a later age denounces merely proves that she follows the customs and ideas in vogue around her. But she takes good care not to have men consider her attitude the infallible and eternal rule of absolute justice.

She readily admits that she may sometimes be deceived in the choice of means of government. The system of defence and protection that she adopted in the Middle Ages succeeded, at least to some extent. We cannot maintain that it was absolutely unjust and absolutely immoral. Undoubtedly we have today a much higher idea of justice. But though we deplore the fact that the Church did not then perceive, preach or apply it, we need not be surprised. In social questions she ordinarily progresses with the march of civilization, of which she is ever one of the prime movers.

We are to conceive, then, of the Church gradually perceiving that her methods were barbarous and inhuman, and of her own motion abandoning them.

But that is not at all the picture. The abolition of the stake and the torture-chamber was forced upon her from without, by a public conscience which she had done nothing to awaken. She grudgingly followed, not led, civilization. When the times were cruel, she became cruel. Before that, when the times were tolerant, she was tolerant. After that, when public conscience awakened, her conscience awakened. She was the led, not the leader.

In the beginning, her own Fathers preached tolerance. Even Tertullian said:

It is a fundamental human right and a privilege of nature that everyone should worship according to his convictions. It is assuredly no part of religion to compel religion.

Origen, Cyprian, Lactantius and Hilary were also opposed to the use of force. There was even a proverb — *Ecclesia abhorret a sanguine*, the Church revolts from bloodshed.

The early emperors, Christians, after the Fourth century, did some persecuting on their own account. Heresy was more or less associated with treason, and the persecution was a political — even a police — rather than a religious measure. The Church was hardly yet educated to approval of it. Then it seems to have died away and on to the middle of the Eleventh century we hear little about it.

Then the Manicheans made themselves popularly obnoxious by some of their teachings and practices. The people themselves went so far in their persecution of the sect as to burn its propagandists at the stake. The civil authorities either winked or assisted.

Finally the Church began to be drawn in. Innocent III early in the Thirteenth century classified heresy with treason and assigned banishment and confiscation of property as its punishment. Then death was added for those heretics who resisted banishment.

When, finally, the Emperor Frederick had reviewed the legislation of his Christian predecessors of the fourth, fifth and sixth centuries, and had made the popular custom of burning heretics a law of the empire, the Papacy could not resist the current of his example. The popes at once ordered the new legislation rigorously enforced everywhere, especially in Lombardy. This was simply the logical carrying out of the comparison made by Innocent III, between heresy and treason, and was due chiefly to two Popes, Gregory IX, who established the inquisition under the Dominicans and the Franciscans, and Innocent IV, who authorized the inquisitors to use torture.

Now what of the Church's claim to lead civilization? In the early centuries the political powers tolerated any opinions so long as their expression did not lead to disorder nor their practical consequences to treason. Then the Church was tolerant. In the middle centuries, when cruelty was the popular expression of religious disapproval, the Church followed again and became cruel. In our own day toleration has returned and cruelty is abhorrent. The Church accordingly renounces cruelty. In matters of science the picture is the same. The pace has been forced for her, step by step, concessions slowly compelled one by one.

The Vatican is however now trying to do a little bit of leading — back to intellectual night. How much following there will be, remains to be seen.

STUDENT

### President Porfirio Diaz of Mexico

**P**RESIDENT Diaz has broken all records in the length of tenure of the office of Chief Magistrate in any Republic, for his fortieth anniversary of service in that capacity has just been celebrated. Those forty years have been noteworthy for uninterrupted advance. From being an almost negligible quantity in the eyes of the world when President Diaz took the reins of government, Mexico has become a powerful and progressive nation. Its advance has really been greater than that of Japan in the same time, because the previous condition of Mexico was far lower than that of the Island Empire. In Mexico the peaceful employments of trade, science, art, literature and all branches of modern civilization have moved forward with gigantic strides; the commercial prosperity is abounding and a large and cultured middle-class — the bulwark of a nation — has grown up. The arrogance of ecclesiastical tyranny has been destroyed and political and religious liberty firmly established. It is no wonder that the great man to whom all this is primarily due should have been unanimously re-elected time after time to the highest office in the gift of the people. He was intensely loyal to the noble and impersonal ideal of his life, the betterment of his people, regardless of personal aggrandizement in any form. He believes the republican form of government the most suitable for Mexico and he has never wavered in carrying out his principles with absolute honesty, courage, and firmness. His life is so full of thrilling romance and hairbreadth escapes that it seems

almost like a page from the ages of chivalry, and it has no stain.

The Governor of lower California, Mexico, wishing to send his congratulations upon this memorable occasion, took advantage of a courteous offer made by the commander of the U. S. S. *Minnesota*, then lying in Magdalena Bay, where the American warships are frequently to be seen for naval target practice. The *Minnesota* forwarded the message by wireless telegraph to the station at Point Loma, California; it was then flashed across the continent to Galveston, Texas, and thence to President Diaz in Mexico, a circuit of several thousand miles! The telegram read as follows:

SEÑOR PORFIRIO DÍAZ,  
Presidente de la República, Méjico.

Hónrome  
felicitar á Vd. por el aniversario 2 Abril 1867  
SANGÜINEZ  
Gobernador de Baja California. Abril 2, 1908.  
C. J. R.

### Clipped from the Press

THE San Diego Chamber of Commerce chartered a boat and took the party for a ride around the bay. At noon a lunch was served at Roseville Pavilion, and then we were taken in tallyhos to Point Loma Homestead, the central home of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, under the leadership of Mrs. Katherine Tingley. The pupils of the Rāja Yoga School had prepared a two hour program for us and Mrs. Tingley herself was present, and at the request of our President made an interesting talk. The exhibition given by the children was marvelous and we of the press certainly went away with a better understanding of this remarkable woman's great work.

Resolution Committee, California Press Association.

W. A. SHEPARD,  
*Herald*, Auburn;  
J. P. BAUMGARTNER,  
*Register*, Santa Anna;  
J. W. BRACKETT,  
*Searchlight*, Redding;  
L. P. HATHAWAY,  
*Citizen*, Palo Alto;  
J. SHERMAN McDOWELL,  
*Argus*, Alameda;  
C. D. RADCLIFFE,  
*Sun*, Merced;  
WINSLOW L. RIDEOUT,  
*Bee*, Lakeport;

—From the Report of the California Press Association's recent visit to San Diego.

THE San Diego *News* informs us that the young students of the Point Loma Rāja Yoga Academy have not been backward in doing their part to make the memory of the visit of the fleet to the Pacific Coast a pleasant one for all concerned, and in response to their efforts most cordial invitations were received from the Admirals and officers to visit the ships and be entertained on board. They carried them large baskets of flowers and literature published by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. The officers and men expressed gratitude for the literature sent to them while at Magdalena Bay by Mrs. Tingley. These young students to show their appreciation of the kindness and courtesy extended them, organized an impromptu concert and delighted all by their wonderful musical ability. One of the boy orators of the Academy made a stirring address on "The Higher Patriotism" which greatly interested and surprised the audience. To finish, the party gave three cheers for the President, the Admiral, the officers, the sailor boys, to which the whole ship's company responded with three tremendous cheers and a "tiger" for Mrs. Katherine Tingley and the Rāja Yoga Academy.—Petaluma, Cal. *Courier*, May 11, 1908

# Art Music Literature and the Drama

## Welsh Literature—Poetry—Fourth Article

**L**LYWARCH HEN. The chief interest in this poet must be that he was a greater master of style even than his contemporaries. He wrote a number of elegies, of which the best is that on his own sons, beginning: "Baglan bren, neut cynhauaf?" (O my crutch, is it not winter?) Although he wrote almost always in a vein of lamentation, his poems ring with a titanic suggestion of the potential greatness locked up in man, of the heroism which is greater than all obstacles and danger, even though these last should result in the hero's death. He pours strange and subtle light on the character of this or that man whom he is praising. "Am I not greatly invigorated since he came to be my son, and proud to have known him?" he asks, speaking of "fair Pyll, impetuous as a fire in a chimney." It may be worth mentioning that the name Llywarch Hen means the Ancient Radiance or Light-bringer, and that the sons for whom he made lamentation were said to have been killed while fighting against one Mwg Mawr Drefydd, the Great Gloom or Smoke of the Cities. Llywarch was a prince in Cumberland, and at the age of one hundred and thirty was driven from his kingdom by the Saxons, after all his sons had been killed. He made his way into Powys in Wales, where he was honorably received by the ruling prince, and where some of his finest poetry was written. At first sight one would perhaps say that no spiritual value could attach to a poem of lamentation in any case, and so pass by Llywarch as having contributed nothing to the stock of literature that shall serve some purpose in the world. Yet one is not quite sure. It is one thing to mourn supinely the harshness of fate, another to assert man's heroism in spite of it. The age was one of terrific sorrows for the Cymry; defeat, loss and lamentation were the atmosphere they breathed. It might have been something, to have rung out the principle of manhood, the note of the indomitable, in the very face of all these things.

**ANEURIN.** Aneurin's great poem, the Gododin, is by no means easy to understand. It is marked by the same lofty style as the work of the other three, and appears to relate to a massacre of Brython Chiefs by the Saxons at a banquet. It is a strange fact that of the four ancient poets, the last two alone have escaped all attacks from critics. Their work is allowed on all sides to be genuine. Of the four,

it is these two who do not profess to be mystical—at any rate not obviously mystical.

**CONCLUSIONS.** Applying the literary test still further, we may note these facts. The Sixth century was, as we have said, a time of great sorrow for the Cymry. The fate that has since overtaken the American Indians was staring them in the face, and there was no

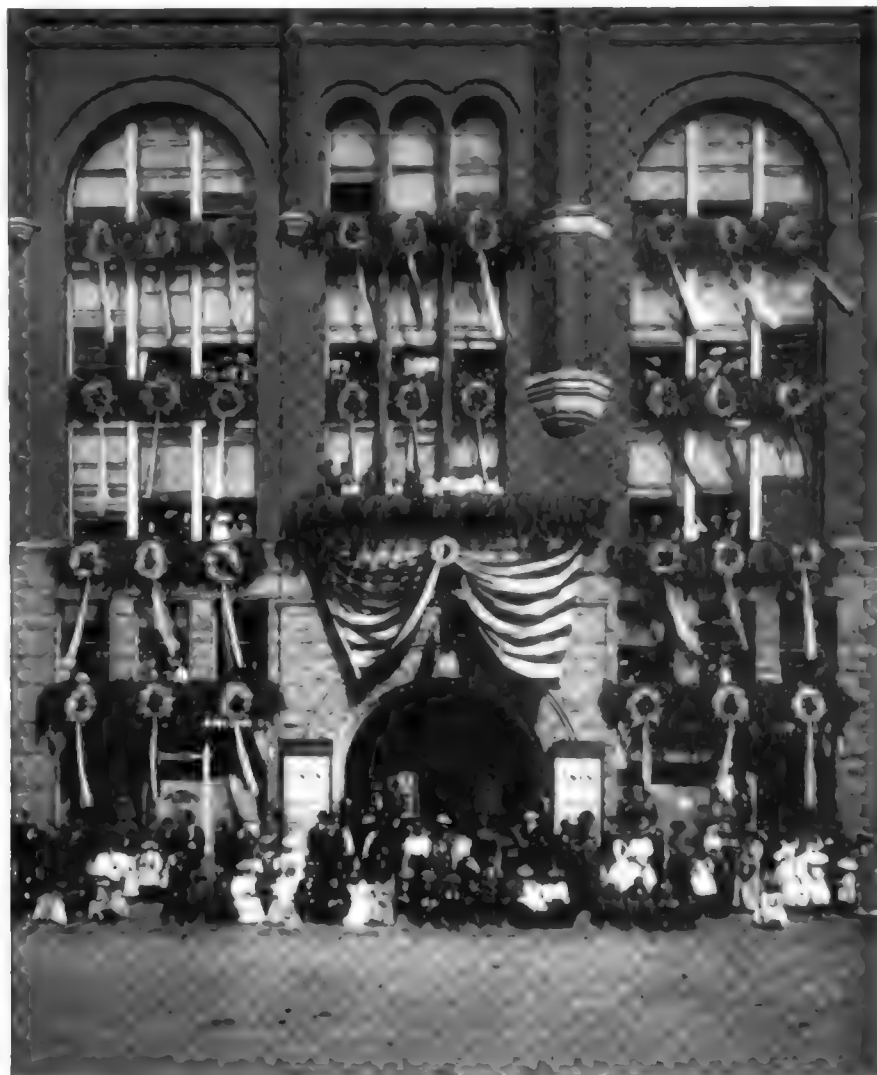
saying that it could be averted. The burden of the work of Aneurin and Llywarch Hen was also sorrowful, and there is a note of sorrow in the poems of Myrddin; although he, through his mysticism, had foresight of a new Golden Age, and there is a strong note of joy in him too. These three are characterized by the same general majesty of style which also

marks the work of the minor poets of this time. Gwyddno Garanhir wrote a poem on the submersion by the sea of the Cantre'r Gwaelod to the west of Wales, which happened at this time; it begins, "Seithen-in—stand thou forth"; its manner is exalted and admirable, and it is an excellent example of Sixth century style. All this work is intelligible, or nearly all of it. With the Taliesin poems, however, we find a difference. They have an altogether more archaic feeling; so much so as to be only intelligible in parts, in flashes here and there. These flashes are commonly joyous, not mournful. The style is different from that of the others, is heightened even above theirs, we should say, and compares with it as a cavalry charge might with a march of infantry. It is therefore likely that they come from an even earlier age: taking what we can understand of them as an index to their general meaning, it is probable that they were part of the old Druidic sacred literature. H. P. Blavatsky quotes a couplet from one of them as a Druidic saying. In subsequent articles the great prose work of Welsh literature will be taken up, the Red Book of Hergest. This includes the Mabinogion (of which we have only Lady Charlotte Guest's translation) and the Arthurian Cycle of romances, so wonderful in their deeper interpretation and suggestion of the ancient Knowledge of the mysteries of life.

## A WELSH STUDENT IN LOMALAND

### Art for the Masses in India

**T**HE India Government School of Art in Calcutta recently held its first exhibition of ancient and modern Oriental paintings. A number of most interesting Chinese and Japanese paintings were loaned for the purpose by Indian families of culture and wealth and it is believed that an important step has been taken towards the revival of interest in genuine Indian art. The Indian Society of Oriental Art has for some time been working towards that end, believing that art may and should become a powerful influence for good among the masses. **STUDENT**



Lomaland Photo. and Engraving Dept.

## ENTRANCE TO ISIS THEATER, SAN DIEGO

Decorations of pepper, marguerites, roses, streamers and the American flag, in honor of the Atlantic fleet

**N**O one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design; and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same **TREE OF KNOWLEDGE.**—HELENA PETROVNA

BLAVATSKY in *The Secret Doctrine*, Vol. 1, page 341





Io che da un altro sol più vaga aurora  
 Illustrata veda, con altro caldo  
 Da quel che i nostri fiori apre e 'ncolora  
 Tenni qui gli occhi fissi e 'l pensier saldo.—Vittoria Colonna

WHILE in Sweden last year Katherine Tingley was entertained, among other places,

at the beautiful home of Ferdinand Boberg, the great Swedish architect, whose wife, so justly famous for her paintings, is the daughter of one of the Leader's beloved students and a pioneer Swedish Theosophist, Mme. Scholander. In speaking of this visit later, the Leader said:

Ferdinand Boberg, the great Swedish architect . . . is helping to give to Sweden a new life, broadening out in his work, stepping beyond the limitations of modern architecture. In part his work shows a touch of our Point Loma architecture. In originality of conception and creative power he stands as it were between the classic and the modern schools. His wife, Mrs. Anna Boberg, a brilliant woman, is famous for her Norwegian paintings, and like her husband is original and daring in her work. Studying her paintings one senses the soul-touch in the realistic nature-life depicted on her canvas. Here again was evidence of the Theosophical spiritual life handed down from mother to daughter. Her mother was Madame Scholander. (From stenographic report of Katherine Tingley's lecture delivered at Isis Theater immediately after her return to Point Loma.)

It is to Mme. Scholander, one of our oldest members in Sweden, that we are indebted for the photographs of the cuts that appear upon these pages and it is a matter for sincere regret that we have not space for many others, so very strong and remarkable do they show the original paintings to be, so true in values, so daring and yet so uniformly noble in composition, so altogether worthy are they of being classed with the very strongest work that the present generation of women has done in art. And present-day work, some of it—indeed, most of it—is very strong and would seem to have taken descent straight from the art of old Egypt, Greece, the best of Rome and Middle-Age Italy, by no means from the gentle excellencies of Mme. Le Brun and Angelica Kauffmann. But that is another story,

## Sweden's Triumph at Venice

the story of the open doorways and unfolding opportunities of the present day, and cannot be touched upon here.

It is but a very few years since Mme. Boberg made her appearance as a factor in the art-world, having exhibited for the first time in 1904. This was in Paris and her then conquest of the art critics was confirmed by a second exhibition in the same city two years later. Of the sixty paintings exhibited upon the last occasion the French State acquired one and most of the others found their way



MME. ANNA SCHOLANDER BOBERG

into private galleries of France and other countries. Recently, in response to an invitation, she sent sixteen paintings to the International Art Exposition of Venice, Italy, and reproductions of two of them which were made for the Italian journal quoted below bear, following their respective captions, the significant words: *Quadro di Anna Boberg, esposto a Venezia ed acquistato dal Ministero della Pubblica Istruzione per la Galleria di Arte Moderna di Roma*, and *Quadro di Anna Boberg, esposto a Venezia ed acquistato da S. M. il Re*.

Strong and splendid as Mme. Boberg's work appears even through the somewhat thankless

medium of a small black and white reproduction, Katherine Tingley states that their real glory lies in

their color, in the living, glowing color-interpretation that is so often, though not always, born of a masterly handling of values. This we must trust to the reader's sentiment to supply. The product of no "school," exponent of none, Mme. Boberg is unique among artists, and Theosophists, who have long contended that the Art School tuition of the world far too often mistakes the *means* for the *end* of art, are doubly fitted to understand and appreciate her paintings.

From *La Donna*, an Italian paper, one of the Point Loma students translates the following, and the article must to women have an added interest because written by an Italian woman journalist.

### A Woman Artist at Venice

#### THE TRIUMPH OF MME. ANNA BOBERG

The visitor to the International Exhibition of Venice who, like myself, comes into the Swedish gallery after being half suffocated by the heavy air of the French section, is wholly revived and comforted. The simple, gracious elegance of the decorations and the sincerity of the work exhibited are like a breath of oxygen; and beyond doubt the most triumphant work there . . . is that of Anna Boberg. New to the Venetian Exhibition, this lady, still in the early years of her artistic career, gives us one of the most delightful surprises of the year.

All the poetry of the Polar lands is contained in a series of pictures which at first sight, and viewed as a whole, leave the impression of being dominated by the colors of the rose and the violet. Examined in detail, they make one pause in ever-growing admiration, transporting one to the unknown and only imagined regions of the North, among those mysteries of light and shade which the extremes of nature and atmosphere continually improvise among the torn and rifted rocks of the fjords.

Here are myriad swiftly-changing meteoric effects, rendered with incomparable technique; here are the mysterious shadows of night; mists from the sea of ice, veiling with their blue-grey dimness the brown reefs that await the advance of the waves;

white mountains shining up in the clear winter sky, and the aureate snows scintillating, adamant and intact, beneath the sun, which illumines, but cannot melt, their mantle of gems. And all is so deeply felt by the artist that we also are made to feel it; it is held up before us in her work by that magic of hers which makes her the devoted interpreter of Nature in the north.

In Mme. Boberg's picture, *The Approach of the Hurricane*, we are made to feel the grand silence, the shadow and piercing cold of the tempest; we feel the sacred awfulness of the Northern Lights, through whose momentary flashes is passing, invisible, some divine being; and the dark gold of the night diffused among the boats in the *Departure of the Fishing Fleet*. She brings to life the mythic poetry of the Vikings, conquerors of the sea, whose purple sails carried them through regions of fabulous sea-monsters beyond the confines of the world—thus the humble modern herring-fishers are transformed in what can only be called an evocation of golden legends and dreams.

What can be said of the daring and pagan beauty of the picture *Sunshine and Snow*, in which the glory of the golden air marvellously trembles between the snowflakes? Or of the deep and tragic suggestion of the *Churchyard* under the moon, by the dark waters of a marsh, with all its poor crosses abandoned and broken by the storms? Or of the astounding truth of the *Mountain, Through the Rain* which unlooses and spends itself over the sea?

Sky and mountain, water and snow, ice and sun, rocks and ships, sunlight and fog; in contrast, in combat, in harmony, in the superb and many changing play of invisible forces;—and over all a soul so fiery, so living and sincere that the more one sees of these wonderful landscapes the more one is subdued and convinced.

Who would guess from her splendid and daring works that this great artist is a vivacious little woman, her face bearing the stamp, one would say, rather of a Latin than of a Northern race? We are wont to imagine the women of her country as being of a calm and placid temperament; instead of which, as those who know her in Venice tell me, and as the pictures which illustrate this article as well as the gracious words from her that came with them when she sent them to me, reveal, Mme. Boberg, so virile in her daring, advances in a light of gracious womanliness, full of nervousness, vivacity, ardor, all the characteristics of a fiery and enthusiastic temperament which, however, does not exclude the northern gift of firmness.

Artists and critics, as is their custom when the work of a woman rises above the level of what is expected of women, have said that Mme. Boberg has "masculine genius"; and this is true, if by "masculine" is meant that which shows a tenacity, fervor and skill to which women can rarely rise, still shackled as they are in their intellectual expression by hereditary ideas and customs, and being by their very mode of life less free than men. But circumstances have favored this marvellous woman, whose work is such that many of the most famous artists may envy her. Wife of the well-known architect, Ferdinand Boberg, . . . she was, until some few years ago, engaged solely in decorative work and in water colors. It was during a pleasure trip in Lapland that chance threw her among the islands of Lofoten, where was revealed to her the inspiration of that strange phase of nature which made her an artist.

Like all the greatest and most sincere artists, Mme. Boberg is self-taught; she has not studied art in the academic sense of the words; she has

learned next to nothing from the professors or in the schools.

"After my first visit," she writes to me, "I was enchanted, I was to be forever the captive of this scenery, which I judge to be unique, the grandest in the world. Where else can one find islands which rise sheer from the ocean, covered with snow and ice, and gradually die away in the warm, never-frozen waters of the Gulf Stream? Where else do the ships of the Vikings remain intact after the passing of eleven centuries?"

"The moment I saw that country I knew it was a rediscovery of the land I already knew and loved best in the world. I had lived before the hard life of the fisher folk; and although it gave me new and strong sensations I had never till then experienced, I felt suddenly at home, undisturbed by cold, hunger, or an absolute lack of the most primitive conveniences of life."

The Lofoten islands are at the extreme of the

From one moment to another the landscape changes; storms burst suddenly without any warning, fogs almost palpable in their density hide the world away in an instant. . . . Therefore do you think that the *métier* of an artist can be exactly an easy one?"

Not easy, no, but a direct inspiration from the soul, stronger than any hardship; art true and vibrant stamps the work of this most valiant woman with its own inexpressible magic, so that, quite apart from her life, which in our country reads like a novel, a phantasy, her paintings speak a language which goes down to the heart and awakens the soul, the divine language of poetry.—*Enrica Grasso*  
A LOMALAND STUDENT

### A Congress of Italian Women

THE following was sent from Rome to the New York *Evening Post*. Italics mine. STUDENT

Marcus Aurelius, the philosopher emperor, whose



Lomaland Photo. and Engraving Dept.

PAINTING BY ANNA BOBERG

Fishing boats assembled in harbor at Lofoten before the opening of the fishing season in February

known world, face to face with the icy mystery of the Pole, inhabited only by a few poor fishermen whose lowly cottages are hidden away in the depths of the fjords. On one of these rocks Mme. Boberg, whose home is in Stockholm, has built herself a tiny chalet close to the sea, which serves as a summer studio from which she makes excursions lasting whole weeks at a time, cruising around the islands in a little sailing-boat which she poetically calls the *Viking's Ship*, scaling the mountain heights unencumbered except by her artist's equipment, sleeping when and where she can, preparing her own food of the fish she catches and the seagulls' eggs she finds.

The joys and difficulties of art are mingled for her with the pleasures and hardships of a half-gypsy life entirely beyond the pale of the commonplace. The dangers, the difficult ascents, the excessive cold of the polar regions have no terrors for an artist who, in order to catch the swift effects for which her pictures are so much admired, goes out in all weathers, in the rain, in the snow, in the fogs and in the darkness of night, and is obliged, while at work, in order to conquer the fearful cold, to dip her hands in freezing water; as of course the wearing of gloves while she works is impossible.

Once more I give her own expressive and concise words:

"It is the land of extremes. In no other place are the calms so absolute, the storms so terrific. The sun shines at midnight, and it is night at noon.

statue dominates the Roman capitol, surely smiled down with more gentle irony than common on Thursday, April 23, from the elevation of his golden steed, as he beheld thousands of women of all ages, clad in varied costumes, ascend the steep corded stairs that lead to the Piazza del Campidoglio.

Surprise, too, could be read upon the faces of the municipal guards, the scarlet costumed *Donzelli* of the Roman municipality, who, in gala dress and with drawn swords, lined the splendid marble stairway that leads up to the Capitoline rooms, as they beheld these precincts sacred to the male sex invaded almost entirely by the female.

Here in the room known as that of the *Horatii and Curatii*, was inaugurated, in the presence of Queen Elena, the Princess Letitia, the Roman Syndic and the minister of public instruction, the first National Congress of Italian women.

Although isolated groups had been working for the amelioration of woman's lot in Italy ever since its political regeneration, it was not until 1898 that a real feminist movement made itself apparent. In Milan was founded the *Unione Femminile*, which now has more than 100,000 members. Turin followed suit with that splendid society now ramified all over the peninsula, the *Co-operative Feminine Industries*; Tuscany, the Romagna, the Emilia, took up the example, until there exist now some twenty different sections, all helping forward the social and ethical uprising of the land. It was to bring together these sections...this Roman Congress was called.

# OUR YOUNG FOLK

## Children's Festival at the Râja Yoga Academy, Santiago de Cuba

IN the well-organized Râja Yoga Academy which was established in this city by its benefactress, the magnanimous Katherine Tingley, a brilliant festival was held last Friday evening, which was attended by the parents of the pupils.

There is no doubt that the teachers of Râja Yoga possess the true spirit of instruction. They are so closely in touch with the children whom they are guiding along the path to supreme goodness with perseverance, ability, love and joy in their work; that one can see in the school a most admirable discipline and order, even among the very little children, whom all teachers are not thus able to direct with such care and skill.

There were star-like groups of tiny children executing difficult movements in military drill and intricate calisthenic exercises, led by a child a little older. Such training proclaims the expert teacher, one well-versed in the secrets of the science of pedagogy, and endowed with a patience and perseverance not only difficult to find but very rarely existing in the vast legions of those who are engaged in the education of the young.

There were also children of eight and ten years who delivered speeches in English and Spanish with readiness, frankness and ease, winning the entire good-will and approbation of the large audience.

Another typical feature of the Râja Yoga instruction is that of civic and moral training. Râja Yoga trains the heart of the child; inculcates a sense of patriotism and veneration for the heroes of the country; and cultivates those seeds of pure goodness which will unquestionably bear fruit in benefits to family, society and country. This is the complete program of the festival:

### PROGRAM

- |   |                        |
|---|------------------------|
| Song of Greeting                                | Selected               |
| GENERAL CHORUS                                  |                        |
| Classes in Geography, Arithmetic and Reading    |                        |
| TINY TOTS OF GROUP FOUR                         |                        |
| Piano Duet                                      | "Barcarolle"           |
| EMILIA MOYA — ANGELITA PLANOS                   |                        |
| Speeches:                                       | "San Juan"             |
| MARIA VICTORIA GÓMEZ                            |                        |
| "Mrs. Tingley's Trip to Europe"                 |                        |
| MARIA CUSINÉ                                    |                        |
| Motion Song                                     | "Babies' Lullaby"      |
| SPECIAL CHORUS OF LITTLE GIRLS                  |                        |
| Râja Yoga Glee Club, with Mandolins and Guitars |                        |
| "Story of the Rose" Mack-tocaben                |                        |
| "Waltz" S. Alassio                              |                        |
| Classes in History, Grammar and Arithmetic      |                        |
| LITTLE CHILDREN OF GROUP THREE                  |                        |
| Piano Solo                                      | "Child's Song" F. Behr |
| MARJORIE LEE                                    |                        |
| Piano Duet                                      | "Rondo" J. Low         |
| MARJORIE LEE AND ANGELITA PLANOS                |                        |
| Speeches:                                       | "Our Orchestra"        |
| JOSÉ NICOLAS — JANÉ WOODCOCK                    |                        |
| "Our Honor Medal"                               |                        |
| ENRIQUE COLUMBIÉ                                |                        |



Lomaland Photo. and Engraving Dept.

### ORCHESTRA PRACTICE AT THE RÂJA YOGA ACADEMY, SANTIAGO DE CUBA

Motion Song: "Three Little Heads in a Row"  
SPECIAL CHORUS OF TINY TOTS

Military Drill, Directed by  
ENRIQUE COLUMBIÉ

Marching Song: "The Crusaders"  
GENERAL CHORUS

The work of the Râja Yoga teachers is worthy of all praise inasmuch as they dedicate their whole lives with love to the difficult task of teaching and for this reason we offer them, with all sincerity, our best wishes; which we extend also to Mrs. Tingley who has given to Cuba so meritorious and beneficent an institution.—Translated from *La Prensa*.

### A Plant's Obligations

THERE is one habit which human beings would do well to learn from the nature-fairies and that is, making the best of what they have. When the rain has softened the soil and the warm sunlight is calling, each and every seed that possibly can, bursts his shell and begins to grow. It does not think whether it has enough earth to grow two feet high, or two inches, it does not calculate how much rain there is likely to be; it just takes what it has and makes a start. Whether it is able to become large and robust or is obliged to remain small and thin does not worry it in the least; all it is concerned with is to use what is within reach. If it could speak it would probably say, "It is no affair of mine. If the king of my species wants me to be larger he must give me more to grow with. All he expects of us is to use what we have as well as we can, and I have done this. I am

very small, it is true, but every leaf is healthy and every blossom—I've only one—is of perfect form. I don't see what more any plant could have done."

So his little elfin conscience is clear and he is as happy as his big brother over in the garden. That is how the family makes its way, by attacking every possible point. If some lucky accident gives one place a little water a plant is there to use it and, growing up taller, yields enough seed to replace its less fortunate brother.

This is a good lesson for each of us to learn; to be always "ready and watching" as Jesus said, so that if any opportunity comes our way we can seize it and become that much better fitted to do our work in the world when we have a chance.

RALPH WYTHBOURNE

THE rules of harmony were first formulated in modern times by Hucbald, a Flemish monk, who studied the musical system of the great Pythagoras. This was one of the initial steps in the progress toward the modern art of music. A system of notation was very slow in developing and the use of a staff of four lines with spaces was not introduced until the first half of the eleventh century. It was the contribution of Guido of Arezzo. The formulation of the rules for measure was the work of Franco of Cologne, who was living in the year 1200. With the rules of harmony and measure formulated, and a system of notation ready for use, whereby music could be preserved in writing, the way was opened out for musical composition.

O. W.



# THE CHILDREN'S HOUR

## A Letter from an Old Friend

**D**EAR Children:  
How time flies!  
It is now long ago that I wrote you a letter in the CENTURY PATH. I told you then how Meg, my wife, and I first got acquainted with the Râja Yoga children, and how we moved to Point Loma. Many things have happened since then. We have many children now, and Meg and I are grandparents.

I was a bit afraid that when we got our grandchildren Meg would be very proud, and I dislike pride; but no, she bore the great honor like the good little pigeon she is. Only time and again she used to say,

"Peg! Why do you not take your whole family out for a fly? I am sure that the Râja Yoga children would like to see our grand-pigeons."

Somehow I forgot. Then Meg said one day: "Peg! You ought to have a family picture taken. Let us take our whole family and fly for a visit to the Râja Yoga flowers. I feel that they are waiting for us. Perhaps one of those artists will be passing by and when he sees our grandchildren he can not help wanting to take their pictures."

Well, we went, all of us; and as you see, we had our pictures taken with some of the Râja Yoga tots, who are our special friends.

I must tell you how we first became acquainted with the tots. One day as Meg and I and some of our children were sitting on the roof, Meg said:

"See, those Râja Yoga tots are motioning us to come and have crumbs. Do you think we had better fly down to them?"

"No," said I, "it would not be good manners for a well-bred pigeon to go at the first invitation."

"Pigeon talk!" she said; and down she flew, followed by the children. Being the father of the family, of course I had to fly down also. The Râja Yoga tots told us their names. I introduced our family:

"This is Meg, my wife; here are our first twins, Tip and Tripp; these are our second twins, Bill and Pill, and I am Peg, myself."

I do not know if they remembered our names; but certain is that when we came back on the roof we had already forgotten theirs.

"It will never do!" Meg said. "People are very particular about their names. You should have remembered them, Peg! I had too much in my head, thinking of the child-



Lomaland Photo. and Engraving Dept.

THE RÂJA YOGA TOTS AND THE PIGEONS

## BE CHEERFUL

**C**HERISH this as sacred writ—

Laugh a little bit,  
Keep it with you, sample it,  
Laugh a little bit.  
Little ills will sure betide you,  
Fortune may not sit beside you,  
Men may mock and fame deride you,  
But you'll mind them not a whit  
If you'll laugh a little bit.—Selected

ren's manners, the first time they have eaten in society. Do you not even remember one name?"

"I am afraid not, Meg," I said; "but I am quite sure I heard some flowers named, but which ones I cannot say."

"Then all will be well," said Meg. "We can easily see which ones will fit."

"The first one we shall call Daisy; the second one Carnation. What shall we call the third one?"

"Dahlia," suggested I.

"Dahlia has no fragrance; it will not do," said Meg.

"Sweet Pea, then."

"Yes, that is good. Do you remember to keep account on your toes, Peg?"

"The fourth we shall name —"

"Brown-Eyed Susan!" exclaimed Tip.

"Do not interrupt your father when he is counting!" corrected Meg.

"The fourth — Pussy Willow," I said.

"O, Peg! That will never do! No, Morning-glory is her name. The fifth, Heliotrope."

"But Meg! Is not that name too long for such a little girl?" I remarked.

"The flower who bears it is still smaller," answered Meg, "and it has such sweet fragrance and its name a beautiful meaning.

The sixth we shall call Mignonette. I am sure she is like that flower, who is so simple and modest, hidden among the green, but filling the whole garden with the very sweetest perfume."

"Now there is only one left," said I.

"That one we shall call Sunshine," said Meg.

"But that is not a flower," said I.

"There must be sunshine among flowers," said Meg; which I admitted to be true.

"O, mother!" cried Tripp, "no one is named Violet!"

"True," said Meg, "how could we forget? Now it is too late. We shall save Violet for the next Râja Yoga tot that we find whom it will fit as a name. YLVA

## Find Treasure That Ye May Give

**I**WISH that I could make others happy!" sighed a girl. "You can, my child," said her godmother.

"How can I," grumbled the girl, "when I have no happiness myself."

"Now, my child," said the godmother, "you go every day to the kitchen to help to prepare the meals for the family. Suppose that one day you were sitting before the kitchen fire with your hands folded. On the shelves and in the bins there were stores of rice, beans, flour, sugar, salt—and you sighed: 'I wish that I could give food to the people, but how can I when I am hungry myself?'"

"Would you not say to yourself: 'Arise and prepare the food for the others and they and yourself will be fed?'"

"Arise and prepare happiness for others from the stores in your heart, then you yourself will feel happiness in abundance." AEA

## Wasps to Make Paper

**T**HE wasps were the first paper makers. It was by watching these insects that man got the idea of making it. Now a man in Texas has the idea of teaching Mr. Wasp to make paper for him and he expects to train a large number of wasps to make a business of it. He has invented a curious little compartment into which the wasps must learn to put the wood-pulp they gather so carefully every day. Of course wasps cannot make a very great quantity, but what they do make is of very fine quality, and the man in Texas is preparing to train millions of wasps and he hopes to get ten tons every day in summer. Wasps do not work in winter. E.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Canab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

- No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

- (1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors: and an Outline of the Theosophical Interpretation of the "Solar Myth"
- (2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
May the 31st, 1908

Total number of hours sunshine recorded during APRIL 246.  
Possible sunshine, 391. Percentage, 63. Average number of hours per day, 8.20 (decimal notation). Observations taken at 8 a. m., Pacific Time.

MAY	BARO-METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL		DIR	VEL
25	29.670	64	57	58	56	0.00		W	1
26	29.642	65	56	58	55	0.00		S	2
27	29.626	63	56	60	55	0.00		SW	2
28	29.661	65	55	59	57	0.00		SW	2
29	29.607	64	56	58	56	0.00		W	3
30	29.570	64	55	56	53	0.00		S	8
31	29.652	63	55	60	52	0.00		SE	5





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. M. FUSSELL, Secretary and Treasurer,**  
**Isis Conservatory of Music,**  
**Point Loma, California.**

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

**A** N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY - 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU** **ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED



Year 14 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JUNE 14, 1908

No. 32

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 32

## CONTENTS

### Pages 2, 3—EDITORIAL

Do the Leaders of Science Know More than they Give Out?  
The Real Buddhism  
The "Missing Link" Again  
Wild Theories about Shifting Pole  
The Production of Radium

### Page 4—TWENTIETH CENTURY PROBLEMS

The Alleged Ignorance of the Ancients  
The Flockless Pastors

### Page 5—ARCHAEOLOGY, ETHNOLOGY, ETC.

Mexican Pyramids  
Mexican Antiquities  
Old Mexican Stone and Pottery Work (ill.)  
The Depreciator

### Page 6—TWENTIETH CENTURY SCIENCE

The Earth's Electric Life  
The Growth of Cancer  
How to Starve  
The Old Continents  
Sunlight as Antiseptic  
Toxic Preservatives

### Page 7—NATURE STUDIES

The English Lake District  
Terrible Snowstorms  
A Weather-Plant Observatory  
Skelwith Force, English Lake District (ill.)  
Nature Bids the Soul Aspire (verse)  
Mammoth 100,000 Years Old

### Pages 8, 9—STUDENT'S PATH, ETC.

Summer (verse)  
The Angel and the Demon  
Concentration  
Theosophical Forum

### Page 10—THE UNIVERSAL BROTHERHOOD AND THEOSOPIHICAL SOCIETY

What is Theosophy?

### Page 11—THEOSOPIHICAL FORUM, ISIS THEATER

Lomaland Students at Isis Theater  
A Study in Shakespeare: Hamlet

### Page 12—GENERAL

A Study in Shakespeare: Hamlet (concluded)

### Page 13—ART, MUSIC, LITERATURE & DRAMA

Italian Opera: A Glance at its Evolution  
Verdi (illustration)

### Pages 14, 15—WOMAN'S WORK

Mental Ruts  
To a Swallow Building under our Eaves (verse)  
Genius for Motherhood  
A Group of Students of the Râja Yoga Academy (illustration)  
The Tower Prison of Joan of Arc

### Page 16—OUR YOUNG FOLK

Correggio  
Correggio's Madonna of St. Sebastian—Dresden (illustration)  
The Child in the Midst (verse)

### Page 17—CHILDREN'S HOUR

King Thrushbeard  
Râja Yoga Tots in a Symposium in the Rotunda of the Râja Yoga Academy, Point Loma (illustration)

### Pages 18, 19, 20—

Meteorological Table; Advertisements; Book List

**Do the Leaders of Science Know More than They Give Out?**

with the leading scientific circles, and that its comments and criticisms on the most up-to-date discoveries and theories are arousing thought in representative scientific minds.

The attitude of the CENTURY PATH towards science is sympathetic and appreciative; except, of course, in so far as the name of science may be used to cover views which the CENTURY PATH considers to be erroneous and misleading—as, for instance, views that favor an animalistic conception of human nature, a materialistic conception of the universe, or a too dogmatic attitude towards matters outside the scientific domain.

In such cases the CENTURY PATH, as the champion of Theosophy, does its best to combat such views by pointing out their error in a manner as impersonal as possible.

**Discord Between Private and Public Teaching**

Occasionally our scientific readers finding themselves unable to deny the reasonableness of the criticisms, will admit that the views criticised do not represent the latest opinions of leading men of science themselves, and will plead that our remarks do not apply and are out-of-date. The CENTURY PATH, however, is not unaware of the fact that many of our leading men of science personally hold broader and more advanced views on many matters than those which pass current in public as authoritative and representative. Hence its criticisms must be regarded as directed not against these personal views held by the scientists, but against the views which gain ground in the arena of public opinion as being the most up-to-date pronouncements of science. The remedy for scientists, should any feel aggrieved, is to make public those more advanced views which they claim have rendered our criticisms out-of-date.

Meanwhile the CENTURY PATH, however well it may be informed as to the more advanced private views of men of science, must of course continue to occupy itself with such views as are before the public today, even though these views may be considered by the scientists themselves as obsolete. For it is with the arena of public opinion that the CENTURY PATH is concerned. It is bound to oppose views which it considers erroneous and misleading, and if its criticisms unwittingly reflect discredit upon the name of science, it stands ready to help the scientists in convincing the

**A Science Afraid of Itself**

public that these views are not authoritative, and in proclaiming the real views.

A little consideration is due to a critic for the difficulty he often experiences in pinning down his opponents to a definite expression of their views. In the case of religious authorities in particular this difficulty is met with. Combat the misleading errors which gain ground under the name of religion, and the clergyman will tell you that that is not what the church really believes; and he will perhaps proceed to avow opinions the most broadminded, with which the Theosophist

**A Church Afloat**

can have no quarrel. Nevertheless the Theosophist must oppose whatever false views he finds floating in the public mind; but he will be only too glad to exculpate the church by giving publicity to its actual views.

Hence it is not safe to assume, because the CENTURY PATH often assails views which some leading scientists say are out-of-date, that it is "not aware" of any later and revised views. It is in all probability aware of them, for it consults the latest available published pronouncements, and keeps itself up-to-date in every department of human interest so far as accessible to the public. It assails those views which gain ground among the public, which often claim the highest and most recent scientific authority, and which influence the mind of the people, but which the Theosophist, nevertheless, can only regard as erroneous. The CENTURY PATH is flush with the times; and if the leading scientists are personally ahead of the times, it is for them to show it. The CENTURY

**The World Demands Sincerity**

PATH stands ready and willing to consider the more advanced views of scientists—those which have superseded the published ones—but not so long as these views are kept private; for there is no time to waste in commenting on matters that are not before the world.

Finally, then, one would ask the scientists what attitude they propose to adopt. Do they intend to pose as knowing a few things of which the CENTURY PATH is "not aware"? If so, then of course they have us at a disadvantage; for how can we be expected to know what they may have up their sleeve? Or on the other hand do they mean us to regard their published (or at least accredited) utterances as representative of their views? The CENTURY PATH is ready to accommodate itself. It is ready to tell the public all that it can find out about the most up-to-date opinions of scientists, and will gladly assist science in the work of dispelling popular delusions



as to what it really teaches. The public ought to know that science has this esoteric circle wherein are held views *not in conflict with Theosophical criticism*. In return, Theosophists will be glad, whenever they may be compelled to assail some "out-of-date" dogma of current science, to have the support of those in touch with the inner circles in proclaiming the real views instead. STUDENT

### The Real Buddhism

A YOUNG Buddhist monk, a transformed Englishman, has just arrived in England, prepared to offer the one solution for all the perplexities now lying upon Western hearts and minds.

The troubles, he truly says, are due to individualism; but he does not define. There is one kind of individualism which is the cause of all human pain; there is another which is at—nay which is—the root of human being. Let the individual—in the former sense—get into this individuality of him—in the latter sense—and the perplexities of life disappear; its meaning lies clear before him; he understands what is right action and what right feeling.

If this following remark of the monk's applies to the former, which is a disease of consciousness, he is telling nothing but the truth:

Buddhism, then, with its central tenet of non-individualization, is capable of offering to the West, to England, an escape from this curse of Individualism, which is the deep-rooted cause of the vast bulk of the suffering of mankind in Western lands today.

But he proceeds to show that he has not understood real Buddhism, Buddhist as he calls himself; that he has not sounded his own consciousness deeply enough to warrant his taking up the position of teacher; and that in thinking his prescription may ever become acceptable, he has not understood the Western mind. He says:

Buddhism, and Buddhism alone, denies the existence in man of an immortal ego, a Soul or Self separate from that of his fellow-creatures. Buddhism, and it alone, teaches that this doctrine of the Selfhood, this belief in the paramount importance of an interior individual being, is the deepest and direst of all the many illusions whereby our ignorance deceives us.

There is a self in man whose one purpose and idea it is to serve itself. There is another self which, when fully found, reveals that its one purpose and idea is to serve others, other men and all that has life. Being itself life itself in divine self-consciousness, it desires that all other units of life shall come to its state of clear and perfect knowing. In other words it loves, in the noblest meaning of that word, would fain forever *give* and call upward and help and illuminate. No one who has ever meditated deep into himself but knows that he is beginning to come into the presence of, and bring into his own presence, and unite himself with, this self. It is a fact in consciousness known to every real mystic who ever lived; and a mystic proper is but one beginning upon, or finally master in, the science of the soul.

Now Buddhism teaches all that.

To set doubts at rest, in the year 1890 certain Theosophists sought and obtained an in-

terview with the highest living exponent and practitioner of Southern Buddhism, the Ceylonese High Priest Sumangala. He is, we believe, yet alive. The interview was published, as he knew that it would be; and as he has never criticised or repudiated it, it stands. Says the reporting interviewer (in H. P. Blavatsky's magazine *Lucifer*, Vol. 6, p. 149):

Was there [he asked the High Priest] any ground for believing that the doctrine of the "Higher Self" or "Transcendental Subject" met with an express recognition in Southern Buddhism? . . . It is because they have failed to detect the traces of the Higher Self doctrine in Buddhism, that the Orientalists have not unnaturally come to regard the whole law of Karma as a poetical and "airy nothing." Rhys Davids, in the course of his interesting and eloquent work on Buddhism, furnishes a typical instance of this blundering. Confronted with the uncompromising teaching of Buddha to the effect that personality, *i. e.*, the conditioned terrestrial subjectivity of man [the self which clothes, obscures, but may look up to and merge in, the divine self] is illusive and without permanent ground in reality, and lacking the true key to its interpretation, he . . . etc.

The reporter then goes on:

It was therefore with no small sense of satisfaction that I was able to extract from the High Priest the admission (a) of the reality of this overshadowing Soul or "True Self," never realizable under the forms of the empirical consciousness [because the latter, unless in meditation it can get beyond its common scope, is conditioned by the limits of the brain]; (b) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation [it is in this real Self that lie the memories of all our former lives, and by union with it we come into heritage of them]; (c) of its direct manifestation as intuitive wisdom in the higher states of Dhyāna [meditation or exalted prayer]; and (d) of its ultimate passage into Nirvāna on the break-up of the groups of causally conditioned Skandhas.

Skandhas are the elements of brain-limited mind and feeling, elements concerned with purely terrestrial and personal matters.

Mr. Eitel, the Sinologist, says:

Positively they [the Buddhists] define Nirvāna as the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, but preserving individuality so that, *e. g.*, Buddhās, after entering Nirvāna, may reappear on earth for the help and teaching of men. That individuality—the higher, divine—is never lost, is the teaching of Theosophy and of Buddhism.

We say therefore that this young monk now in England does not understand what he has come to preach. And he has not realized that dark as may be the Western consciousness it is not so dark as not to know of an indwelling divine self and presence in its own midst. It is only rejecting religion and wandering far and foolishly afield because the current religion, as commonly preached, teaches nothing which gives it real light upon this profoundest fact of human life. It will listen eagerly enough when there are some who can prove by their lives, by their words, and by their spiritual influence, that they have stood in the presence of their own souls, and are able to radiate its message. To the extent that any now do this, do they have their audience, and such men may arise in the ranks of any of the world's great religions. STUDENT

### The "Missing Link" Again

AT the annual meeting of the American Philosophical Society Dr. Spitzka pleaded for an expedition to the Andaman and Nicobar Islands, in the Indian Ocean, to study the brains of the natives, who, he said, are the only survivals of the "pure ape stock" from which sprang the human race.

Theosophy teaches that they are nothing of the sort. They are degenerate Lemurians, final representatives of the humanity that inhabited the vast sunken Pacific continent, a continent which, stretching eastward from Africa finally extended to the west of America. It was at a point in the history of this race—a race separated from our own by another vanished humanity, the Atlanteans—that the ape diverged from man, not *vice versa*. For more than one reason the human and human-ape remains of that immensely distant time may never be found. The human body was not then chemically or physiologically identical with what it is now. It was of a higher order of substance, not such as would yield any fossil remains save by chance infiltration and concretion by some mineral matter soon after death.

But the Lemurians, like the Atlanteans, intentionally left their signature on the earth in more than one way. According to Theosophy, the Easter Island statues were the work of their descendants and in their own image, done in lava so as to last. And they have survived three submergences, whatever science may now think. Exploration in the substance of the platforms beneath these statues might possibly yield interesting results. STUDENT

### Wild Theories About Shifting Pole

A PRESS dispatch says that a man has a theory that the north pole is shifting and the climate consequently changing; for which he is gathering evidence in Alaska. It seems to one, however, that it is unnecessary to go to Alaska to find out whether the pole is shifting. Other places besides Alaska have latitude, and if that latitude changed in the minutest degree, the change would be found out at once. In fact it has been found out that the poles of the earth shift (with regard to their position in the earth itself) by a slight periodic but complicated variation, amounting, however, to only 30 or 40 feet. This affects the latitude of places to an almost inappreciable extent and the effect is not cumulative; needless to say it is totally insufficient to affect climate. The theorist also talks about the ice-cap, which he supposes to cause the shifting; and even expresses concern about the integrity of national boundaries fixed by latitude! E.

### The Production of Radium

THE Academy of Science at Vienna has just made the largest quantity of radium yet produced—forty-six grains. Ten tons of uranium and pitchblende, given to the Academy by the Government from its mines in Bohemia, were used in its production. The Academy will present a small fraction of the radium to Sir William Ramsay, the well-known English scientist, for experimental purposes. It will use part of it to test Professor Ramsay's theory regarding the effect of radium in producing transmutation of other elements.—*The Engineering Times*, London.

Thus science, like music and the arts, continues to grow more international. J.

# Some Views on XXth Century Problems

## The Alleged Ignorance of the Ancients

OUR popular guides, the scientific magazines, seem occasionally to be enlisted in a sort of crusade to belittle man, his history, achievements, and possibilities. Not content with ignoring the consciousness and intelligence immanent in all nature, and with endeavoring to reduce everything to mechanical-chemical phenomena, they are as it were obliged to maintain this position by positing the low intelligence of our ancestors a few thousand years back. Were they even successful in this, the attainments of the present in art, music, poetry and science would be more, rather than less, difficult to account for. Thus a recent writer in Germany is found saying, in reference to the Great Pyramid:

As the oldest known mathematical treatise, the Rhind Papyrus, written about 1500 B. C., contains only the merest rudiments of arithmetic, it is not likely that the Egyptians were familiar with advanced mathematics a thousand years earlier.

This is placing the date of the Great Pyramid rather more than four thousand years back—only. Well, if at that time, thirty-four centuries ago, only the rudiments of arithmetic were known, then, by the laws of probability—plotting our intelligence as a curve from the present back to the time of the Alexandrian schools, thence to 1500 B. C. and continuing the same curve to 2500 B. C.—we should find that the builders of the Great Pyramid must have known less than nothing about the simplest elements of arithmetic, and that forty-four centuries ago man's intelligence was considerably lower than that of a common garden bee!

Suppose we were to try to arrive at this curve of intelligence in another way. We may recall Plato's reference in the *Timaios*:

The transactions of this our (Egyptian) city of Sais are recorded in our sacred writings during a period of eight thousand years.

and another passage in Herodotus:

The Egyptians assert that from the reign of Herakles to that of Amasis, seventeen thousand years elapsed. (lib. ii, c. 43.)

The date of the Great Pyramid, which not only symbolized the creative powers of nature, but also illustrated the principles of geometry, mathematics, astrology, and astronomy, besides serving more important purposes, is very much farther back than our modern archaeologists are yet willing to admit, although Bunsen conceded to Egyptian civilization an antiquity of twenty-one thousand years. *The Secret Doctrine* warrants us in stating that the Great Pyramid dates (at least) from a time when *Alpha Polaris* (the Pole-star) was at his lowest culmination, and the Pleiades were on the same meridian, 31,105 years ago. In the time of Herodotus little remained of the once glorious Thebes except Karnak, even then falling to ruins. H. P. Blavatsky writes:

He must be indeed devoid of the spiritual perception of genius who fails to feel as well as to see the *intellectual grandeur* of the race that planned and built it.

These vestiges of a mighty civilization belong to a period to be counted not by thousands but by tens of thousands of years, and it is admitted by competent archaeologists that the farther we go back the greater the perfection of workmanship. And if in the face of facts like these we are invited to believe that three thousand years ago the Egyptians had only a rudimentary knowledge of arithmetic, we should either have to imagine a singular degeneration, or else to suspect that there may be some things about rudimentary arithmetic, hinted at by Pythagoras, the meaning of which is lost to us.

We should be careful before attempting to trace this curve of human intelligence, even on an arithmetical basis, to avoid radical error. For when we remember that in the schools of Thales and Pythagoras the doctrine of the true motion of the earth, its form, and the whole heliocentric system were taught 700 B. C., while a thousand years later we find Lactantius, the preceptor of Crispus Caesar, teaching his pupil that the earth was a plane, and warning him against the heretical doctrine of the earth's globular form, we may perhaps begin to suspect that we made a radical initial mistake. We may even suspect at last that the curve has been one of *descent*, not *ascent*; and that where we creep the ancients soared in their knowledge of the times and cycles of celestial movements. Where our calculations falter in determining the exact duration of one precessional cycle of twenty-five thousand years, their calculations took in periods so vast as absolutely to overwhelm the imagination, and were withal, of surpassing accuracy in detail, as conclusively shown by Bailly in his *Traité de l'Astronomie Indienne et Orientale*.

And so our popular instructors might ponder a little on the fact that

So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since.

It remains for us to recover it. STUDENT

## The Flockless Pastors

THE churches of Europe are feeling "serious alarm," summarizes the *Literary Digest*, over the growth of secularism and the neglect of Christian worship. Thus

We are told by the religious press of Germany that the Evangelical Church is losing its hold upon the people, and Pastor Ernst Bunke writes in the Lutheran journal *Reformation* (Berlin) that more than 12,000 defections took place in the year 1906 over the whole country, and in 1907 in Berlin alone there were 4000.

Preaching in the New York Fifth Avenue Baptist church recently, the Rev. Charles F. Aked declared that the church throughout the world is not in touch with the times. Dealing with his own denomination in particular he showed that

the increase in the Baptists of America has only been equal to one-fourth of our birthrate, proving that three out of four of our young people fall away from us.

The pastors attribute the phenomenon to various causes, to anything but themselves. Pastor Bunke writes:

As far as concerns Berlin those who turn their backs upon the church may be divided into two classes. One class consists of those who do not possess any religious cravings, the other of those who desire more than the church can give.

The first class, it seems, tends to dabble in various forms of socialism; the second tends towards the varieties of religious freakism and to follow charlatans. For the first class "the only cure" is to "make church life more sociable."

If everybody could produce on instruments, or in the chambers of his own imagination, as good music as anybody else, no one would go to concerts. The claims of the musicians to be able to provide some special thing would be either openly scouted or disregarded. But we now accord to the real composers their status because they prove their ability to enter a world or degree of consciousness not open to the rest of us, and to bring out from thence for our profit what they have found there.

Perhaps about the same proportion of people wants religion as wants music; say nine out of ten. The one is as natural and instinctive a want as the other; it may even be a very closely related want, a variant. The lamenting pastors will hardly say that the desire for religion is *not* instinctive. Indeed so instinctive do they admit it that they represent the people as inventing substitutes.

Are not the pastors somewhat in the position of men who should claim the status of musicians without having given any evidence of ability to compose, any evidence of possession of keys to a door in consciousness closed to others? The people feel that their pastors do not *know* anything particular, cannot call spiritual rain from any heaven.

The philosophies of the day dispute whether there is or is not a transcendental self or ego in man behind the mind—in other terminology, whether there is a soul. The less cultured pastors do not even understand the problem and attach no real idea to the word soul when they use it. The more cultured read the philosophies and attach themselves to one or another.

Yet the question is only one of thought-out philosophy for those who have not disciplined themselves to *know*, who have not reached that self and worked out for themselves in direct vision its relation to the mind or "empirical" self. The higher musicians are nearer the knowledge than the pastors, for the light that they *hear* streams into their "empirical" consciousness direct from that "transcendental ego." Meditation or real prayer is the same straining upward or inward—and to the same place—as is done by great musicians in their highest moments. The light constitutes a message, in the one case to be translated into and given as music, in the other as spiritual teaching and inspiration. It is because the pastors cannot give that translation that the people tire of them. STUDENT

# Archaeology Palaeontology Ethnology

## Mexican Pyramids

A REPORT which mentions the finding of two diminutive images carved from pebbles, in the pyramids northeast of the City of Mexico, goes on to say that few people are familiar with these Mexican pyramids. They are of great size and similar to those of Egypt. The Pyramid of the Sun is 700 feet square at the base and 250 feet high; and series of stone steps lead to the top. They are supposed to date back thousands of years, long before the Toltecs inhabited Mexico.

We should indeed pay more attention to the antiquities of our own continent—to these very ancient monuments, not merely to the bones and kitchen heaps of barbarians or the fossils of animals. Archaeologists are very apt to forget the existence of them, and of others in other parts of the world, when making theories which would be confuted by these testimonies. It is evident that parts of these western continents were inhabited at one time by pyramid builders similar to those of ancient Egypt.

The pyramid is described as the fundamental element of construction throughout Mexico and Central America. It was circular or quadrangular, plane or terraced, and of brick, earth or stone. Sometimes it was solid, sometimes it enclosed chambers. The pyramid of Cholula covers 44 acres and is about 200 feet high. At Mitla, in some of the buildings, are blocks of granite 16 and 19 feet long. The sculptures on this hard material are elaborate.

But this is not the place to give minute particulars which can be gleaned from current sources of information. They ought to be read about more. The question is, What does it all imply?

The custom of building pyramids and temples of enormous stones, carved with symbolic figures, was derived by the craftsmen from the same source as the craftsmen of Egypt—from the single race of which both were the offshoots. The remote history of Old World and New goes back to times when there was no Africa nor America, but a continent where the Atlantic now surges. STUDENT



Lomaland Photo. and Engraving Dept.

## OLD MEXICAN STONE AND POTTERY WORK

clays molded into many devices, and sometimes glazed and rebaked.

The Mexican Indians are as remotely removed in time from their origin as are the modern Asiatics from theirs. We can trace their history dimly through various invasions, but that it goes much further back is shown by such facts as their possession of calendars, civil and ecclesiastical, which are constructed on a highly complicated and apparently arbitrary plan, and which yet closely resemble calendars known to the Eastern Asiatics. This shows a common origin for the two races; though their connexion did not occur within recent times by migration across the ocean, as some think, but dates back to far older times when there was land communication. E.

## The Depreciator

THE CENTURY PATH has often protested against the practice of judging all antiquity by our own standards, which often results in detractions that are more disparaging to the critics than to the criticised. An over-zeal in depreciating evinces a sour and disappointed frame of mind. Along with this we find its natural counterpart, the tendency to overrate; and both of these extremes invalidate sane and sound judgment.

The London *Spectator* says:

The Wall of Aurelian is a standing protest against the sweeping generalizations of hasty historians.

It appears that this wall is being destroyed. Already the municipality has made four "unnecessary" breaches in it, and is now making, or is about to make, three more. This will destroy the continuity of the wall and leave the sections standing alone like forlorn icebergs; later on, doubtless, these icebergs will be removed.

Behind this proud fortification Belisarius defended the Imperial City in days when the Roman world is commonly supposed to have been hopelessly degenerate. But was not the chief historian of this period a man of a despondent and cynical temperament? Yet:

One of the most striking things about the wall is the grandeur of its proportions and the excellence of its workmanship. The masonry has nothing feeble or decadent about it, and serves to remind us how slowly the Empire died, and what strength and civilization it showed even in an age which we are too apt to think of as hopelessly effete and impotent.

The reason why the CENTURY PATH protests against such disparagements is because they are a manifestation of that spirit which is ever seeking to depreciate Man, by destroying his belief in his inheritance from the past, depriving him of his just faith in the future, and making him impotent in the present. There are certain classes of mind which take a delight in doing this; and the reason why they take

this delight is an interesting question. In the expression of opinions, the proverb too often holds true that "the wish is father to the thought"; and perhaps these minds find it more comfortable to believe in the impotence of man than in his Divine possibilities. They represent the body of thought whose interest it is to keep things as they are.

The wellsprings of human motive and opinion are indeed hard to fathom; nor are we all conscious of the remote source of many of the incentives to which we give expression. Perhaps in many cases, if we were so, we should hesitate before making ourselves the mouth-piece of such influences. But that there are powerful influences determinedly hostile to the human race, as there are influences that protect and elevate it, is for Theosophists a matter of more than faith. To such influences alone can be ascribed the emergence of great movements that have sapped the foundations of vigor and independence, devastating the countries where they prevailed; the promulgation of crazes that threaten the psychic stability, the intellectual sanity, and the health of the race; and, in general, the propagation of all ideas that make for pessimism, animalism, license, and fanaticism. For this reason, then, Theosophists must ever protest against views which they recognize as the conscious or unconscious manifestation of this destructive energy; and by championship of bygone prowess is one of the ways they protest. STUDENT

## Mexican Antiquities

ANCIENT Mexican art-works in stone and pottery are well represented in collections, though as there are places where the manufacture of "antiques" is a thriving industry, some of those in the collections must be spurious; still they preserve the ancient models and materials. The materials used for the stone articles were principally jade and obsidian. Obsidian breaks with a sharp conchoidal fracture and is thus useful for cutting-instruments, while with quartz sand it can be polished enough to be used for a mirror. The pottery is of red and black



# ✻ The Trend of Twentieth Century Science ✻

## The Earth's Electric Life

**A** FRENCH scientist has been for the past two years making some experiments which tend to throw light on "that earthquake feeling" which they who live in earthquake districts know so well. They sometimes get it when no earthquake happens—there; they sometimes do not get it, or do not notice it, when an earthquake does follow. But the general connexion is well enough established.

It is now known that the earth's surface, as well as the immediately superincumbent strata of air, are permanently charged with negative electricity. The higher layers of the atmosphere, on the other hand, are positive; the charge increasing with the height. Some amount of exchange, of neutralization, is always taking place; and this reaches a maximum during storms. Some force must therefore be continually operative, either within the earth or within the higher layers of the atmosphere, or altogether outside, to maintain the difference. Such a force, at present entirely unknown to us, may be always at work within the earth, a manifestation of earth life.

The potential, as it were the electric pressure, of the earth is constantly changing as a whole; and there are also local changes of which the full study, once made, may reveal some interesting laws. These changes are sometimes slow and slight; sometimes extraordinarily swift and violent. M. Nodon once noted, for example, that at moonrise of a certain evening the negative potential decreased in his neighborhood 150 volts in fifteen minutes. On another day it ran down 200 volts in about the same time. Small oscillations of a few volts seem to be the constant rule everywhere. Very heavy and rapid disturbances, up to 300 or 400 volts in a second, appear to be always connected with earthquakes somewhere. During one earthquake the observer—who did not know that any such phenomenon was happening—found these swift and violent oscillations continued for half an hour, slowly died down to small slow oscillation of a few volts per minute, and then disappeared altogether. One can hardly suppose that alterations of hundreds of volts per second would give our nervous centers no sensation whatever. We now want a complete average longitudinal and latitudinal electric chart of the whole terrestrial surface. STUDENT

## The Growth of Cancer

**A** NOTED Breslau physician, Dr. Braun, in a now widely published lecture, emphatically denies the asserted decrease in the proportional number of cases of cancer. On the basis of statistics covering the last 65 years, he shows that mortality from this cause has advanced from one in 5646 to one in 1207. It appears, moreover, that the disease is extending backward towards youth.

To the contention that the increase in the figures is due to better diagnosis, cases being now labeled cancer which formerly bore other names, he replies that there is at least an equal number of cases which used to be given

that name and are now otherwise classified.

Cancer consists of a number of cells which have gotten altogether out of control of the nervous system, and which multiply without regard to the needs of the rest of the body. Putting the same fact the other way would be to say that cancer expresses a lessened controlling influence in the nervous system, a lessened vitality there. It cannot command its whole domain. In that way cancer reckons in with some other increasing diseases, pneumonia, diabetes, and so on, becoming one of the manifestations of generally lessening vitality. The few (3 or 4) years of increase in the life length upon which the blue-books lay so much stress is due merely to the removal of some destructive factors mostly operative during child life, not to increased vitality.

Cancer is in fact one of the warnings to civilization to consider its ways. Sensuality and unbrotherliness have to be paid for.

STUDENT

## How to Starve

**T**HE secrets of starvation are not yet quite penetrated. The fats and sugars of course disappear first. Then the less important organs begin to yield their substance to the more important, the brain and heart. Finally no more can be spared and then the end begins to be in sight. But long before this a set of disturbances appear which can not be attributed to lack of energy-yielding food nor to the fact that no more organised nitrogen can be spared. These are now ascribed by physiologists to a kind of auto-infection, and they disappear when a small amount of food is given.

He fasts best, therefore, who does not quite fast. The practice is a sort of fad just now, the laity prescribing lengthened periods of it to themselves. These freaks, injurious to the physical, moral, and mental nature, may be made a little less harmful by making the fasting incomplete. And one may add that every benefit that can be expected from prolonged fast can be better attained by various degrees of reduction in quantity and modification of quality. M. D.

## The Old Continents

**B**OTH Atlantis and Lemuria seem to be slowly asserting their right to have existed. So far, however, their claims find readier hearing from the botanists and zoologists than the geologists.

A botanist, Dr. Schönland, speaks to this effect in the Transactions of the South African Philosophical Society. He is studying the peculiar floral types of the south-western region of Cape Colony and speculating how they come to be like those of Australia on one side and South America on the other. Certain plant orders, for example *Proteaceae*, *Compositae*, *Irideae*, *Ericaceae*, and *Rutaceae*, are far more fully represented in southwest Africa and Australia than in any other parts of the world. And there are also strong connexions between the flora of this part of Africa and southernmost South America.

The author concludes that in very early tertiary times there was a land connexion—to wit Lemuria—between southeast Africa and Australia, and that this belt extended still farther eastward (across the Pacific) connecting Australia with South America. Later, still in tertiary times, a belt ran westward—to wit Atlantis—connecting tropical Africa with tropical South America.

Africa is pretty nearly divided by water into two unequal parts. Following the Nile southward we reach Lake Victoria Nyanza. The line is continued by Lakes Tanganyika and Nyassa and finally reaches the coast by the Zambesi river. It looks as though the strip to the east of this line was the west end of Lemuria, at any rate during part of the vast life period of that continent; and that the part west of the line came up later to make the eastern strip of Atlantis. On the other side, part of California also represented at first the extreme east of Lemuria, and then the extreme west of Atlantis. STUDENT

## Sunlight as Antiseptic

**T**HE destruction of dangerous bacilli by sunlight appears to be completer than by any other antiseptic. Tubercle and anthrax bacilli were the recent subject of some experiments in Germany. It was found that the injection of the former, killed by any other antiseptic than sunlight, might be followed by abscesses, intoxication, or even death. So killed, they still contain various toxins which though chemical only and therefore incapable of multiplication in the blood, can still do much damage. A sufficient exposure to sunlight, however, destroys these also. A less exposure leaves the toxins still active. A shorter one again, if insufficient to kill the bacilli, leaves them so disheartened that the blood cells can deal with them—in the process often acquiring the power of dealing with bacilli which have never faced the light at all. STUDENT

## Toxic Preservatives

**D**R. WILEY, of the U. S. Department of Agriculture, has issued a preliminary report of the effects on the body of the antiseptics commonly used in the preservation of food. The report deals with borax, boracic (boric) acid, salicylic acid and its salicylates, sulphurous acid and the sulphites, benzoic acid and the benzoates, formaldehyde, copper sulphate, and potassium nitrate (nitre or saltpeter).

As far down this list as benzoic acid, investigation has now established the fact that these preservatives, when in continued use, hinder and damage cell life and activities, and therefore lower the level of health. Benzoic acid and the preservatives that follow it in the list are still under investigation, but the partial results of experiment still under way indicate that they also are injurious.

So far, the atmosphere of nitrogen appears to hold the field as a preservative. But it is of course only applicable where the air, having been withdrawn, can be excluded. STUDENT

## Nature

## Studies

## The English Lake District

THE English Lake District is undoubtedly one of the most picturesque countries in the world; and, in addition to its natural charms, it abounds with literary and poetical associations. It is the home of the "Lake School" of poets, of whom Southey and Wordsworth are perhaps the best known; and it is but natural that the charms of a country of such surpassing beauty should be sung in rich verse. It was on the banks of one of the lakes, Ullswater by name, that Wordsworth saw the "host of golden daffodils," which have been immortalized by him in his well known poem.

Of the lakes and innumerable streams that feed them the poets have written tirelessly; and charming indeed are these little sheets of water. The largest is but fourteen miles in length, and the countless little streams, which locally are called "becks," are delightful in their variety. Rushing down from the steep hillsides these becks are seldom smooth running waters; and tumbling onward to their destination they rush through many a rough channel and oftentimes must leap a rocky ridge if their course is not to be stayed; for the lakes they must reach, and as the result, charming cascades like the one shown are plentiful. Skelwith Force is on one of the multitude of streams that feed Lake Windermere.

The Lake District is also one of the haunts of the geologist; for here the Archaean and older Palaeozoic strata are tumbled together in a confusion that records the combined results of many ancient cataclysmic periods and many aeons of slow upheavals and crumpling.

## Terrible Snowstorms

IN February there were terrible snowstorms in the east of Europe. In Galicia twenty railway lines were blocked, and Lemberg, the capital, was entirely cut off from communication with the rest of the monarchy. Trains were buried in the snow and the passengers suffered from lack of provisions. Communication was impossible, even by sledges, as there were snowdrifts 20 feet deep. Many villages were completely buried, only the chimneys being visible.

## A Weather-Plant Observatory

THE first weather-plant observatory is the subject of an article in the *Scientific American Supplement*. In London is shortly to be opened what is hoped will be only the first of a series of stations for forecasting weather, storms, earthquakes, fire-damp, eruptions, etc., by means of this plant in conjunction with other data.

*Abrus precatorius nobilis* was first so used by an Austrian baron, Professor Nowack. It



Lomaland Photo. and Engraving Dept.

SKELWITH FORCE, ENGLISH LAKE DISTRICT

## NATURE BIDS THE SOUL ASPIRE

Marlowe

NATURE, that framed us of four elements  
Warring within our breasts for regiment,  
Doth teach us all to have aspiring minds;  
Our souls, whose faculties can comprehend  
The wondrous architecture of the world,  
And measure every wandering planet's course,  
Still climbing after knowledge infinite,  
And always moving as the restless spheres,  
Will us to wear ourselves and never rest.

is susceptible to "electric and magnetic conditions," and the twigs and leaves execute peculiar movements, each of which has its special significance. As soon as a large spot appears on the sun, the twigs of plants in the part of the earth affected execute more or less rapid upward and downward movements; and it is said that the nature and distribution of the disturbances which the spot will produce twenty-six days later, after its first rotation on the sun, can be predicted from the behavior of the plant.

At the Vienna Jubilee in 1888 forecasts were given forty-eight hours in advance, not only for the whole day but for special hours of the day. Nowack was honored by the

Emperor, and King Edward invited him to England where he studied the plant at the Kew botanical gardens. The professor has collected a large number of the plants from one of their native habitats, Cuba, and they have been distributed about. All but one of those sent to England perished, but the seeds brought have sprouted; and 1800 are now growing at the station in Cuban soil which was brought for them.

The plants are in three houses with special stoves: one house for nurslings, another for preparation of the plants, and the third for observation. It is hoped to be able to force them to the prophesying stage at an earlier date than usual in their natural growth. They are more active at night than at day and are *highly susceptible to the presence of people*, so that not more than three persons are allowed in the greenhouses at one time.

They have no flower and consist merely of a long stalk from which branch a number of twigs containing a row of delicate leaves like a maiden-hair fern. These change color, bend, and close up, according to the conditions.

Many remarkable instances are quoted of the power of this plant in predicting weather and cataclysms, and it seems that it only needs recognition and co-operation for a great system of observatories to be established all over the world.

One can not refrain from remarking that here we have one out of innumerable instances where knowledge has progressed by observation of facts and not by the application of theories. Reasoned science, so far from leading the van, has more than it can do finding explanations for the things that are found out. The plant is susceptible to sun-spots, the conditions preceding earthquakes, and the presence of people. Electricity and magnetism will not account for all this unless they enlarge their borders. The truth is that all Nature is bound in a unity by chains which are not perceptible to the ordinary senses; and most of the theories we devise to account for this unity are necessitated only by the fact that we have set out by imagining a separate-ness.

STUDENT

## Mammoth 100,000 Years Old

AN expedition has been dispatched to Siberia to excavate a mammoth which has been found there. As the spot is 200 miles from the nearest village, the expedition will take two months to get there. The mammoth will then be transported on reindeer sledges to the River Lena, whence it will be conveyed to the railway at Irkutsk. It is said to be 100,000 years old; but authorities differ widely about the Glacial Age, and are not particular about the zeros in a date. E.

Students'



Path

## SUMMER

J. H. Kummer

NOON---And we stand in the Sun's bright light  
And see what we did not know,  
That the giver of Life is the taker of Life  
And that we have made it so.

With the best we had or carelessly  
We planned and sowed the seed,  
And the growth is good or withers and dies;---  
As it is, so our future need.

Looking ahead we see the road,  
With the forks that lead two ways,  
One to the fruits of duty done  
The other to blackest days.

Push on, with striving much may be done;  
The rank weeds of error that grow  
'Midst our fairest dreams, may be torn away  
Tho' for life the scars will show.

So with Faith to guide our hurried steps  
And Hope to cheer us on,  
The time is short, but some remains:  
Summer is not yet gone.

## The Angel and the Demon

THERE was a musician who composed a piece of music which he called *The Way of the World*. When it was played from beginning to end it was a most uncomfortable setting. It bristled with difficulties, awkward figures and ugly phrases which caused disastrous pauses and very tiresome progressions. He seemed to have selected the most difficult and outrageous means of expression, mixing disproportioned exaggerations with an irregular, unrhythmical accentuation that was disastrous to a successful performance. But in spite of all this it had one very remarkable feature. If you turned it upside down and played it backwards it had a pleasing melody and progression that were cheering.

At first thought this seems too humorous to be a true picture of the way of the world. In the world there are three degrees of progress: get on, get honor, get honest. We embark on the voyage of life with "get on" writ large in our mind and as the musician expressed it we find life bristles with difficulties and awkward predicaments, often disasters, and seldom get into the second degree of getting honor, more often feeling dishonored. The third degree looms too late and the struggle to get on has left us with little time and less nerve or character to more than fancy we are honest. We have chosen the path of greatest difficulty and resistance—the life of selfishness, the one predominant characteristic being to get for ourself alone. We have become hirelings working and living only for what we would get.

Now suppose we took these degrees of progress in the reverse order: get honest, get honor, get on. Here we have the lines of least resistance. The struggle is all within ourselves. We have not to work in the fields

from dewy morn till foggy eve, from the downy cot to the sodden grave to become honest. We can at once endeavor to be honest in our thoughts, honest in our acts, honest in our dealings with ourselves and with others successfully. We *can* have an honest aim and purpose in life and carry it out with an honest method and an honest heart. And is it not axiomatic that "Honesty is the best policy"? Here is a line of life in the world that gets honor and gets on, in a far higher sense than the reverse order. And we live and work not as a hireling, but to accomplish a definite part of our destiny.

The fact is we are tired of and bored with the past and passing methods of life which led to nowhere and ended in nothing accomplished, and in our desperation we have been calling for, praying for a change, a truer, nobler, progressive aim and end in life. Then came Theosophy with its teaching that we were dual beings—Angel and Demon in one: that the cause of our miseries, disasters, and despairing lives was due to the demon of selfishness, due to our living the upside down life of our animal nature. This demon reverses the true methods of life. It lives for and loves only self. It is short-sighted, ill-tempered, greedy, vain, unreliable and dishonest. It has to be treated like a fractious pony, curbed, reined, and restrained, when it becomes obedient, useful and sane.

We, ourselves, are the Angel within the true, the honest, the reliable soul. We are that divine soul all the time, but our brain-mind forgets! As such souls we should endeavor to live for and as part of the whole universe. In opposition to the life of getting we learn to live a life of giving, being compassionate, helpful, forgiving and loving. We, as souls, think out the full meaning of honesty and try to live up to it. We find honesty is a love for truth, right and beauty. We find worrying about the past of ourselves or others is dishonest, foolish, and a stupid hindrance to progress. Honesty demands that we keep our minds on the immediate present, think out what we really are, and hope and act discriminately. To be honest is to keep our eyes and hearts on the good, the beautiful and the just, and act in accordance with our real natures. Our ultimate destiny is to become perfect beings, and the difficulties, the meannesses, the fears, worries and anxieties we have are from the demon of our nature, and are the very means and opportunities for us to assert our divine nature and put them down and not be baulked by them.

This is a task which kills despair and blocks the terrible crimes and calamities which spring from despair. It is a task which does not interfere with one's life or calling, except it be to ease and cheer it. It means to think of oneself as the divine, immortal soul who is inhabiting and using the body we own, and to think and act from our hearts. We can each and all resolve on some unselfish line of life and then make an effort to live up to it. More and more people are becoming familiar with the glorious truths taught by Theosophy about Reincarnation and the law of cause and effect, and we can readily see how every effort to be unselfish is a force which, by the well known law of the conservation of energy, attends us in our next life, if not in this, when circumstances will yield to our effort. And with it

all comes the feeling of gladness felt at once for having tried for even a short time to live the life of the angel within.

This feeling comes from something within us. We know that well. And that something is the soul. This knowledge alone is enough to convince us of the true source of joy, love, and strength, and ought to inspire us to efforts to be one with it.

STUDENT

## Concentration

HOW many realize the difficulty of true concentration, of holding their minds to a thought without permitting it to wander to a thousand and one other subjects.

This is not a mere concern of the mind; it affects the development of character; for the sudden invasion of impulse into the unconcentrated mind may swerve us off the moral track; for our inner nature is good. How many can hold a high feeling, without invasion of other feelings, for more than a fraction of a second? How many can hold impersonally and unselfishly the mental picture of a heroic deed or of altruistic service?—for practically the holding of the picture is one with the intent to carry it into act. In the case of both feeling and picture, the unconcentrated mind is invaded at every moment by other feelings and pictures.

For the same reason how little do we fully realize of that which we *think*! A man may get the *thought* that from a high enough standpoint he would see that his own welfare and happiness and success in life are of no more importance than that of the other fourteen hundred million persons that surround him—let us say not more than that of the forty or fifty who make up his list of friends. But he cannot dwell on this *thought* long enough to *realize* it, long enough and intently enough to make it an active power in his life and consciousness. So he remains selfish, and his consciousness remains unlit by the sunlight of the larger life.

For a moment the mind may feel the touch of the soul on the heart; but how rarely can it hold itself to that moment, how rarely it can prolong that moment! And so the soul remains almost unknown, is quite unknown, or is a matter of mere faith and speculation.

For the same reason how often do we find ourselves in greater or less degree influenced by the thoughts of others. These thoughts of other minds get through a gap in the armor, squeeze past the barrier when our minds have for a moment become negative, lost *all* hold on thought. Such moments may be too brief for ordinary notice, but they suffice for the enemy. And when the enemy is in, we perhaps think him a friend, or even something of our own creation.

So if we would make our attempts at aspiration, meditation, prayer, character-building—to say nothing of common understanding—effective, concentration of attention must be won.

STUDENT

THERE must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed, and the way to acquire it is by cultivating concentration. When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually.—W. Q. Judge



## THEOSOPHICAL FORUM

Conducted by J. H. Russell

**INQUIRER.** I have heard of the Rāja Yoga system of education which is carried out by the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at its Headquarters at Point Loma, California, and at branch schools in different parts of the world; and of the remarkable results obtained by this system, as exhibited in the character and capabilities of the children brought up under it. As I believe that in order to reform the race we must begin with the children, I am naturally desirous of knowing how this can be done. Please tell me first what is the meaning of the words "Rāja Yoga."

**THEOSOPHIST.** The words are Sanskrit and are used because modern languages afford no adequate translation of them. The word *Yoga* means "union," and is employed in the ancient Āryan philosophies of India to denote union with the Supreme, or the methods of bringing about union between the mind and the God within. The word *Rāja* is a qualifying adjective meaning "royal," "supreme." Hence *Rāja Yoga* is the royal road to wisdom, the Perfect Way of life.

**INQ.** But how does this bear upon the education of children?

**THEO.** The basis of right living is recognition of the Divine in oneself and the constant endeavor to realize it in one's own life.

**INQ.** Is not this rather too high an ideal to set before people?

**THEO.** Please do not imagine that Theosophists advocate or practise any sort of monastic seclusion. It is not our fault that the idea of the Divine should have become associated with unpractical notions. We think the world was made to live in and that man is here for the purpose of enjoying it and beautifying it. We do not believe in gloom and our philosophy of life is practical in the truest sense.

**INQ.** But I thought Indian philosophy was always connected with retirement from the world and an attitude of devout resignation and solitary contemplation.

**THEO.** This represents the attitude of some later schools of religious thought in India, where, as in the West, the true and original spirit of religion has suffered various corruptions. But we can refer you to Hindū books which represent the original pure teachings which Theosophists advocate; and these not only do not enjoin false austerity and seclusion, but positively condemn them. They teach, in fact, that true wisdom is to be sought in the duties and privileges of daily life among men.

**INQ.** Could you express shortly what is the cardinal principle of the Rāja Yoga system of education?

**THEO.** It is the attainment of a *perfect balance of all the faculties, physical, mental, and spiritual*. Many of the ancient philosophers taught this principle; as, for instance, Plato; and the Greeks divided education under three heads which represent the same divisions. The neglect of any one of the three results in disproportion and lack of balance.

**INQ.** I can understand the physical and the mental training; but what about the spiritual? I sup-

pose, as you are Theosophists and do not believe in any particular religion, that you must teach the children Theosophy. Is that so, or what kind of "spiritual" teaching do you give them?

**THEO.** Herein lies the secret of the Rāja Yoga method. If we merely taught the children Theosophy out of a book, we could not expect to achieve so much. But at Point Loma, and as far as can be managed in the other Rāja Yoga schools, the whole atmosphere about the children is one of practical Theosophy; so that they catch the meaning and spirit of Theosophy from the conduct and example of their teachers.

**INQ.** Then you do not teach them Theosophy intellectually?

**THEO.** Yes; but not as a set of doctrines or catechism. A great deal of the teaching of Theosophy consists in merely *not* teaching dogmas and theories, thus allowing the natural sense and intuition to assert themselves. It is found that the Theosophical views of life are quite in accord with the views which a child naturally takes when not deliberately discouraged and forced into the conventional grooves of thought. In teaching theological dogmas or scientific theories, one is conscious of the efforts that must be made to bend the child's mind to these molds. But, where the teachings are so natural and logical as are those of Theosophy, no such coercion is needed in imparting them, and the child easily picks them up without any special effort being made.

**INQ.** I should very much like to know more about the actual methods used by you in your schools to produce such admirable results on the young people; as it seems to me that educators in general might usefully apply these methods in other schools.

**THEO.** I fear that it would be of little use for me to describe to you the *methods*, as so much depends upon the teachers themselves. The essential quality in a Rāja Yoga teacher is his *sincerity*. It is because he is so sincere in his convictions that he is able to exercise the influence he does. His evident sincerity and continual care to live up to his convictions afford an ever-present inspiring example to his pupils. Hence it is necessary first for the teacher to be a Theosophist and a worthy and capable one too. If we should attempt to issue to the world any syllabus of instructions as to how to proceed in Rāja Yoga teaching, the result would be that they would misapply them; for, not being Theosophists themselves, they would be attempting to teach what they did not know or did not believe in, and trying to instil principles which they did not practise.

**INQ.** But is the world likely to adopt a system which, as you say, can only be carried out by Theosophists?

**THEO.** The world will be forced to avail itself of it. One has only to study the conditions obtaining in civilized life today in order to see that unless a vital remedy of this kind is applied, the order of society will become impossible. The problem of how to bring up children and educate them so as to make them self-controlled, healthy, and useful citizens becomes daily more difficult. The truth is we do not know what to teach them, as we do not know what to believe ourselves. How can we give them moral control when

we have no practicable philosophy of life to appeal to either by precept or example? I need not refer to the many other social problems becoming more acute with each generation; such as nervous diseases, insanity, the drink question, and so on; nor to the ever-growing friction between the different departments in the industrial world and the different orders of society. But they all turn on the question of self-control and knowledge of self.

Hence Theosophists say that when the world finds itself at a hopeless deadlock in consequence of its lack of knowledge, it will be only too glad to turn to Theosophy as the only power that can show effective results. Necessity knows no law and facts cannot be gainsaid.

STUDENT

## Question

How will working for others result in the cultivation of discrimination? What relation is there between these two things?

## Answer

In the paper which gave rise to the above question it was not said that working for others would result in the cultivation of discrimination, but that by unselfish effort for the good of others with what discrimination we now possess — for we all possess some — such sense could be further developed.

We can gain some further light on this subject if we ask ourselves the question: When we work for others do we have in view the higher or lower nature of those others; do we work in such a way as to appeal to and draw out their higher nature, or is it to pandering to the lower?

We might work for others in the latter sense until our backs grew lame and our eyes grew dim without accomplishing either a sense of discrimination or the good of those for whom we labored. But when in our efforts we unselfishly consider what service will be of actual benefit, and what a means of retarding the development of those we would help, are we not called upon to exercise what sense of discrimination we may possess?

One law of Nature is that organisms develop with use. Then does it not follow that the effort to determine whether our contemplated service will strengthen or weaken our brother, will result in the growth of our power to discriminate?

The mother bird that did not force her young from the nest would be guilty of leaving them the helpless prey of cunning beasts. The bird acts under the law of Nature. Man chooses what service he will render.

The father and mother who under the plea of love spend a life in shielding their children from things they ought, under the responsibility of fatherhood and motherhood, to be helping them to understand and overcome, fail in their duty, give nothing of real value, and gain no increase of discrimination, even although they work their weary bodies into the grave; on the contrary, because they do not exercise the proper thought, their sense of discrimination becomes clouded and dulled from misuse.

It is not by mere working for others that we add to our sense of discrimination, but by our unselfish efforts, whether physical or mental, for their real and permanent good. M. F.

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## What is Theosophy?

"THEOSOPHY itself is that complete story of the world and man, of which a part has been told to every people, a part suited to their needs and development and peculiarities, and told in language appropriate to their understanding."

There is a peculiar significance in the fact that the teachings of Theosophy, which H. P. Blavatsky brought to America over thirty years ago, are becoming widely distributed throughout the thinking world, and that the International Headquarters of the Movement are established in this youngest of nations. All cause and effect are regulated by law, and a knowledge of Theosophy is spreading under the impetus of our modern activity because the time is ripe for it, and the peoples are asking for a larger interpretation of the puzzling problems of life.

So much of modern thought has been along the lines of analysis and in developing specialties that the different departments seem to be separate affairs, not easy to adjust harmoniously together. It is time to relate its specialties to each other, and to study life and its manifestations as a whole. Of phenomena there is no end, but it is time to inquire what it all means. Symmetrical growth is the natural process. Excessive cultivation of the physical, mental, or moral nature alone may result in producing prodigies of muscular, intellectual, or devotional growth, but this cannot give the necessary all-round manhood which alone can rightly relate one to practical life. Attention concentrated upon particular subjects gives valuable information regarding them not to be obtained by a general study; but the specialist soon reaches a point where further progress is only possible by correlating his knowledge with the truth of other specialties.

The test of a man's education is not in the number of facts which he knows; he is cultivated in proportion to his ability to judge their relative values to the whole. Men's ignorance consists not only in failing to know facts, but in not knowing how to use their knowledge.

No one can question the fact that modern consciousness has been enlarged and intensified in every way. Even the children are born an advance upon their parent's generation. We have outgrown most of the old-time standards of measuring life, and yet we are no less confused as to the meaning and purpose of it all. Theosophy presents the timely teaching that man is working out the three-fold evolution of a triple nature. It is this which accounts for the impetus now eagerly active along material, intellectual, and spiritual lines. This is the impelling force which originally created a material stage of earth upon which man has been playing many parts in the age-old drama of human growth. The Theosophical teaching of Karma and Reincarnation shows the entire justice and the scientific reason for men reaping the results of varied experiences which they have sown in a present or a previous life. Viewing man as the immortal pilgrim journeying through the mazes of matter to greater light and wisdom, gives a beauty and majesty and purpose to a daily struggle, which from the partial teachings of theo-

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

logy and science has hardly seemed worth while. Regarding man as a soul, it is easy to see the logic of altruism which extends help to the ignorant individual or to the inferior nation now acting parts which in our turn we may have played with no more dignity or skill. History takes on a new meaning when one considers that the actors in far-off times and places may have been himself. The patronizing pride in our twentieth century progress must be tempered with more modesty in the face of archaeological and historical facts showing that humanity had formerly attained to even greater knowledge in many ways. With all our achievement no modern sculpture or architecture has equalled that of the best period of Greek art. As the Greeks became untrue to their high ideals, their art shows the degeneracy which at last culminated in the national downfall. It was one more example of the cycle of rise and fall in human progress in which the dual nature of man played the leading parts.

In thinking of the ruins scattered over Greece, in viewing the excavated remains of civilizations that are overlaid by dark ages preceding the Pheidian age, in studying the archaeological evidence of the superimposed cities of Troy and of elsewhere, one can but feel the futility of man struggling, insect-like, through his little day on earth if he is to have but one life in which to learn the lesson which so far seems to have eluded him.

The majestic ruins of Egyptian temples are typical of a pure and lofty purpose, and there is increasing evidence that the Theosophical story of the world and man was known in greater fulness in the days of antiquity than now. The rock-cut temples of India point to the importance of the religious life in a forgotten past. If we have but one life here—from which most of us go out but little wiser than we arrive—what use can result from an endless round of struggle to reclaim the waste lands, to build up slowly and painfully civilizations which are destined sooner or later to degenerate into the original desolation? By what right can man claim an inheritance in a spiritual world when he is so unequal to holding a fit residence in the more familiar world of matter? Science has pushed the age of the race farther and farther back; and hence this extension of knowledge calls for a larger conception of the destiny of humanity.

Even the archaeological stones cry out in evidence of the truth of the Theosophical story of the world and man.

The mechanical inventions of today which have multiplied means of rapid transit, facilitating travel and communication, have brought the ends of the earth together and made it easier to realize the unity of human problems. As the Orient and the Occident

acquire a more sympathetic understanding of each other, both are revising their previous opinions of a "heathen." The Hindû student readily finds the doctrines of Karma and Reincarnation in the teachings of the Nazarene. The unprejudiced Christian realizes that the words of Confucius: "Thou shalt not do unto others what thou wouldst not have others do unto you," is quite the same Golden Rule which Jesus taught five hundred years later.

In studying the world's great religions—ancient and modern—even superficial study shows that with all their points of difference, the spirit of the teachings have all fundamentals in common. The differences are more in the externals, in the forms and ceremonies, in the language and methods of teaching than in the fundamental truths which have been voiced by many teachers. We need go no farther afield than the religion of Jesus to see how the many sects of Christianity have variously interpreted the words of one Teacher. If a religion only two thousand years old shows this condition among people with a common environment, it is easy to understand how peoples of different ages and languages and characteristics would naturally lend their own local coloring to any truth.

The disciples of Jesus were given the plain rules for right conduct, and parables which they could comprehend. He gave these spiritual babes the milk that was suited to them, but did not forget the meat for strong men—the "mysteries of the kingdom of heaven." In the *Bhagavad Gîtâ* the teachings of Krishna are more metaphysical in quality, more abstract and comprehensive in relating the nature of man to the worlds of matter, of mind, and of spirit. The *Bhagavad Gîtâ* is calculated not only to appeal more powerfully to certain minds, but it can better satisfy them than could the parables given to the Jews. Yet these differences are only on the surface: the spirit of the teachings is identical. The Hindû who lived up to the best of Jesus' teachings would be as marked among his own for spirituality as the Christian would be distinguished from the average by living the life taught in the *Bhagavad Gîtâ*.

The basis of brotherhood which is a hopeful theory in the international religious congresses, is logically proven to be a fact in nature by Theosophy. This it is which justifies every man's faith to him, making it deeper and broader and more beautiful by proving his religion to be a part of every other religion. Thus the Christian can better reconcile science and theology and can enlarge his conception of a Spiritual Power which has always provided Teachers and Elder Brothers for the struggling masses, in a world which has needed guidance during all of its ages.

Wireless messages and rapid transit are modern symbols of the interchange of ideas and of ideals which is leveling up the world of thought and feeling. Western progress has been emphasized along material lines, while the Orient has always been rich in philosophic thought. The very conditions of the day make the Theosophical story of the world and of man a most timely message, for it comes not to destroy but to fulfil. LYDIA ROSS, M. D.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

### A Study of Shakespeare—Hamlet

MR. I. L. HARRIS, at the Isis Theater, San Diego, last Sunday evening, read a paper of unusual originality, first written for and printed in the *International Theosophist*, during the year 1901. The writer of this exceedingly good paper was Mr. Kenneth V. Morris, and Mr. Harris most happily succeeded in bringing out the writer's theme with clearness and feeling.

The paper is reprinted below. OBSERVER

"Whose end, both at the first and now was and is to hold as 'twere a mirror up to nature."

IT has been said that the character of Hamlet has lost half the freshness of its wonder, and that marvelous as it may have been even to have conceived such a man in Elizabethan times, the marvel has grown a commonplace, and "we are all Hamlets now." Indeed, there is too much of truth in this last statement, and for that very reason the play should only take hold of us the more strongly, to shake and awaken us to our more competent selves. For it is the picture on a mirror held up to nature, and depicts a vital stage in the spiritual history of mankind. Hamlet himself is a problem, a mystery to the critics.

They do not know what to call him. They can find no keynote to his personality; was he most genius, madman, hero, coward, sage, fool, diseased ego, or victim of heredity and of the times, they cannot decide. But the truth is that he is not a personality at all, but personality itself, the eternal type of the personality at a certain point in its evolution—that point namely where, in order to become something greater and more divine, it has decreed its own end. Accentuated and blown into flame by the approach of that high liberation symbolized by death, it flashes out on all sides its fascinations and unwhettedness, its petty greatness and titanic incompetence, its brilliance and half-darkness, the humor that does not prevent it piling up for itself most mountainous molehills of sorrow, all the many accomplishments that go hand in hand with an entire inability to accomplish anything whatever. The soul has begun to stir, and its stirring has caused all the confusion manifest in the play.

And here it may be useful to get a little at the inscrutable author behind the invisibility mantle of his writings, and see or conjecture at what part of his life Shakespeare wrote *Hamlet*, and in connexion with what events. We may roughly divide Shakespeare's works and life into four parts and four periods. First an unconscious period, during which he was gaining the ordinary power of writing, or literary faculty. Second, the period of Quest, during which one would say that he was seeking and beginning to feel rather than see the Light—and perhaps *The Merchant of Venice* was one of the highest expressions of this time. Third, the period of struggle between his higher and lower selves, the two lovers of the Sonnets. To this time belong most of the sonnets and the great tragedies. And last, the serene evening, the peace time after conquest, culminating in *The Tempest*, where we are shown man as a great white Magician, a commander of the elements and the elementals, the wearer of a most calm and radiant halo of kingly power.

I think we may take it that Hamlet and Prospero indeed, are the two most significant characters in

Shakespeare; further that they are in truth one, and that one Shakespeare himself. Prospero begins long after Hamlet ends, but he too was once a dreamer like the Dane, and one can hardly doubt that Shakespeare actually painted himself in both cases, first in *Hamlet*, and then, after many years perhaps, in *The Tempest*. For *Hamlet* belongs to the third period, and is perhaps the key-play to the great battle dramas with their thunder and sacrifice and passing gloom.

It stands in point of spiritual chronology at the head of these, preceding *Macbeth*, *King Lear*, and *Othello*; also, in a sense, summing up the contents and lesson of them; so that they may perhaps be called offshoots of *Hamlet*. In all four of them the subject is the great battle between light and darkness from one standpoint or another; they are all tremendous mystery-plays, and the last word of each contains that hope and promise of serenity which is fulfilled in its completeness only in *The Tempest*.

*Hamlet*, then, is the story of one who has taken that vow which is the challenge to mortal warfare thrown to his lower nature and its auxiliary demons; the story of that warfare and of the victory; of how the victory may be bought, at what price, and of its consequences. Its occultism is very conscious, far more so than in *The Merchant of Venice* or any preceding play, and one would almost dare to say that it could only have been written by one who had gone the same way, died as Hamlet, and set up on the throne of his Denmark a hero Fortinbras with scepter and crown.

The play opens in Denmark when the Golden Age is gone, and for some time we are continually reminded of its going. King Hamlet has died, as it is given out, by a snake-bite; in reality his brother Claudius has murdered him, and having usurped the throne is about to marry the queen. With Claudius' accession the age of iron dawns; he is the dark and malignant force, the representant of the powers of selfishness and evil. His brother was that white solar force whose embodiment is in the Helpers of Mankind. So we may say that the Denmark of the play is whatever stage we may choose for the enactment of the soul drama; if we apply it to an individual, it will be his own self and the circle in which his life is cast, if to the race, then it is the world. Queen Gertrude is Nature. She is Hamlet's mother. In his father's time she had always been a good and true wife, winning her son's reverence and her husband's trust, and being under the dominating influence of the latter. But at the end of the Golden Age the White Power is driven away from the outer earth, and the world and nature come under the sway of the dark. Claudius becomes King and marries Gertrude, and Hamlet—poor, shy, incapable, ever delaying Prince Hamlet is left as the bringer about of better things. A shorn and blind Samson among the Philistines—yet there is that stirring within and behind him which will yet drag down their temple about their ears, though he himself be involved in their ruin. A shorn and blind Samson, is this that we call the brain-mind, yet it is the instrument which the soul will use for its own uplifting and the redeeming of humanity, even though again and again it cries out, like Hamlet:

"The time is out of joint;—O cursed spite,  
That ever I was born to set it right!"

For this point is quite worthy of note, that the whole tenor of the play shows that Hamlet has a vaster something to work for than his own kingship, or even than revenge for his father. He has to

set right the times, to abolish the many customs "more honored in the breach than the observance," to cure or cut off the effete rottenness that pervades society, introducing a breeze of purity, wholesome life and manly strength to blow away the sensuality and vice-laden atmosphere. Witness in the last scene, how with the entry of Fortinbras comes this very new atmosphere for which Hamlet has been striving.

We find the Prince full of horror and indignation at the marriage of his mother and his uncle, and here is a picture of the mind awakened from the dull unthinking carelessness of ordinary life to that sorrowful unrest and discontent with the reign of evil that is so often the preface to a search for the Light. In this case it is the next link in the chain to his seeing the Ghost. We find too, in the first scene, that he who was the Golden Age king, has not in truth entirely deserted Denmark—his Ghost walks on a certain terrace in the night. There it is seen by three or four; a phenomenon in a sense, a sign, a wonder; even materialistic but true-hearted Horatio is bound by this very sensible evidence to believe in what he would not. But this Ghost cannot speak or reveal himself except to Hamlet.

So here we have two factors, below, a mind prepared by its rebellion against evil, and above a conspiracy of the gods to win back their own. There are many signs of the peculiar import Shakespeare would breathe into Hamlet's time—much the same as that which we feel and know our own present time has among all the ages. Claudius is disturbed in his pomp and luxury by rumors of the activity in Norway of young Fortinbras, as Herod is said to have been disturbed by the news of Jesus' birth; as we might say, he felt his throne and grip on the world shaken by the far-off rumblings of the awakening of the Soul. He is disturbed, too, by Hamlet's black looks and strange behavior; all these things presage no good for the kingdom of evil and show as clearly as the walking of the ghost that "something rotten" which had to be uncovered and dragged out from the state of Denmark. The man, then, such as he is, and the time are brought together. Hamlet goes to the terrace at midnight and sees the Ghost. He alone of the four is not influenced by fear; he is bold enough now, and draws his sword to make those stand off who would hold him back. And this boldness wins him his commission.

It is curious to note how the Ghost, in truth the Father in Heaven, is here shown as being in hell. But there may be in this a suggestion worth dwelling upon; it is a hint of the tragedy of human history, and as such alone, the Ghost's words will repay study. Also, Hamlet is warned to do nothing against his mother; his mission is to be the overthrow of Claudius. Then, with "Adieu, remember me," the Ghost disappears, the vision has gone, and Hamlet is left to the accomplishment of his Father's will.

From this to the end of the second scene of Act III is chiefly taken up with a most true, delightful and deeply humorous sketch of the brain-mind, when it is fermented, active, sleepy, and thrown agog by the effects of passing a certain point in evolution, that point when determination is arrived at to enter the path towards selfless perfection. Hamlet is contrasted with various persons, they for the most part lightless and he haunted with a vision of light. He is placed beside Polonius and Laertes, Rosencrantz and Guildenstern, beside Claudius and Gertrude and the others, and he is a blind and shorn Samson at Gaza, an object of



pity and scorn to those he will yet destroy. Perhaps there is no character in Shakespeare more attracts our sympathy than Hamlet does, because he is the most general representative in many ways of our own selves. In truth there is hardly so funny a character, not even great Falstaff himself. Could we but see ourselves as we see him, nay not ourselves, but the ineffectual schemers wherein we are so often incased, should we not laugh at these personalities we so highly value? As indeed may be the great Gods who watch us do in spite of their compassion, laugh at our antics.

Mark then Hamlet, and see, if you can, your own lower self in him; for as he sets the players to overthrow and make a picture for his destruction's sake of Claudius, so Shakespeare has conspired to make Hamlet a picture of what we so often are and have been. The Ghost leaves him with a charge and a sacred commission, and straightway Hamlet makes a speech, hits on a phrase, "that one may smile and smile and be a villain," and having hit on it, makes a note of it (we might call it a commonplace perhaps, but remember that we who are looking on at this play are for the nonce the Gods, and how many cherished phrases and emptinesses of the brain-mind order do not sound commonplace to those true Gods who watch and pity us, as we Hamlet?).

Horatio and Marcellus entering, Hamlet is given another chance to begin the work he has to do. Let him tell them what he has heard, that the three of them may go out and rouse the populace and drag down the false king. But no, no, no. Your brain-mind will be in no hurry to do. So when they asked him what message he had had from his father we are again presented with "words, words, words."

"There's ne'er a villain dwelling in all Denmark  
But he's an arrant knave."

All that he made them do was to swear secrecy. If he should assume madness, they were not to seem to know any cause for it; all of which shows he has already foreseen a long course of inaction, of posing, of "play-acting"; all that strange long revelling in sorrow, which could yet walk far hand in hand with his genuine and deep remorse and sorrow for his mother's sin, and horror at the régime of his uncle.

And we must not think that this is a prejudiced portrayal of the brain-mind. On the contrary, it is the personality of rather a fine character; no extraordinary fool, but a man of great talent. The light of the soul is upon him, and though it is too far and dim for greatness, it is bright enough for genius in all but deeds. He can act, fence, fight, and do a thousand other things well. There is, too, a deep vein of earnestness in him which comes of course from the light of the soul, and though he keeps at a respectful distance from the performance of his duty, that distance does not grow really greater; the end in view recedes as he advances, but does not vanish. Indeed at one point it seems to grow very near. After the play he came upon the king kneeling. Assured of his guilt, and having him in his power, he found as usual a pretext for delay, and the chance slipped.

Remarkable is the incident of the play of Gonzago, in its way an effective attack upon the king, effective in that it forced him upon himself and to fight for his very life against Hamlet. But first it lightens his heart with some ray of aspiration, and drove him to that position and place in which Hamlet finding him, might have effected the crowning mercy of his death. But the prince, not having yet learned the true common sense of occultism, failed; and the king rose, having also failed; he could not turn in his path, nor drive backwards and upwards his thoughts, and from that moment there was no hope for him. Whether there would have been if Hamlet had struck then, who knows? Perhaps in some sort there would. For one feels that death then would have meant transmutation, but afterwards there was a certain finality in it.

Then comes Hamlet's memorable interview with the queen, in which the better side of his nature shone forth, and he eagerly strove to set before her a picture of the difference between her first and second husbands, the Higher and the Evil selves. This is a wonderful scene, full of the highest dramatic import. For here, losing sight of unreality for a time, his absolute intentness on the work of redemption won for him once more a vision of the Self Divine. But in the very moment of that vision the instability of the brain-mind is most marvelously manifested. Hamlet is thrown off his balance by it and fails to accomplish the work he has in hand.

Thus in one evening he made two mistakes, first failing to kill Claudius, and then allowing the vision of his father to disturb and ruin his attempt to save his mother. The Karma of these two failures will be remarked upon; in passing we must note an interesting incident. This is the killing of Polonius in mistake for the King. This is worthy of thought and attention, because men are often apt to root up some foolish conventionality, some unimportant mental tongue-wagger, with as great gusto as if it were the Giant Weed itself. If Polonius means anything, he means a very common quality in humanity. Look earnestly, O personality, into thyself, and thou shalt probably see there Polonius, strutting and talking and talking, giving out maxims on end; sometimes appearing to be wise, but always talking. But remember, he is but the tool and fool of his master, and if thy sword is drawn, let it be against the usurping king. The death of Polonius is to be considered an excellent thing, in that it hurried on events and brought nearer their consummation.

But the two great mistakes of that night had put Hamlet a little into the power of Claudius, and the latter was enabled to send his nephew into England, there to be destroyed. This was the Karma of failure. But there was yet a subtle protection for him in this very Karma itself. Still in earnest, still with his pledge to his father burning in him, he found himself shielded at his utmost need, and learned that:

"There's a Divinity that shapes our ends,  
Rough hew them as we will."

So he was landed back in Denmark, and the stream of events flowed on towards its emptying.

Here Shakespeare shows his hero in contrast with two men of action. It may be said in a sense, that looked at as persons, not as principles, Fortinbras and Laertes are the obverse and reverse sides of one coin. In Fortinbras we see the strong efficient man of action as hero, conqueror, and with his first entry a ray of hope and light comes into the play. He is the great soul manifested on this plane. In Laertes also we see a thoroughly practical man; he is likewise a soul thoroughly manifested on this plane, but a very little soul. Selfish, mean, and unprincipled as he is for the most part, his contrast with Hamlet serves to show most strikingly that "the sons of this world are wiser in their generation than the Children of Light." Laertes is certainly a son of this world. As conventional as old Polonius, he is underneath far more capable of evil. Yet when he had a father's death to avenge he did not mope and make speeches or sham mad. He hastened home from Paris, roused the mob, was proclaimed king, and came very near to unseating Claudius and Gertrude. But this little-souled selfish man was more at the mercy of the dark force than ever poor Hamlet was; the same protection of the light did not exist for him, with his shallow nature, and it was not difficult for Claudius to turn and mold Laertes' force and purpose to his own end. So his fencing match with Hamlet is arranged.

And now comes the final scene, the very essence and soul and justification of the whole drama. All through we have seen some higher power pushing Hamlet on towards the accomplishment of his destiny. This higher power that brings him into and

through so much sorrow is not exterior to the larger self of man, it is Karma; and all his sorrows and his death are the rich reward of his high aim. We have seen him with a noble purpose, yet incompetent, as Hamlet, to carry it out. And because of his sincerity in this purpose, we have seen that he knew of and felt a Divinity (the Soul) that shaped his ends in spite of himself, so that crafty, capable, wicked Claudius could do no harm to this irresolute dreamer. Now is to be the accomplishing and sum of his existence.

Those deaths in the last scene are very remarkable. In only one of them, we feel, is any finality. Claudius cannot live on. Death in his case must mean, to be no more as such; it is the destruction of the wicked, the blotting of the evil in a great evil force. Taken as a principle, after such a death only the force remains; taken as a person, after his ending there would remain only something entirely elemental. As for Laertes, he was killed with the sword he had poisoned for Hamlet. But in dying, the evil fell away from him, and he gave up the secret of his own and the king's guilt to their victim, thereby making a certain atonement for his treachery and for the mortal wound he had given to the prince. This death then symbolizes quite another thing from that of Claudius; it is only the handing over of the cord of life. Laertes makes submission and *becomes one with* Hamlet, and, purified, lives on for a few moments in the life of the man who killed him, and whom he too killed.

The queen drank from the poisoned cup which her husband had prepared for her son, and she too, in dying, suddenly attained a clearer vision of things. She perceived at last the vileness of her husband, and calling upon her "dear son Hamlet," left the thread and purpose of her being in his hands. Like Laertes, her higher nature lived on in him until he had done his work. And then, in the hour of his death as Hamlet, he at last killed his great enemy. The dreamer *does*, and dies. King for a moment, he gave his vote for Fortinbras as his successor; and the Norwegian entering, took up the thread where the Dane let it fall. There is no finality, no interruption even, in the death of Hamlet. It is simply that the dreamer has awakened, done one great *deed*, taken his seat on his ancestral throne, and then, lost as dreamer by the very act of awakening, dies and leaves crown and throne to the Mighty Doer, who is, verily himself. For just as we must think of the deaths of Gertrude and Laertes as their becoming lost in and one with Hamlet, so in the death of Hamlet, must we see him but enlarged and set free in the greater being of Fortinbras, and thus the King who enters at the end and assumes unquestioned command in this foreign court, holds in his hands all the threads of the play. When the soul was hidden the various powers of the lower nature were in disharmony; when it came forth they were all united and lost in its greater shining.

Truly then this is no tragedy of sorrow that ends in such a song of victory and joy; but a perfect magnificent poem of life, in which are not shunned nor hidden the passing darknesses and discords of the world, but in whose last verse is their interpretation and solution, a new ray from the unseen sun to make purple and magical all olden woe.

KENNETH MORRIS

THOU shalt not separate thy being from BEING and the rest, but merge the Ocean in the drop, the drop within the Ocean.—*Voice of the Silence*, p. 52.

PUBLIC Theosophical Meetings are conducted every Sunday night in San Diego at 8:15 at the Isis Theater, by students of Lomaland assisted by children of the Rāja Yoga School. Theosophical subjects pertaining to all departments of thought and all conditions of life are presented. Excellent music is rendered by students of the Isis Conservatory of Music of Lomaland, and Theosophical literature may be purchased.

# Art Music Literature and the Drama

## Italian Opera: A Glance at Its Evolution

OPERA was born in Italy. It was the direct outcome of the concerted effort of a *coterie* of cultured Italian noblemen to revive Greek drama and harmonize it with the then modern life of Italy. They failed of this achievement, but as the fruit of their earnest and sincere striving after artistic truth, they created a new musical art-form.

Music was the last of the arts to feel the generous inflowing of the rich current of life from ancient Greece. Both Italian art and letters responded at once to the new influence, when the key to the classic language came into the possession of Italian scholars, who at once translated the masterpieces of Greek literature into the popular tongue. This revival of Greek learning was made possible by the return to Italy of Greek Christians after the fall of Constantinople in 1453. The invention of printing about a decade before facilitated the multiplication and wide distribution of these translations, and their influence was felt in all countries where art and letters were cultivated.

The effect of this upon the music of the day, however, was hardly appreciable—something not to be wondered at when we consider that the first modern school of music was then at the height of its pride and glory. This school of the Netherland masters, so-called, was coincident with the acme of power of the low-lying countries, and the Netherlands were excelling as scholasticists, mathematicians, mechanics, navigators, painters, and in laying down and formulating the laws that govern the science of music. As music was cultivated mostly in the monasteries and convents, it was but natural that its earliest efforts should be devoted to the church service, and that the needs of the liturgy should in large measure govern its development, so that music, like so much of the rich and ample life of the time, became creed- and dogma-bound.

Rigid church modes dominated the work of the musical composers from the Twelfth to the Sixteenth century. Despite the strictness of the laws that governed it, ecclesiastical music reached its perfection towards the end of the Sixteenth century in the beautiful works of Orlando di Lasso (known by this Italian form of his name), who was the chief ornament of the court of Albert, Duke of Bavaria, and the incomparable Palestrina, who, although an Italian, was the very flower of the Netherland School. All the musicians of the day were bound by the strict ecclesiastical forms, and if a Palestrina and an Orlando di Lasso could attain artistic beauty under this restraint it was because of their transcendent genius. Lesser men could not thus build and so composition was miserably fettered.

The germ of a rich secular music was present in all the countries of Europe, where the memories of the old skalds and later troubadours still lingered, in the charming folk-songs and in the pastoral plays. Exquisite madri-

gals were also being written, a development of the old shepherds' songs, and the fashionable sonnet was also set to music and sung; but it was in Italy that this ever-present strain of popular music was first given a definite, amplified, artistic form in what was later termed opera. Under the blue Italian skies, the festival play, the gorgeous pageant and the multiform masque found a natural setting, and brought delight to the hearts of the color-loving and vivacious Italian populace; but the refined sensibilities of the cultured art connoisseurs of the latter half of the Sixteenth century, fed at the fountain-head of Greek art and letters, full of the spirit of freedom



Lomaland Photo. and Engraving Dept.  
VERDI

of the great renaissance, were shocked constantly by the inharmonious music that accompanied their most brilliant fêtes. This dissatisfaction reached a climax when, at a grand festival play in honor of the marriage of a noble ducal pair, the words of the songs were all in joyous praise of the beauty of the bride, while the music to which they were set was strictly canonical, as lifeless as a dirge.

From this incident grew the calling together of the famous Bardi group of noble *dilettanti*. Giovanni Bardi, Count of Vernio, was both poet and composer and, besides, an ardent student of Greek literature. He became the leading spirit of the *coterie* of art-loving noblemen who met at his palace to give to music a truer, freer expression. Such a work could hardly have been done by the professional musicians of the day, bound as their horizon was by the set ecclesiastical forms.

There were present at the Bardi meetings, Count Corsi, a scholar of profound and wide learning, devoted to the study of Greek art and letters; Ottavio Rinuccini, an admirable and gifted poet; Pietro Strozzi, musical composer and poet; Emilio di Cavalieri, the creator of the oratorio, a development from the old Mystery and Miracle plays; Giulio Caccini, a singer of note; and Vincenzo Galilei, father of the illustrious astronomer, himself a brilliant mathematician, musical composer, and skilful lutenist. In their study of the works of Aeschylus, Sophocles and Euripides, they had become impressed with the fact that music was an essential and integral part of the ancient dramas, and that it represented faithfully the spirit of the text. This brought home to them all the more keenly the woful shortcomings of their own dramatic efforts. To the Bardi *coterie*, the most striking feature in the ancient dramas was the dramatic *recitative* to musical accompaniment, so different from the elaborate contrapuntal part-songs of Palestrina and the church musicians. Its most enthusiastic admirer was Galilei, who, to express his conviction, selected a passage from Dante's *Inferno*, which he called *Il Conte Ugolino*, and set it to music for a single voice with lute accompaniment. He performed it himself, to his own accompaniment upon the lute. This dramatic-musical monody was the artistic germ of the future opera. It met with admiration and favor from this critical circle of friends, and this form was taken up and developed among them.

About 1595, when the group was meeting at the palace of Count Corsi and under his presidency, occurred the first extension of the dramatic *recitative* or musical monody into a play. The poem, *Daphne*, was written by Rinuccini, and the music by Jacopo Peri, now a member of the Corsi *coterie*. This very first musical drama was given a private hearing only, but it met with great favor. In December of the year 1600, however, the second work of the composers of *Daphne*—*Tragedia per Musica* as they called it—*Eurydice*, was performed with brilliant *éclat* and much pomp before a grand assemblage of the nobility and royalty, at the fête held in celebration of the marriage of Maria di Medici and Henry IV of France.

The epoch-making work of Jacopo Peri was taken up by Monteverde whose dramas (they were not yet called operas, that term being first used in 1650) were tremendously successful and were works of real merit. He formulated and set forth certain laws governing the outlines of opera, which still obtain, these endowing it with artistic purpose and form. The works of Monteverde were so enthusiastically received that in 1637 a theater was erected in Venice devoted solely to the production of opera. It is a long but logical step from those works to the operas of Giuseppe Verdi whose notable career so recently closed. A LOMALAND STUDENT OF MUSIC



Whoso boasteth himself of a false gift is like  
clouds and wind without rain.—*Proverbs, xxv:14*

### Mental Ruts

THESE are unfortunate obstacles to progress from which no ordinary person is free. But recognizing this, we should begin to dig about them, loosen them, level them, not continue to make new ones nor run contentedly in the old ones. It is so much easier to go on acting as we have done, repeating our old mental processes. In some way, though effort is so generally an agreeable thing, it becomes disagreeable the moment it is turned on our own natures—many like to reform others, but it is rare to find the man who likes to reform himself. Everyone has noticed how much more difficult anything is the first time it is done—new routine, a new journey, a new method. This may not involve anything unfamiliar in detail, not the use of any new muscles nor unaccustomed skill, but simply a rearrangement of the hours, a getting out of an old rut and changing a little the way the brain-mind moves from one thing to another. It is quite sufficient to exhaust some people! What a freedom it would be, to be free from this harness, to be able to move without mental resistance from one set of circumstances to another, to welcome what comes and fear nothing!

The Great Ones are not held down in this way. Think of H. P. Blavatsky, who literally plowed her way through life and who probably never had any two days which were alike. These ruts really prevent us from seeing what is to be done, for little by little the walls get so high that they obstruct the view—and we do not like to look over them. We are secretly glad of something which shields us, that is to say, one part of us is glad. Another part frets because life is so monotonous. And so we go, battered back and forth between our fears and our laziness.

It says in the *Bhagavad Gîtâ* that "no man without having previously renounced all intentions can be devoted." This cannot, of course, refer to the great intention—that of

### TO A SWALLOW BUILDING UNDER OUR EAVES

JANE WELSH CARLYLE

THOU too hast travell'd, little fluttering thing—  
Hast seen the world, and now thy weary wing  
Thou too must rest.  
But much, my little bird, couldst thou but tell,  
I'd give to know why here thou lik'st so well  
To build thy nest.

For thou hast passed fair places in thy flight,  
A world lay all beneath thee where to light;  
And, strange thy taste,  
Of all the varied scenes that met thine eye,  
Of all the spots for building 'neath the sky,  
To choose this waste!

Did fortune try thee? was thy little purse  
Perchance run low, and thou, afraid of worse,  
Felt here secure?

Ah, no! thou need'st not gold, thou happy one!  
Thou know'st it not. Of all God's creatures man  
Alone is poor.

By truth, I rather take it thou hast got  
By instinct wise much sense about thy lot,  
And hast small care

Whether an Eden or a desert be  
Thy home, so thou remain'st alive and free  
To skim the air:

God speed thee, pretty bird; may thy small nest  
With little ones all in good time be blest.  
I love thee much;

For well thou managest that life of thine,  
While I! Oh, ask not what I do with mine!  
Would I were such!—*Selected*

serving our fellow men, which we know should underlie every thought, but to all the little personal intentions which throw us into ruts and get us headed in a certain direction which we are determined to follow, all other calls to the contrary. Probably no one of us passes a day without being able to verify the truth of that quotation. Oh, to be flexible in body and mind! What would it not mean to us as instruments of usefulness! The Great Law under which we move seeks to urge us onward, but the donkey trait in our natures

comes to the surface and we refuse to stir; or we lie up against the wall of our rut and let the urge pass by without us. But suppose we were out in the open, sensitive thoroughbreds, responding to and guided easily by the Great Law?

Without doubt the way out of these ruts is the same as that out of many things from which we have got to emerge sooner or later, namely, to cultivate a genuine sympathy for others. This would lead to a genuine desire to help them, and what we genuinely desire, we always find means to accomplish. When our desires lead us out of the ruts, we will assuredly go out. Before that if we leave them, it will be only on short excursions.

Little children come upon the arena of life free from mental molds, and for a short time the earth remains smooth under their feet. This is one of the many ways in which we must become like them, before we can enter the Kingdom of Heaven.

One of the objects of the Râja Yoga school is to preserve in children the flexibility they already possess, and to increase it year by year, instead of allowing them to harden and stiffen until they become almost useless as instruments of progress. STUDENT

### Genius For Motherhood

SOME women—not the majority, to be sure, but unquestionably some—have a genius for motherhood, using the term in its widest signification. One of these was Susanna Wesley, the mother of John Wesley who was her fifteenth child. She was born of Non-conformist parents in London, January 20, 1669, and her mother, too, must have had some genius for her duty, since the little Susanna was carefully reared and, considering the epoch in which she lived, very highly educated. She studied Latin, Greek, and French, logic and metaphysics as well, and from childhood showed an absorbing interest in the religious questions of the day. Her mother allowed



her to think for herself on matters of creed and doctrine—for in her day there was no Theosophy and it was merely a matter of choice between creeds and creeds—and at the age of thirteen Susanna joined the Church of England. In young womanhood she married a curate and then began the history of as noble a battle as ever hero fought, a battle that lasted almost until she was laid to rest in Bunhill Fields, a long persistent siege for the education of her children. There were nineteen of them in all and with the first two or three came the problem of how they should be educated. Mr. Wesley, the father, had no time to spare from his sermons and church work—or thought he had not—nor had he money to pay for their schooling. The burden of the whole problem was calmly laid upon the shoulders of his wife, often in delicate health and never robust, and the way in which she carried it reads like one of the old Bible tales. She started a little school in her house with her own tots as pupils, their number increasing as the years went by, and for six hours a day *throughout twenty years* she continued this work, she the only teacher. Think of the courage, the will, the trust of that woman! Think too, of what she would have found in Theosophy! for in all that is told of her and in her own writings as well, one feels that she felt the limitation of theological thought continually. But hers was the Heart-Doctrine and so her faith was *not* limited.

Many years later, after John Wesley had become famous, he induced his mother to write down some little account of her method in educating her children and this to a degree she did. It is recorded, however, that she said to her son at the time:

No one can, without renouncing the world in the most literal sense, observe my method; and there are few, if any, that would devote above twenty years of the prime of life in hopes to save the souls of their children, which they think may be saved without so much ado; for that was my principal intention, however unskilfully and unsuccessfully managed.

Sarah K. Bolton writes of Susanna Wesley in a recent book, and it is interesting to read between the lines and see how the mother-genius of this woman guided her through all the problems which theology is supposed to solve, but which it does not:

The children were early taught to obey, and to "cry softly." A child was never allowed to have a thing because he cried for it, and John Wesley used to emphasize this in his talks to parents, urging that if a child obtained a thing because he cried, that he would cry again. Mrs. Wesley says, "That most odious noise of the crying of children was rarely heard in the house."

... "Eating between meals was never allowed,"

she says, "unless in case of sickness, which seldom happened. . . . At six, as soon as family prayer was over, they had their supper; at seven the maid washed them, and, beginning at the youngest, she undressed and got them all to bed by eight, at which time she left them in their several rooms awake, for there was no such thing allowed of in our house as sitting by a child till it fell asleep."

The children were taught never to address each other without prefixing "brother" or "sister," a fashion which John Wesley followed through life, as indeed he did thousands of things taught him by his mother. Her will was law with him, her letters through college his oracles, her life his blessed example.

With great firmness she combined great patience. Once, when she repeated the same thing to one child twenty times, her husband said, "I wonder at your patience; you have told that child twenty times that same thing."

"If I had satisfied myself by mentioning it only

how glorious does she seem, building her a little world of aspiration and will for these budding souls to dwell in—her children. What an example is she to the modern woman who so often loses sight of the simple and only true way of life because of the multiplicity of things that beckon towards ease or ambition and away from duty. Motherhood has to do with more than rules and recipes, it must find its divine union with the great Heart of Wisdom or it is not motherhood in any high sense, at all.

STUDENT

### The Tower Prison of Joan of Arc

THE Parisian papers contain reports of an important discovery recently made at Rouen—ruins of the round tower in which Joan of Arc was kept a prisoner. These were found under the earth of an old court-



Lomaland Photo. and Engraving Dept.

### A GROUP OF STUDENTS OF THE RAJA YOGA ACADEMY OUT FOR A CONSTITUTIONAL ON THE CAMPUS

nineteen times," she replied, "I should have lost all my labor. It was the twentieth time that crowned it."

Psalms were sung every morning and night at the opening and the closing of school. Each elder child took a younger one morning and evening, and read a chapter in the Bible with him or her, after which each went to private devotions. As soon as they could speak the Lord's Prayer was taught them.

They were to be courteous in all things; a servant was never allowed to grant a favor unless the child said, "Pray give me such a thing." If a child confessed a fault and promised to reform, he was not punished. "This rule," says Mrs. Wesley, "prevented a great deal of lying." Nor was he ever reminded of it afterwards. Acts of obedience were commended. Mrs. Wesley had learned early that the world forgets to commend, but rarely forgets to blame. No one could take the property of another, even to the value of a pin. Every promise must be strictly observed, and a gift once bestowed could not be taken back.

Susanna Wesley stood unique, a woman, a mother, apart. In the light of the present day

yard in which the prison once stood. Antiquarians state that these vestiges are the foundations of the "Tour de la Pucelle" referred to in old French histories.

This "Tour de la Pucelle" has undergone many vicissitudes. As late as 1590 it was still in good condition, being part of a château; but early in the Seventeenth century this château was torn down to make room for new streets in the city of Rouen, the tower, however, being preserved as a historic monument. There is a record that in the Eighteenth century the tower was rented for six pounds per year, and in the annals of Rouen, under the date of 1780, we read that it was demolished. In 1798 it was described as follows: H.

All the lower part of the tower still exists, but the remnants are almost entirely covered with a mass of earth on which vines and trees are growing and athwart which winding paths lead to the summit. A door exists on a level with the earth by which one can enter the prison chamber. This has a sanded floor and the ceiling is still very dry.

# OUR YOUNG FOLK

## Correggio

ONE of the greatest painters of the golden period of the Italian Renaissance, and of all modern times, was Antonio Allegri, known as Correggio from the tiny hamlet of his birth. He was born just two years after the great Genoese explorer landed at San Salvador. Correggio, the son of a baker, had come into a superb heritage. All Italy was aglow with the buoyant strength of the new day. The noble life of olden Greece had been revealed to Italy, at the dawn of the new time, in the discovery of remains of classic art and in the translation of Greek literature into the Italian language. The noble ideals were quickly absorbed into the congenial souls of the Italian people; for the first time in a thousand years, they shook off the veil of darkness that shut out the light, and were joyous and hopeful. Now, as in the ancient days by the sparkling Aegean and among the sun-kissed hills of Greece, a people translated their joy into music, literature and art.

The flower of creative genius was blooming all over Italy, and especially in the favored northern region where Correggio was born. Within fifty miles of his birthplace were Cremona, Mantua, Genoa, Florence, and Venice, while Rome was not more than a hundred and fifty miles to the south. Yet although Leonardo da Vinci, Michael Angelo, Raphael and Titian, stars of the first magnitude, and a galaxy of others hardly less brilliant, were at the zenith of their glory, and admirable schools flourished all over Italy, Antonio Allegri, the happy son of the laughing, flower-embowered hamlet of Correggio, trusted the powers of his own soul and sought none of these outside influences to guide and perfect his native genius. He stayed at home and, painting, found the universe, I dare say, in his own ample soul.

Little is known of the early years of his life. What little instruction he received came from local teachers, with perhaps the encouragement of friendly criticism from visiting artists. When a lad of fifteen, it is said that he went to Mantua to escape the plague in his own village. There he saw the paintings of Andrea Mantegna, an early Italian master, whose imagination had been stirred by the few works of Greek art then known. Correggio was admitted to the cultured circle that assembled in the great castle of Correggio, that towered above the village, where his great gift was known and esteemed. Here the quiet unassuming youth of eighteen heard the works of the great Leonardo praised. These stimulating influences alone seemed to have been enough to usher Correggio into the realm of art.

The outward life of Correggio was almost



Lomaland Photo. and Engraving Dept.

CORREGGIO'S MADONNA OF ST. SEBASTIAN — DRESDEN

## THE CHILD IN THE MIDST

Margaret E. Sangster in McClure's

WHEN the Lord of the great and the little,  
The potter whose hand shapes our clay,  
Sets a child in the midst of the market  
Where the world-peoples chaffer all day,  
Sets a child with its innocent questions,  
Its flower-face dimpled and fine,  
In the very heart's core of the clamor,  
A thought of the Maker Divine;—

And men, in their lust for dominion,  
Their madness for silver and gold,  
Crush the beauty and charm from that spirit,  
Make the flower-face withered and old,  
Bind the hands and the feet with a tether  
That childhood can never untie,  
Deem not that Jehovah unheeding  
Looks down from the heights of the sky.

He sees, though we think Him unseeing,  
He knows when the factory wheels  
Grind down to the life-blood of children;  
When the poor little bond-servant kneels  
In the pang of its frightful abasement;—  
Though all men are deaf to its prayer,  
There is coming a dark day of judgment,  
And the Lord of the child will be there.

The child in the midst, as we've marred it,  
Bent-shouldered, dull-eyed, and a slave,  
That cringes at word and at fetter,  
That cries for the rest of the grave;  
With our free flag unfolding above it,  
So free, from the pine to the palm!  
And our scared pallid children beneath it!  
There's a jar in the lilt of our psalm.

From the mine where the midnight engulfs it,  
From the mill where the clogged air is thick  
With the dust of the weaving that chokes it;  
From the home, where it's fevered and sick  
With man's toil, when God meant it for gladness,  
The child in the midst, in our clay  
God-moulded, greed-marred, calls to heaven  
For the vengeance we're daring, this day.

devoid of events, save for the momentous call to Parma, a city about a day's journey afoot from Correggio, whence he was bidden by the abbess of the Convent of Sta. Paola, to decorate the walls of her room.

On these walls and upon the domed ceiling the youthful Correggio, for he was only twenty-two at this time, stands revealed. His ardent, enthusiastic, loving soul poured itself out in color, light, form and motion. Ancient Greece lives again, in his Diana returning from the chase in a car drawn by white stags; the trellised vines of Correggio fling their graceful tendrils and long slender branches over the domed ceiling; and peeping out from amidst the wealth of greenery, laugh the chubby dimpled children of his native hamlet, in the most natural and bewitching poses.

How Correggio loved children! He rarely painted a picture without them; he expressed the joyousness of his own soul in their innocent glee, and they help to give his paintings that character of fleeting motion which they possess. The charming ever-active and omnipresent *putti*, as the Italians call the plump cherubs and cupids; his mastery of light and shade, known as *chiaroscuro*; and the foreshortening of his figures, so that when seen from below they appear in the correct attitudes, are the distinguishing marks of his paintings. An exquisite tenderness and depth of motherly love are expressed in the faces of his Madonnas, as can be seen in the detail from the Madonna of St. Sebastian, on this page. This noble picture is one of the greatest paintings in the world, and is almost as beautiful as the Sistine Madonna of Raphael. The Madonna is represented enthroned on the clouds, and a host of cherubs encircle her head. When you look upon this painting, you feel uplifted as by beautiful music, and you share the joy that raised the soul of the happy Antonio of Correggio on wings.

Correggio never afterwards left the city of Parma. He was so great that he never thought about himself at all. He was simple, quiet, unassuming, happy, talking little, but painting grandly. His real life he lived with his brush, which today still tells the story of the loving, joyous, humane soul that dwelt within his outer being. STUDENT

A SOCIETY for the Prevention of Cruelty to Horses has recently been established in Berlin, Germany. In order that the police officials may act intelligently in carrying out the aims of the Society they are to be given a special course of instruction in matters concerning the treatment of animals. For the guidance of those who cannot attend this course a special list of regulations has been drawn up. M. S.

# THE CHILDREN'S HOUR

## King Thrushbeard

**A**MONG the German fairy tales is one which relates what a very hard experience was needed before a certain princess would learn that royalty does not mean merely royal birth and living in a palace. This is it:

Once there lived a king who had an only daughter, fair and beautiful, but, sad to tell, as selfish and proud as she was beautiful. She cared for no one but herself; her heart was cold. She had many suitors, but scorned them all, saying that they were not good enough for her.

The king wished her to marry, thinking she might be less selfish if she had some one else to think of besides herself; so he gave a great festival, and invited all the young kings and princes from far and near.

The princess, however, treated them all with such scorn and made such scoffing speeches about them that they all felt insulted. One very good and wise king, whose chin was rather pointed, she said made her think of a thrush's bill, and from this he was named King Thrushbeard.

Her father was so displeased at her when he saw how she ridiculed the honorable men who presented themselves, that he declared she should marry the first decent beggar who came to his gate.

Now King Thrushbeard loved the princess, and knew that she had many admirable traits of character, but that they were so buried under her false pride, which she had never been taught to conquer, that her better nature could not show itself. So taking the disguise of a musician, two days later he appeared at the king's gate, and played, in order to earn a trifle. When the king heard him he ordered that he be brought to him. So, in his old clothes, the musician was introduced into the king's presence and played for him and his daughter, and then begged for a small present. The king replied: "Your music has pleased me so well that I will give you my daughter for a wife."

How indignant was the princess when she heard those words! But her father was unmoved by her anger and entreaties, and insisted that she should marry the musician, which she did because she could not help herself.

Her husband then took her to a very small house, which was on the estate of King Thrushbeard; and as there were neither servants nor anyone else to do anything she was obliged to do her own cooking, as her husband ordered her to, or starve. Never having done



Lomaland Photo. and Engraving Dept.

RAJA YOGA TOTS IN A SYMPOSIUM IN THE ROTUNDA OF THE  
RAJA YOGA ACADEMY, POINT LOMA

anything, she did not know how to cook or to attend to the house, but her husband showed her how, and made her do the work in spite of her tears. Then, in a few days, the provisions gave out and her husband cut some willow-rods and said she should weave some baskets to sell. When she tried to plait and twine, it hurt her hands so that she could do nothing but weep. Then he said she must spin, but the thread cut her tender fingers so that they bled.

The musician pretended to be much displeased to think she was so useless, and bought a lot of pots and earthenware and made her sit in the market-place and sell them. "Oh," thought she, "suppose any of my father's servants should come to the market and see me — how they would despise me!"

She was so pretty that everybody bought the earthenware of her until she had soon sold it all. Her husband then bought a fresh supply and secured a very conspicuous place in the market for her to sit in and sell it.

One day a hussar came riding along and rode all over the pots, scattering them about and breaking them in a hundred pieces. In fear and trembling, the princess, weeping bitterly, went home to tell her husband. So relentless and stern he seemed, she did not know what he would do. It was a very humble princess that appeared before the musician.

"Ah!" cried he, "I see you are not fit for any kind of ordinary work, so I have procured you a place as kitchen-maid in the palace of our king" — who was none other than King Thrushbeard!

This was the worst stroke of all. "Oh!" cried she, "if only I had treated King Thrushbeard more kindly, I might now have been his wife, instead of his servant!"

This greatly displeased her husband, who said coldly: "It does not please me at all to hear you wishing you had another man for your husband. Am I not good enough for you?"

She was silent after that; she felt hopeless; her fate seemed to bring nothing but unhappiness; and all this, she realized, was due to her own self, her uncontrolled pride and selfishness. Soon she was installed in the king's kitchen, where she was at the beck and call of the cook, and was forced to do all kinds of hard work, getting nothing in return but her food and some scraps which were given her to take home, and which she carried in her pocket.

Now it happened that the servants in the palace were ordered to prepare a great wedding-feast for a prince. The feast was prepared; the palace full of guests; and the poor princess crept upstairs and tried to look into the ball-room unobserved. The lights were all ablaze, and everything arranged.

Suddenly, forgetting herself, she stood too near the door, and the prince who was to be married, dressed in silk and velvet, with glittering jewels, came in, and seeing such a beautiful girl in the doorway, seized her by the hand and wished to dance with her. She excused herself, in great dismay, for she saw that it was the very King Thrushbeard whom she had treated so rudely.

Her excuses were useless however; the prince drew her into the ballroom, and in struggling to free herself, the scraps in her pocket rolled out on the floor. A great laugh arose, and so overcome with shame was she, that she wished the earth would open up and swallow her. She rushed to the door to escape, but the prince caught her and said kindly: "Fear not; I and the musician who is your husband are one and the same person. For love of you I disguised myself; and I am also the hussar who rode over your pots in the market-place. This has all been done to conquer your pride and make you see how wrong was the scorn with which you received my love. Now, this is to be our real wedding; all is prepared for us."

The princess wept bitterly and said: "I have been very wrong, and am not worthy to be your wife." But the Prince comforted her, saying that the dark days were past and now they would be happy together. So the attendants were called and the princess was presented as their mistress. Soon she was attired in garments befitting her royalty; and all the guests were congratulating her on her marriage with King Thrushbeard. FRED A



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by  
any mortal. They contain paragraphs of the  
profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories  
of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
June the 7th, 1908

Total number of hours sunshine recorded during MAY 248.  
Possible sunshine, 429. Percentage, 58. Average number of hours per day, 8.00 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JUNE	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
1	29.623	64	53	58	54	0.00	W	4
2	29.576	65	56	58	54	0.00	SW	6
3	29.629	61	54	59	57	0.00	W	6
4	29.655	64	53	60	54	0.00	SE	2
5	29.615	64	56	58	53	0.00	SW	4
6	29.568	63	57	58	54	0.00	S	4
7	29.619	62	55	58	53	0.00	S	4



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
Isis Conservatory of Music,  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

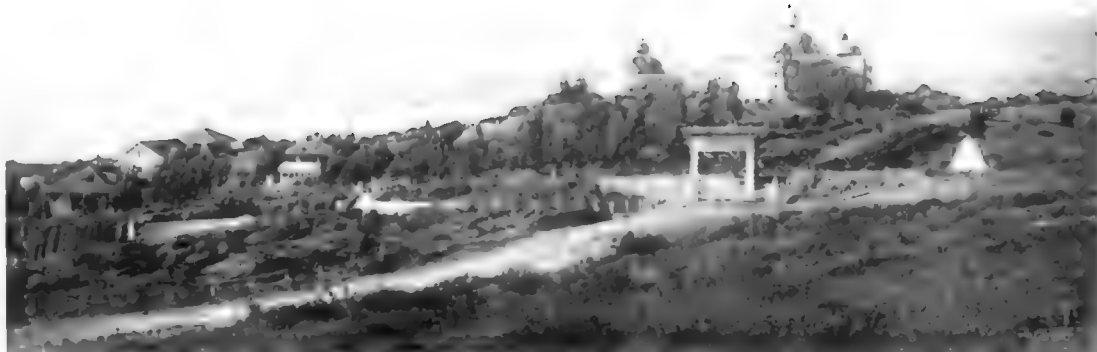
—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rational*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

**A** N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

**A BEAUTIFUL GIFT BOOK** PRICE, PER COPY - 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU**

**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale

Photographs of the

Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

**FOR SALE AT THE**

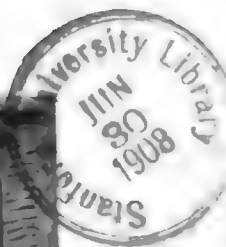
**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED



# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 104

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JUNE 21, 1908

No. 33

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."  
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.  
The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

**WEEKLY ILLUSTRATED**

*Edited by* KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 33

## CONTENTS

- Pages 2, 3**—EDITORIAL  
Spirit, Mind, and Matter  
On Cosmopolitanism  
Awful Effect of a Telegraphic Error
- Page 4**—TWENTIETH CENTURY PROBLEMS  
How Shall We Deal with Criminals?  
Mind and Self  
Divorce and Degeneration  
Prohibition Figures
- Page 5**—ARCHAEOLOGY, ETHNOLOGY, ETC.  
Old Scandinavian Bronze Work—Ancient Culture of Northern Europe  
(with two illustrations)
- Page 6**—TWENTIETH CENTURY SCIENCE  
The Two Methods  
Back to the Nebulae  
Fruit Life
- Page 7**—NATURE STUDIES  
The Suicide of the Norwegian Lemming  
Gathering Sea-Birds' Eggs  
From a Drawing by William Q. Judge  
(illustration)  
Rebirth (verse)  
Shifting of the Poles  
Tree-Planting on Railroads
- Pages 8, 9**—STUDENT'S PATH, ETC.  
"New Mysticism" Craze  
Theosophical Forum
- Page 10**—THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY  
The Church Vainly Extols its Wares
- Page 11**—THEOSOPHICAL FORUM, ISIS THEATER  
Lomaland Students at Isis Theater  
Druidism  
Why Old Folks Should Feel Young  
Buried Potencies
- Page 12**—GENERAL  
Unrest Among the Churches  
Episcopal Congress Pronounces Against Bible  
A Timely Warning  
Cubic Contents of Heaven
- Page 13**—ART, MUSIC, LITERATURE AND DRAMA  
Music-Drama and the Actor of the Future  
A Glimpse of the Greek Theater in Lomaland  
(illustration)
- Pages 14, 15**—WOMAN'S WORK  
Raja Yoga Comradeship  
The Higher Trust  
The Chinese Wife in America  
San Giovanni degli Eremiti: Palermo  
(illustration)  
Jottings and Doings
- Page 16**—OUR YOUNG FOLK  
Midsummer Night  
Midsummer Night (illustration)
- Page 17**—CHILDREN'S HOUR  
Midsummer Night (concluded)  
Fairy Helpers (illustration)
- Pages 18, 19, 20**—  
Meteorological Table; Advertisements; Book List

### Spirit, Mind, and Matter

OUR present day scientists are still occupied, as indeed they may well be for centuries to come, with attempting to pierce the mysteries which surround the ideas conveyed by the words *mind* and *matter*. Of course this is excellent work, and in course of time must produce results which will enable us to form increasingly true concepts of the world in which we live.

One sometimes wonders, however, whether these investigations would not proceed more advantageously if some preconceived ideas could be eliminated and a return made to more simple and radical conceptions. Or, to put it in other words, would it not be well to take into account the philosophies of the ancient sages, and make the endeavor to go back farther into evolutionary ideas, so as to free the atmosphere from the somewhat tangled chaos of modern theories? The seeker who has failed to find the clue which he is looking for, has many times found that a wider sweep of investigation, outside the first supposed limits, has been rewarded with success.

### Truth Lies Above Argument

It is undoubtedly true that any devoted and persevering searcher for truth finds that his real steps in progress lie outside the usual limits of logical argument, and also outside the limitations of the attempted definitions of others. They appear to come from impressions which he himself receives, and which he is often unable to define or explain. To him however, they are none the less vivid and true. Call it mind, imagination, or what you will, he sees with more or less clearness the germs of basic truths which are all-important in their potential tendency, and which he cannot afford to neglect if he would get upon the right path.

Let us suppose, then, we go back in thought to the inconceivably distant period when the world in which we live came forth from the unknown Absolute. All of the ancient scriptures speak of this in various forms of allegory, and some of them have described in outline a process so reasonable and obvious that no one of educated perception, if he could for once lay aside the mass of modern speculations, can fail to see that these histories bear the stamp of truth written across them. He who would read and see their truth and beauty must, however, stand free in the power of his own best gift of highest perception.

### Wisdom Self-Tested and Evident

In speaking of these ancient philosophies, W. Q. Judge says in *The Occan of Theosophy*:

The divisions of the seven-fold universe may be laid down roughly, as: The Absolute, Spirit, Mind, Matter, Will, Akasha or Aether, and Life. In place of the Absolute we can use the word Space. For Space is that which ever is, and in which all manifestation must take place. . . . As to the Absolute we can do no more than say IT is. None of the great teachers of the School ascribe qualities to the Absolute, although all the qualities exist in IT. Our knowledge begins with differentiation, and all manifested objects, beings, or powers, are only differentiations of the Great Unknown.

The first differentiation—speaking metaphysically as to time—is Spirit, with which appears Matter and Mind.

Within this trinity, then, of Spirit, Matter, and Mind is the whole Cosmos as we know it. The differentiations which succeeded them have been multiple. But these first three stand forth as the basic triad which lies at the foundation of the universe.

It is therefore no great wonder that we can form but vague ideas of what anyone of them really is. Of their qualities and attributes and powers our everyday experience is, however, continually informing us. Objectively and separately, we do not and cannot know them. Subjectively, they are at the very basis of our collective and individual existence. If we think deeply upon the subject we dimly discern that Spirit and Matter are the opposite qualitative poles of every seen and unseen thing, and that Mind is the container of the plan of evolution, and also the evolutive agent, the wielder of destiny, the experienter and the thinker.

The human world as it is today, is therefore the result of the combined thought of the humanity which now exists, and of all humanities which have ever existed; that is, of all who are, or have been, men.

In attentively regarding the abstract ideas which are conveyed by the words Spirit, Mind, Matter, we find that they produce certain impressions more or less well defined. Take Matter for instance. We conceive of it as something more or less hard to the physical or material senses. It has qualities of inertness, divisibility, cohesion, density, gravity, impenetrability, and crystallization. It appears in myriad forms of which it is its own substantive basis.

Of Spirit it is almost impossible to speak, and yet it conveys ideas which are vivid though untranslatable into words. It appears to be everything which Matter is *not*. One of the ancient books of the East, valued by students of Theosophy, speaks of it as follows:

### The Universal Triad of Existence

### The Quality of Materialness

The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable; it is invisible, inconceivable and unalterable. . . .

**The Quality  
of Inner  
Reason**

Some regard the indwelling spirit as a wonder; whilst some speak and others hear of it with astonishment, but no one realizes it, although he may have heard it described.

We can therefore regard Spirit as the essence of all the Life, Law, Order, and Harmony of the Universe, as the one central main-spring or factor, which stands apart, and yet appears in its essential quality behind an infinite multiplicity in created nature.

Of Mind, we may by investigation obtain some very essential and all-important ideas. The ancient philosophers speak of mankind as the "Sons of Mind"; and it is in this capacity that they stand forth as "Lords of Creation," Sons of *Universal Mind*. Mind is evidently a power self-consciously exercised, and as regards man, it is constructive, creative, free, in its essential characteristics. Humanly speaking, it is sensitively delicate to impression, susceptible of cultivation to an extraordinary degree.

Viewing Mind from the human standpoint, it is clear that it stands between two opposite poles, and may reflect the qualities of either,

**The Directive  
Organ in  
The Midst**

so as to modify and alter its character and action. It may be consciously turned towards spiritual impression or material impression. From the circumstances of life in this age and cycle, it naturally receives more easily the impressions of the outer or material multiplicity; but it may be directed in the other direction by him who wills it; and it may be so attuned as to discern the spiritual nature of the universe in the multiform material envelopes which enfold it.

And herein also may be recognized the properties of matter in material thought. Who is there who is not conscious of mental *inertness*? Who of us is able to overcome the sense of *division*, between ourselves and our neighbors? How many of us are able to withstand the *crystallization* of our thought around some passing triviality? Are we always on the alert to withstand the *gravitation* or magnetic attraction towards some divided, separate material pleasure for ourselves alone? These are the material qualities

**Material or  
Spiritual  
Impresses  
on Thought**

of the mind which are deterrent to spiritual progress. On the other hand, there are spiritual qualities to which the mind may be consciously directed. They are so subtle and recondite in their character, that it is no wonder their very existence is doubted so often by those whose minds are persistently turned the other way. They do not force themselves into view like the properties of matter, and yet they are always present. Men may deny their existence with their brain-minds, and yet subconsciously know of their existence and unknowingly work under their guidance. They may be called by various names, such as self-denial, charity, tolerance, patience, and the like. They may even be diverted from their

high purpose by being crystallized and localized into special forms; yet in the lapse of time, and by dint of disillusion, their true nature becomes manifest.

The formative power of nature according to law and order is a demonstration of Immanent Mind. In material life, the hexagonal shape of the bee's cell and of the feathery snow-flake, the octave of colors in the rainbow and of sounds in the musical scale, the perfect shape of the crystal, of the frond of the fern, or of the petal of the flower, *all speak of a geometry which has been conceived in law and harmony.*

And the same great laws are behind all existence in the plane of mind. Materialism in separate, selfish, divided, thought brings about a state of disharmony which we call pain and sorrow. These are great teachers leading us to higher concepts and showing us that the spiritual laws cannot be broken with impunity.

True science is therefore that which is founded upon the first principles of evolution; and whether we look upon it from the lower view, or from the more spiritual view of our higher intuition, it is well sometimes to lay aside the multiple forms of modern speculation and try back to the origin of things, if we would find a clue to the discovery we are seeking.

C. W.

### On Cosmopolitanism

THE essence of patriotism in all times has been the worship of some divinity felt to be incarnate in the race. Of old, Athenian Pallas, or Roman Mars or Vesta; today Columbia or Britannia—they are divinely humanized figures: the only difference is that the ancients knew theirs as real, possessing wisdom, swift to succor, compassionate; while nowadays we dub them conveniently "symbols" and "personifications," to show that we do not know what we mean.

Yet the old inspiration is not lost, and we gain a new and broader vision when the Goddess Mother awakens and her pulses stir through the land, in whatever land it may be. In her hands are the flaming threads, whose ends float now and again into our minds; when we can seize and follow them they lead us to an inward glory, which, think of it as we will, is parcel of her own self. In her mind are all the experiences of countless generations of her sons. Their language is impact with the beauty of whatever vision she may have had of the heavens. She has never expressed herself altogether. Being the Higher Self of a few or of many millions of men, the dignity she has, and the power, are beyond our understanding. The way is opened for her into infinity; her thoughts and memories are shot with the glory of old-time sunsets and dawns. Out of her heart came all the brave deeds and splendid imaginings of demi-god bards and heroes. I doubt you can ever escape from her: leave her, and something of her being is taken with you into other lands; forget her, and still, if you are a true man, she is marching at your side.

This the picture that thrilled the patriot. Now what picture shall move the cosmopolitan to enthusiasm? Is it that of the nations dead, their several glories extinguished? This may look well for commerce, but it will not make a

man's heart beat one jot the faster. Rather shall he see a splendid company of Goddesses, and give love and devotion to them all. Some of them may be young and ungrown; a few old, and seeking re-embodiment in other races; but each has her own splendor, her own glory and beauty, her own mystery to declare. There is not one of them whom the Mighty Mother, the Spirit of Humanity, could do without, not one whom she loves less than another. One, maybe, is shining in silver armor; one plumed and mantled with peacock glamor and magnificence; one raimented with amethystine fires; one robed in topaz stuff. He will not exalt this one above the others, except with regard to temporary or historical importance, nor think of any of them in terms of greater and less, or better and worse; he will exult in the beauty of each. Now one has been in the foreground of events while others slept; now that one has retired into slumber while another or others have come forward. Yet shall he not deem those in the shadow to be less than those in the sunlight; to each has come or shall come her hour and work for the world.

Homage to you all, and praise, you Nations of the world! Glorious and beautiful you are; splendid we know, shall your missions be! The time is coming when the Mighty Mother shall call you all, and give each her own labor; and all shall go hand in hand into the sunlight of the new history. Enmity for any one of you, that have such powers and beauty? No, but love and understanding, and the strong will to waken you into life, to call you down that you may have your active part in the daily living of all your children. With reverence and love we salute you! M.

### Awful Effect of a Telegraphic Error

A STORY is told of how thousands of lives were recently lost in China through a telegraphic error. Owing to the heavy rainfalls in the mountains of northwest Hupeh torrents of water often rush down the sides into the Han, a tributary of the Yangtse. Warning is telegraphed from San-yang, 400 miles away from the mouth of the Han; and on receipt of the warning, men are sent out with gongs to warn the boats at the mouth to find safe anchorage.

On this occasion messengers were sent round with news that a freshet six feet high was on its way down; but little heed was paid to so small a freshet, and it was believed that as in former years, it would not arrive for another twenty-four hours.

But the telegram had been delayed, and moreover the message should have read twenty-six feet instead of six. The flood arrived at midnight in profound darkness, tore thousands of boats from their moorings, sank them, pulverized them, set them on fire. No service could be rendered. The papers state that a small steamer, 700 large junks, and innumerable small craft were destroyed. The loss of life probably exceeded 4000, 1800 bodies having been picked up at one bend of the Yangtse alone.

Was that telegraphist off his guard? This is an instance of what is sometimes called the caprice of fate. But if we could trace out all the links in the chain of events, we should see that no happening is arbitrary. And is such knowledge unattainable as a fact? E.



# Some Views on XXth Century Problems

## How Shall We Deal with Criminals?

A CERTAIN young man who was sentenced to death a year ago, but whose sentence in consequence of an agitation in his favor, was commuted to penal servitude for life, has attempted to commit suicide—for the third or fourth time. As punishment, he is given a period of solitary confinement. A correspondent to a paper asks if it would not have been better to hang him than to condemn him to such stupid and barbarous torture, mental, moral, and physical?

But is the death-penalty not also stupid and barbarous? Does the death-penalty reform a man?

In the light of Theosophy we know that the death-penalty does not even protect society, the notion that it does so being based on the ignorant belief that when you have killed a man you have made an end of him.

Many of our punishments are stupid impatient ways of shirking our duty towards our erring brothers. If a criminal could be gently removed to some institution where he would be deprived of the privileges of society until he reformed; and if that institution were such as to give him the power to reform; then punishment would indeed be humane and remedial.

But how are we to reform him? By religion? and by *which* religion? By science? By agnosticism? How are we to prove to him that a man has power to summon to his aid a supreme Will from the depths of his nature, and by its aid to take his own life in charge and direct his wayward faculties? How can we make the Divine nature of man a living working reality for him?

Clearly we cannot do this so long as we ourselves are tossing on the waves of doubt and do not know whether we have a Divine nature or not. And this is the root of our inability to deal with such cases. One can imagine that a Christ would be able to arouse in this criminal a sense of the strength and purity of the Soul beneath the deluded mind and turbulent passions; but where is the Christ? Not in the pulpit, nor in the academy, nor yet in the market-place.

But that there can be such Christ-men, our ability to form the ideal proves. Ideals do not mock the heart in vain; they are the realities of the future. Theosophy alone has been found able, among the systems of the day, to inspire men with confidence in themselves and give them an anchorage from which they can control the impulses of the lower nature. It alone has positive and rational teachings about the nature and destiny of man and the meaning of life. A civilization based on such knowledge would be able to cope with criminals.

STUDENT

## Mind and Self

AN English physician, recently lecturing before the Institute of Hygiene, threw more light on himself than on his subject. This was "The Special Psychology of Women," and his contention was that there is in reality no such special psychology at all.

But the *psyche* of his psychology turned out to be merely the brain-mind, even merely the brain. From that viewpoint it is easy to show that man and woman are identical, such superficial difference as there is being due to long generations of different habit. One has been accustomed to stay at home, one to go abroad; that is all there is to say.

Some of the elements of mind are more or less developed in women, but there is no special feminine element, no factor present in one sex which is without counterpart in the other. . . . The form of brain-action is identical both in men and women, sane and insane. . . . One sex might carry on the work of the world just as well as the other.

But *psyche* is more than a stream of thoughts about things, more than the producing center of that stream; it is also the atmosphere of feeling in which thoughts arise, an atmosphere absolutely different in the two sexes. The physical basis of maternity is but the outermost expression of true womanhood—which is a keynote of feeling that will continue to sound, whatever imitations of masculinity the woman may affect in her life and education, whatever identities of life and education the pressure of the times may require. The *psyche* is the inner person, between the purely spiritual and the purely animal. It is this which wins conscious immortality by assimilating into itself more and more of the light of the spiritual; yet may lose consciousness of immortality by utter identification of itself, life after life, in thought and action with the body it inhabits. It is in it that inhere the diverse potentialities of masculine and feminine, *both* of which must be brought to perfection in the perfect individual. In successive lives, therefore, it brings one or the other to the fore, the final and outermost expression being physical. Its duties, its mode of education, its path in life, should have close and wisely directed relation to the sex of that particular incarnation. But this direction is obviously impossible if a materialistic identification of mind with brain, and a consequent ignoring of the deeper planes of selfhood, hinder recognition of the profound diversities of sex.

STUDENT

## Divorce and Degeneration

TWO sets of figures come from France, the connexion between which may or may not be visible to everybody. One set shows that the birthrate, for many years declining, has at last fallen *below the death-rate*. The population, slowly ceasing to increase, has at last entered upon a period of positive decrease.

The other set shows that *pari passu* with the falling birthrate is the rising divorce-rate. In 1885 there were about 3000 divorces; in 1890 they had risen to more than 5000; by 1900 they were 7000; the figures for 1906 ran up to 10,600.

The lesser measure of legal separation is in correspondingly increased request. Twenty years ago the annual number of couples availing themselves of it was 5600; it is now

21,000. And according to a new law the separation may after three years become divorce at the request of either of the parties.

The arguments for the facilitation of divorce have all been falsified by the facts. That a husband and wife, knowing that divorce was so easily attainable by the other, would be more careful in conduct; that an unhappy marriage passing through the gates of divorce into two happy ones, would tend to increase the population; that immorality would become less frequent; that there would be fewer illegitimate children:—are contentions which experience has disproved. In the various civilized countries, illegitimate children are about in the ratio of the ease of divorce.

The ease of divorce in any country is the measure of the power there of the spirit of sexual license, and those who argue for the facilitation of divorce are consciously or unconsciously making themselves the mouthpieces of that spirit—the great degenerative force in human life.

France has high ideals—of freedom, of civic virtue, of patriotism, of intellectual possibility. But many of her thinkers seem not to see far enough into human nature to understand that sexual laxity is the rotting of the roots of that *will* without whose health and activity no ideal, of an individual or a nation, has any chance of being realized. What a nation is can never be more than the sum of what its individuals are.

STUDENT

## Prohibition Figures

THE Prohibition Law, now in effect in Georgia, has had time to show its effects.

The traders, small and large, railway men, estate men and charitable institutions give reports all in the same direction.

But one likes concrete figures, and those furnished by the clerk of the Recorder's Court of Atlanta will cover all the ground. This official says:

Prohibition has affected Atlanta a great deal—but for good. The record of this court for January, 1908 (when prohibition was operative), and January, 1907 when saloons were running, speaks for itself:

Number of cases tried in January, 1907	1568
Number of cases tried in January, 1908	637
Number of drunks in January, 1907	553
Number of drunks in January, 1908	65

We are doing about 50 per cent less business this year so far (Feb. 21). This will apply to money collected for fines and the number of cases.

There is nothing surprising or unexpected in any of this. No statistics relating to the effects of alcohol ever collected, failed to point in the same direction. On one side of the case stand the unanimous statistics; on the other the fact that for half an hour or so after a dose of alcohol, its victim feels the pulse of an apparently added vitality. Among those thus taken in is a portion of the medical fraternity. And one of them from time to time giving voice to an opinion which no facts support, affords the necessary scientific backing to a habit which our civilization should have outgrown this long time.

STUDENT

# Archaeology

# Palaeontology

# Ethnology

## Old Scandinavian Bronze Work—Ancient Culture of Northern Europe

THE Icelandic sagas alone would prove that a high culture existed in the North some thousands of years ago. The high conceptions of life found in them can by no means be ascribed to a race in which the light has faded; on the contrary, they picture most vividly a people living in the light and spreading this light in their undertakings.

We know furthermore that the people of the North were indisputable masters of the sea for twelve centuries, extending their expeditions into the Mediterranean and the Black Sea, even to Africa and America. There are signs indicating that what we really know about this Viking-time is but the last phase of it—but the shadow of what it originally was, as the light is already rapidly fading when historical records begin their tale of the robust warriors and sea-kings of these days.

The notion of an older and more noble Viking-time is amply confirmed by the abundant treasures of most beautiful and costly antiquities found in the graves dating from this time. This is especially true of the so-called Bronze age, which is said to have commenced in the North about 1750 B. C., lasting to 500 B. C. An interesting fact is revealed by the bronze finds, namely the near relation between the people of the North and the Greeks in the centuries B. C. North of the Black Sea antiquities from early Greek colonies and of Northern origin are found side by side, each distinct in shape and work, though showing equal skill; and in the Scandinavian countries, antiquities of Greek origin are numerous, even of such a fragile material as glass. This fact seems to support some dim traditions of a close intercourse between the great temples of the North and the sacred spots of Greece, Asia Minor, and Egypt.

The graves of the bronze age are generally to be found on the top of some high hill with an unobstructed view of the sea or of some lake. In the early times of this age the bodies were not burned but laid in coffins made of the trunks of oak trees. It is undoubtedly due to the tannin in the oak that even the articles of dress from perhaps more than three thousand years ago are so well preserved that we are able to make out how the people of this time dressed.

Most of the bronze objects are cast, even swords 38 inches long being cast in one piece; and especially the smaller objects are real marvels of casting, such as could not be surpassed even today. There is nothing equal to them to be found in any European country at this time. Gold jewels and gold vases are common, as well as gold ornaments on bronze objects, testifying the wealth of the people.

Among finds peculiar to the Scandinavian countries are large horns or trumpets



of a peculiar shape with pendant chains. They are entirely of bronze, made with surprising skill, and sometimes so well preserved that they can still be blown. They produce



Lomaland Photo. and Engraving Dept.

OLD SCANDINAVIAN BRONZE WORK  
Sword-Hilt, Boss and Bracelets. (Bergen Museum)

a dull and not very loud sound. The ornaments and figures on the objects are often symbolical; we find, for example, the sun-ship, serpents, fishes, the svastika, the three dots, triangles, the triskele, etc. [The triskele is a figure composed of three radii each curved in an arc, and sometimes there are nine dots, three at the outer end of each radius. It is evidently a companion figure to the svastika.] Even the smallest objects, such as pins and buttons, are elaborately ornamented with exquisite taste.

There are no signs of inscriptions from the bronze age. The runic alphabet does not appear before some centuries B. C., and its characters are at first very similar to the characters of the Etruscan and Greek alphabets and were in the beginning written from right to left.

Of the language and means of communication of the bronze age we thus do not know anything as yet. A near future has, however, evidently many surprises in store for us, as each year brings us new finds and will probably throw a clearer light on this remarkable time, when the North was such a high center of culture in Europe.

PER FERNHOLM

Wherever we turn we read in the archaeological records the story of a great culture in the far past that was already decaying at the dawn of history. The same geometrical and numerical symbols are found in the Mediterranean basin, on the Euphrates, on the Nile, on the Ganges, on the shores of the Baltic, on the plains of Mexico and the plateaus of Peru. The same skill in stone and metal work, the same allegorical epics, the same signs of intercourse with distant peoples. Everything bears out the teachings of *The Secret Doctrine*, and confutes the conventional ideas of history.

Dogmatism, skepticism, narrow ideas of all kinds are fast melting away like snow giants in the rays of a rising sun. Our notions of history will be things for our grandchildren to laugh at. Ancient culture and knowledge are revealing their existence more clearly every day. The "gods and heroes" from which races have claimed descent were no myth, but the mighty races of old of whose wisdom and prowess we catch a glimpse in the ruins left by their heirs.

On all grounds, reason requires that we concede to humanity a much greater antiquity than is usually accorded, and cease trying to delineate the whole drama from what are (by comparison) but recent small episodes in that drama. By recognition of our great heritage from the past, we may better fit ourselves for achievement in the future. For, if preceding races have reached such heights, to what heights must ours, a later race, be destined to attain when it has emerged from its childhood and grown strong in unity—that power which made the races of the past so great. H. T. E.

# ✻ The Trend of Twentieth Century Science ✻

## The Two Methods

THE Nilsson experiments on wheat, made in Sweden by a Swede, have taught us the scientific path to the attainment of any variety we want. The ordinary wheat grain is more than it seems. Besides the powers it shows, it contains others more or less latent, coming fitfully into view in its descendants, finding perhaps then no favoring conditions, and passing out of sight again. Growers have hitherto spoken of "developing" a strain to fit such or other conditions. Finding it and giving it a chance to come out, is the more modern view. Roughly speaking, perhaps quite accurately speaking, any desired power to meet any reasonable condition of soil or climate, can be found in any one grain.

In any ordinary grain the hidden characters are known as "dominant" and "recessive." The dominant character is the one tending to come forth and stay, in a majority of the descendants. Recessive characters are those which tend to go out of sight. But if we follow up the other descendants we find that they too have *their* dominant characters, and in *their* descendants, if we keep the line unmixed, we can make them come into relief.

Nilsson's method is to follow up one ear, developed from one seed, and sow its grains separately from the grains of other ears. Various characteristics were manifested in the new ears from these grains. In some of the new grains these characteristics were casual and vanished in the next generation. In others they persisted if the strain were kept unmixed. Such characteristics, which have persisted across a generation, constitute elementary species, and, like the main species, will breed henceforth—unless mixed—true to type.

The simple principle employed by this Swede is therefore to keep to one ear, not to allow cross-fertilization; to select in the progeny the elementary species whose characters you want; and to test and filter that through another generation.

It seems therefore probable that any wheat grain contains all characteristics possible to wheat, latent in reserve, always trying to show up, but always at once diluted by cross-fertilization or hindered by climate or soil to which they are unfitted. But by careful study of the field they can be picked out, filtered clean through a generation or two, and made fully manifest and permanent. We can thus very quickly get any characteristic which it is in the nature of wheat to show. To get characteristics *not* in the normal wheat organization we must experiment, like Burbank, in cross-fertilization with other things.

A Columbia University lecture recently commented on the difference between the Burbank methods and those of science.

It is not that he (Burbank) should not be given the credit of having established new and useful strains of cultivated plants, or of having done some remarkable feats in the way of plant breeding; but it is that his methods are almost purely intuitive and would die with him, . . . a striking difference

from the mass of data accumulated by Nilsson. It is the rule-of-thumb method, picturesque but uncertain, as against the surer but less romantic practices of science.

Suppose the art of musical composition had been lost; no musical geniuses now arose. A science would take its place. Experimenters would say: We want to find some way of expressing a delicate and refined shade of melancholy. They report that the old composers knew how to do so in some intuitive or rule-of-thumb mode. But the exacter scientific methods are now known as the right ones.

So a noted scientist tries all the keys, major and minor, on all instruments, and finally absolutely settles it for all time that the key of A-minor on the cello is necessary. He then tries all the combinations and successions of notes possible to a bar and finally fixes on one of them. By scientific methods, as opposed to those of intuition, it is now determined that this phrase is *the* one for the expression of that mood of melancholy. It is an elementary species.

It would seem that there may be two sciences, one as above; the other a swift intuition of which there are gleams in such men as Burbank. So far as they can use it they get swift and striking results. Other men must plod by the other way—and indeed he also for the most part. For as yet it is in germ. But it is a faculty to be one day fully awake in all men.

STUDENT

## Back to the Nebulae

IT is already being felt that Chamberlin's "planetesimal" hypothesis, offered as an alternative to the nebular theory, still needs the latter to rest upon. According to this latter, space was once filled with a hot nebular haze, either uniform or not uniform. Clouds of this began to revolve round their centers. The center of each became its sun, and various secondary points of condensation in the outlying cloud became the planets, rotating in the same direction as the primary mass.

There were grave difficulties to the hypothesis—among others, that you had to put into the nebula, or suppose to be already there, whatever you proposed to get out of it or explain by it. If the original nebula was still, how came it to rotate? If uniform, how came separate cloud masses, and how the centers that were to become planets in these masses? Grant that it was not uniform, and was rotating—and you can of course explain solar systems. But the difficulty has only been shifted back a step. You have now to explain the rotation and non-uniformity.

Professor Kemp thus summarizes the other hypothesis:

Instead of a highly heated, and subsequently cooled and solidified, gaseous original, minute particles of matter . . . are believed to have moved in orbits around a common center in a manner analogous to the solar system of today. In their evolution they became aggregated into larger bodies such as the planets and the earth, continuing in groups the motions and relations which they pos-

sessed when individuals. As the mass gradually increased, the pressure of the outer layers consolidated the core, and by the mechanical changes involved produced those internal stores of heat with which we are familiar in volcanoes and deep borings and mines. . . . The little particles are called planetesimals or diminutive planets.

The differences of the two theories are obvious. One begins with heat which gradually radiates itself away; the other with cold, heat being generated by friction and contraction as evolution goes on. One begins with nebular gas; the other with solid particles.

But how came the solid particles? And why did they move in orbits? Astronomers are consequently saying that we still need the nebular theory in some form and must regard the planetesimal conditions as but a stage between that and the fully mature systems. So the arguments against the nebular theory reappear with their cause. How is differentiation going to arise in your primary protylic fire mist? Why should subsidiary centers form in it?

But granted that they do, somehow, what about the other end of the drama? Then, we are told, all things will have reached equilibrium and uniformity of temperature. Life, which depends on unstable equilibrium, will have ceased.

But since the theory has been obliged to postulate the inexplicable appearance of diversity, non-homogeneity, at the beginning: why should not the same phenomenon be continually inserting itself all along, absolutely preventing the lifeless uniformity of temperature and the final equilibrium which the prophets perceive to be grimly awaiting us?

The difficulties must stand until a *Nous*, a constructive Will, is admitted into the scheme, that is, until the scheme is rationalized.

STUDENT

## Fruit Life

AN English investigator has been studying the "electric structure" of fruit, using a delicate galvanometer. In different parts of certain fruits he claims to find differences of electric sign. Thus the successive segments of an orange are, he says, alternately positive and negative. The film of connective tissue enclosing the segment is insulative. After the fruit has left the tree for some time this condition no longer obtains; and to cut across the segments with a metal knife of course instantly destroys the insulation. Cooking also destroys all observable traces of electricity.

This sounds probable, and extension of research might reveal the same facts on a much smaller scale. There is probably a difference of sign wherever there are compartments, lamellae, concentric layers, and so on. Even the humble starch granule may contain the same phenomenon. It consists of alternate concentric layers, one series containing a large proportion of crystalloids, staining blue with iodine; and the other consisting mostly of colloids (jellies), readily taking up aniline dyes—thus distinguishable.

STUDENT



## Nature

## Studies

## The Suicide of the Norwegian Lemming

**A**N extraordinary phenomenon of animal life is that of the migrations of the Norwegian lemming, a native of the mountains of Scandinavia and akin to the water-rat. This rodent breeds with great rapidity and the surplus population is compelled to seek for new feeding-grounds. Hence from time to time, at intervals of years, it migrates, moving in a vast horde over the country in a march which takes three years. During their progress they eat up every green thing on the way, but are themselves the prey of eagles, hawks, owls, foxes and other carnivora, all of which follow the march with the greatest interest.

But the most extraordinary thing is what takes place when they reach the sea; for here, descending the cliffs, they plunge headlong into the water and swim as if for some promised Eldorado, with the result that all perish. A few survivors on the march are all that remain to form the nucleus of new colonies. It is clear that the question of individuality is but little considered by Nature in the case of these animals. The individuality of Man might look equally insignificant if the human race were viewed from the same distance as we view these animals. After all how little we see of life—merely its outward aspect. But let us not, judging by our own artificial standards, call Nature cruel, which merely drowns animals instead of killing them by old age or disease. Is it not clear that the mere birth and death of physical forms, whether in animal or man, is but a detail in the drama of life? The great inner life, behind all this ceaseless change, and in which we all have part, what is it? Should we not aspire to be it and to know it? May not the human consciousness reach out beyond the confines of personality into a union with the eternal and universal life? Truly men are insignificant, but Man is great. STUDENT

## Gathering Sea-Birds' Eggs

**O**N the coast of Yorkshire in England there is a stretch of coast-line from Filey to Flamborough Head where for nine miles the cliffs rise abruptly from the sea to a height reaching 400 feet. Here professional cliff-climbers risk their lives in the perilous calling of gathering sea-bird's eggs.

The face of the cliffs is studded with sea-birds, chiefly Guillemot and Kittiwake, but also Puffin and Razorbill and jackdaws and carrion-crows. The climbers are let down with a rope, and sell the eggs for eating, or, when they are curiously marked, to collectors.

The egg-gatherer dons a helmet to protect his head from falling stones, and around his body straps a stout web harness. To the harness is attached a rope 400 feet long, and an-



Lomaland Photo. and Engraving Dept.

FROM A DRAWING BY WILLIAM Q. JUDGE

## REBIRTH

From Shelley's *Ode to the West Wind*

**O** WILD West Wind, thou breath of Autumn's being,  
Thou, from whose unseen presence the leaves dead  
Are driven, like ghosts from an enchanter fleeing,  
Yellow, and black, and pale and hectic red,  
Pestilence-stricken multitudes: O thou  
Who chariotest to their dark wintry bed  
The wingèd seeds, where they lie cold and low,  
Each like a corpse within its grave, until  
Thine azure sister of the spring shall blow  
Her clarion o'er the dreaming earth, and fill  
(Driving sweet buds like flocks to feed in air)  
With living hues and odours plain and hill:  
Wild Spirit, which art moving everywhere;  
Destroyer and Preserver; Hear, O hear!  
Be thou, Spirit fierce,  
My spirit! be thou me, impetuous one!  
Drive my dead thoughts over the universe  
Like withered leaves to quicken a new birth;  
And, by the incantation of this verse,  
Scatter as from an unextinguished hearth  
Ashes and sparks, my words among mankind!  
Be through my lips to unawakened earth  
The trumpet of a prophecy! O Wind,  
If Winter comes, can Spring be far behind?

other rope to be used as a guide. As soon as the climber is harnessed, one of his comrades sits on the ground with his feet in holes cut in the earth; he holds the main rope, but is not attached inseparably to it; it is passed through a groove in his stout leather belt and

the free end is held in his hands. The main rope then passes around a pulley attached to a stake at the cliff edge, over which it is paid out to the climber. The guide-rope is attached to another stake.

The climber gradually descends, assisting his fellows with his arms on the guide-rope. There is a code of signals between the men, by which those above can tell what the climber needs and what he is doing. On his boots the climber wears iron claws which enable him to grip the cliff, and from time to time he kicks himself out from its surface to clear a projection, exercising great skill in saving himself from the shock of recoil. During his pendulum-like journeys he gets a view of the nests and grabs the eggs as he swings inwards.

Then the three comrades haul in the rope until the climber appears with his two canvas bags of plunder. These are unloaded and the party moves on to another pitch. T.

## Shifting of the Poles

**A**N article on "Is the Axis of the Earth Shifting?" in the *Scientific American* gives the results of the most careful investigations of this question. The movement referred to is not either of the changes in the direction of the axis relatively to the celestial sphere and known as precession and nutation, but a change

in the position of the axis in the body of the earth itself. That is, the earth does not always spin around the same poles, but the positions of its poles shift in the earth itself.

It had been found that, in determining the latitudes of places, certain errors appeared which could not be accounted for. An observer announced that the latitude of Berlin varied as much as two or three tenths of a second in a few months. Observations were made in the antipodes and found to correspond by opposites with those made at Berlin.

Two periodic influences are at work, one with a period of a year, the other  $12\frac{1}{2}$  to 14 months, their combined effect giving a cycle of about seven years. The pole is shifted 30 or 40 feet from a mean position and follows a rough spiral curve. STUDENT

## Tree-Planting on Railroads

**I**T is stated that the Canadian Pacific Railway intends to plant a row of trees on each side of its line from Winnipeg to Vancouver, a distance of about 1500 miles. These will furnish ties, poles, and wood for various purposes. Besides this use, it is calculated that the trees will form a wind-break and act as a valuable barrier to the snowdrifts which are such a serious problem on the open prairie. Indeed they are expected to save in this way more than the cost of their planting. E.

Students'



Path

### 'New Mysticism' Crazes

WHEN the THEOSOPHICAL SOCIETY AND UNIVERSAL BROTHERHOOD was founded by H. P. Blavatsky under the direction of her Teachers, the world was just about to enter into a cycle of its development when attention would be directed anew to the occult forces in Nature and the latent powers in Man. The human organism was growing more sensitive as though in preparation for a new stage in its evolution.

If this new development had been allowed to proceed unguided in the midst of the modern atmosphere of self-seeking, of religious dogmatism, and of scientific materialism, certain and great danger would have resulted for the race. For selfishness being the predominant power, the new forces would have added themselves to the list of powers that were already being misused, and humanity would have plunged headlong into an era of strife and suffering universal enough to have set back its progress for ages.

Foreseeing this, and to save humanity from it, H. P. Blavatsky founded the THEOSOPHICAL SOCIETY AND UNIVERSAL BROTHERHOOD, whose purpose was to *sow the seed of brotherhood in the soil of mysticism*, in order that the development of Man's latent powers might proceed on unselfish lines and be beneficial to the race.

As a consequence of the foundation and subsequent work of the Theosophical Society under its three successive Leaders Helena P. Blavatsky, William Q. Judge, and Katherine Tingley, Brotherhood and purity of life have been firmly established as the fundamental and indispensable conditions of Occultism; and all movements having a contrary tendency, have been forced out into the open and into a declared opposition to these cardinal principles.

The watchword of these movements is *self-aggrandizement*.

To illustrate this, a few quotations are given from an article entitled "The Magic and Mysticism of Today," in a recent number of the *Hibbert Journal*. Quotations from the writer of that article are given below in small type, and the citations which the writer makes from actual "New Thought" publications are in quotation marks within the small type. The cult is described as

That supersensual egoism which is the essence of occultism, disguised by a vocabulary borrowed without acknowledgment from mysticism, metaphysics, psychology, and the New Testament, now being offered to a community too self-indulgent for the discipline of religion, too materialistic for mysticism, too credulous to be satisfied with the wary certitudes of an agnostic philosophy. To mingle Buddhism, Christianity, magic, physical culture, and feeble metaphysics, and make with these ingredients a faith whose chief rewards shall be health and wealth, "heaven here and now indeed," seems a consider-

able task; but the Higher Thought has managed it.

This may be selfishness in a negative form but we get it also in a positive form:

When he is not curing himself of nervousness and indigestion, he is busy checking the inordinate affections which might cause him to feel fear or anxiety for the safety and happiness of other people. "How unkind we think we are if we do not sympathize with our neighbor's sufferings!" says "the New Mysticism." Such an emotion is incompatible with Higher Thought. . . . "Each man is an epitome of the whole creation; and as he rebuilds his consciousness, he re-makes the consciousness of the world. This is comfort for those bewildering first hours when the deep-seated 'heresy of separateness' tempts us to think that this new mysticism is a selfish disregard for the salvation of any soul but one's own." (Quoted from a book on "the New Mysticism")

This should suffice to show even the most skeptical that these cults are not merely selfish but avowedly so; and that they can employ the most jesuitical sophistry in extenuating selfishness. The beginner will experience at first qualms arising from his conscience and natural sense of decent humanity. These qualms—or so we are told—must, however, be fought down. And to help to fight them down a phrase is quoted from the most sacred ancient teachings, a phrase intended to guard against the very sin here committed—the "Heresy of Separateness." What words are strong enough to characterize such tactics as this?

Another mischievous perversion of a sacred teaching is the following. Theosophy says that in order to help the world one must purify one's own nature. This is world-old philosophy, morality, and common sense. But it is here perverted into the doctrine that in order to help the world, one must cultivate one's own personality. Theosophy and all true morality, teach that *self-abnegation is the first step*. We can only develop our own Higher Nature by forgetting our personality and helping the world. Cultivating the *personal* self will not help either ourselves or anyone else.

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

So says H. P. Blavatsky, quoting from ancient precepts. If even the six glorious virtues come second, where does psychism come? To illustrate again:

"Let your light [that is your solar plexus] so shine that men may see your good works—your love-sunshines—and glorify your I AM GOD which is in heaven."

A religion such as this, which frankly declares that the first and only concern of the believer is with himself, with the prevention of his own ills, the increase of his own income, the recognition of his own Divine Principle waiting within his own solar plexus—which offers prompt practical results, . . . is sure at the present time to be popular.

The vices of this creed seem hardly to need insisting upon. Its outrageous individualism, its concentration upon the ideas of comfort and tranquility, make its rapidly increasing influence a grave evil, whether looked at from the spiritual or from the social point of view. Its interest to the observer of life lies in the cunningness and perfection of its adaptation to a half-educated and over-sensitized community. Our selfishness, our unhealthiness, our conceit, our terror of pain and death, our love of long words and hatred of anything "dogmatic" are here traded upon in turn. From one point of view

the spectacle is an amusing one; from another, and from those who take humanity seriously, it has an element of sadness.

Thus the "New Thought" appears as a concentrated form of that enemy of the age, selfishness, in comparison with which the merely animal selfishness of the ignorant self-seeker is trifling, and even the cultivated selfishness of the sybarite pales into insignificance. Here we have every faculty enlisted in the service of self, and all that is noblest in human thought parodied in the frenzied worship of "I."

No true Theosophist can feel aught but sincere pity for the misguided fanatics who are getting themselves into such terrible straits by their idolatry of man's worst enemy—selfishness. Long and difficult will be the labor of undoing what they are now doing; and, as every man must eventually either conquer or be conquered by his lower nature, they are indeed laying up for themselves a plentiful store of bitterness in times to come.

Fortunate it is indeed that there is still so much inherent health in human nature that these ravings inspire chiefly a well-deserved disgust. But yet it is these notions that serve to frighten away many an honest but timid soul from truths that are sorely needed by all and to drag in the mire of defamation the noble efforts of those who are fighting for the truth. The earnest endeavors of unselfish Theosophists, who have no other aim in life than to promulgate the noble teachings of the Law of Compassion, and to arouse Man to a sense of his real Divine Powers, are continually frustrated by these harpies who prey upon their bounty and infuse poison into the waters of life.

But this is not all the danger. Quotations are given showing that one of the principal and most advertised crazes of the "New Thoughtists" is "cultivation of the solar plexus"! the chief powers of man are said by them to reside in the solar plexus! and rules are given for developing it, such as postures, breathing exercises, fixing of the mind, and so on.

Most people have enough trouble with the desires arising from that part of the body as it is, without wanting to cultivate it. The solar plexus is the chief seat of animal instincts and passions and an important center of animal vitality. Its proper function is to organize and regulate the natural vital functions. It should be let alone, for when the mind comes in contact with it, there arise powerful desires, which menace moral, mental, and physical stability. The commonest way of arousing it is to drink alcohol; and there are other ways, often associated with vice.

In old Eastern teachings, dating from an age long gone by, one may find instructions as to the nature, functions, and modes of controlling the bodily centers. To begin with, they are now but fragmentary, very much that is preliminary being taken for granted by the teachers that wrote them. It must be thoroughly understood that what may have been harmless or even beneficial in an age when people had not the vices and failings of modern civilization, may be most injurious now. In order safely to engage in such studies, it is absolutely essential that the student should enjoy the most perfect health, have perfect

control over all his instincts and passions, be chaste, temperate, and well-balanced, and above all *unselfish*. But in this age humanity is afflicted with selfishness and self-seeking to the degree of a mania, habits are anything but healthy and temperate, and the majority of people are afflicted with weaknesses that prove how little they can control their present vital forces.

Hence Theosophy has always strongly condemned any foolish attempt to meddle with bodily centers; for such practices are fraught with great and certain danger to present humanity. They can but increase the sensitiveness and violence of the passions, without increasing the power to control them, and so must plunge the practiser into difficulties far worse than those which he so vainly expects to overcome by such methods.

The cultivation of the Spiritual Powers of the mind, of Compassion, Purity, Sincerity, Devotion to the cause of human welfare, is the program of the true Occultist. In this way alone can Man develop the powers of his Higher Nature and so control the lower. If any bodily center must be cultivated, let it be the Heart, not the seat of animal life and selfish desire.

It is clear that the selfish forces in humanity are coming to a head under the pressure of a rapid evolution. The moral blindness of these fanatics is amazing. They mistake the sense of personal well-being, the glow of animal life, the feeling of complacency and irresponsibility in the mind, for virtue and holiness. So long as the "I" imagines that it feels happy and good, all is well. The misfortunes of others are treated as afflictions of one's own mind, and the cure is to banish the thought.

There seem to be some people who have never had the faintest conception of a sentiment that is not egotistical or a thought that is not personal. They import the same narrow self-concern into their religion, and care only for the safety of their own "soul" and the spiritual satisfaction of their own inner man. It matters little to them, in the ignorance of their vanity, that the wisdom of mankind through the ages and today has declared that happiness is only to be found in keeping down that tyrant self-assertion of the "I" which it is their most earnest endeavor to accentuate.

Happiness! One can scarcely use the word at all, so tarnished has it become by these personal ideas. One is obliged to say that happiness (in the sense understood by many) is not the goal of humanity at all. There is an old story, variously ascribed according to the nationality, of two generals, one of whom said to his soldiers before the battle, "Glory!" and the other said, "Duty!" One might say the same thing today. One says, "Happiness!" another says "Duty!" If there is happiness for us, it cannot be put first. Duty comes first, and from it follows what is more than happiness — Peace that passeth all understanding.

And see how the fanatics have obscured the Path to Wisdom by their perverted doctrines. The writer quoted from thinks that no form of mysticism or occultism can be of interest today unless it has a practical bearing, and that this is why the "New Mysticism" gets its following. But no allusion is made to an

Occultism which has a practical bearing and yet which is pure and unselfish. Yet this is what Theosophy is, and it is for this reason that Theosophy daily appeals more and more to humanity.

The message of Theosophy to the world is that there is a true Occultism whose watchwords are KNOWLEDGE AND SERVICE, and which proclaims the inherent Divinity of Man, not in a cold academic way, but as a practical fact in daily life. This Occultism is no new craze, but it is that ancient Wisdom which has always been poured forth by the World's Teachers to bless and serve humanity. It is the highest morality and the highest Wisdom. It is known as the HEART DOCTRINE. It recognizes no knowledge but that which comes from the performance of duty. Hear some of its teachings:

When waxing stronger, thy Soul glides forth from her secure retreat: and breaking loose from the protecting shrine, extends her silver thread and rushes onward: when beholding her image on the waves of Space she whispers, "This is I," — declare O Disciple, that thy soul is caught in the webs of delusion.

Give up thy life if thou wouldst live.

If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.

Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

Kill thy desires, Lanoo (disciple), make thy vices impotent, ere the first step is taken on the solemn journey.

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin. . . . Self-Knowledge is of loving deeds the child.

Step out from sunlight into shade, to make more room for others.

'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation.

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life — has lived in vain.

Be humble, if thou wouldst attain to Wisdom.

Be humbler still, when Wisdom thou hast mastered.—*The Voice of the Silence*

H. T. EDGE, B. A. (*Cantab.*)

## THEOSOPHICAL FORUM

Conducted by J. H. Fessell

### Question

How would Theosophy correct the extravagance and wanton waste so prevalent at the present time?

### Answer

By the revival of an old-time virtue which has apparently been forgotten, and whose name seems in danger of becoming an obsolete word — Economy.

Madame Blavatsky told us that "Theosophy is the quintessence of duty." A very important duty, and one of which Mother Nature is constantly reminding us, is to conserve all things, to waste nothing.

Just what does this term, economy, mean? It has been defined as "a sense of the fitness of things," "a knowledge of values," "true economy implies a scrupulousness about that which is not ours," "conservation of force."

When economy is mentioned we usually think of stinting the food, both in quantity and quality; of plainness in dress, perhaps even to shabbiness; of hoarding our money, spending only what is absolutely necessary. With this conception, what wonder that it is looked upon as an undesirable virtue and only to be practised by the miserably poor!

It is one of the objects of the Theosophical movement to restore the true significance of those attributes of man's nature which have been perverted and degraded by his gross materialism. With the higher idea in mind, let us see how economy applies to our physical life.

Every one should know that only when we eat wholesome, well-cooked food in sufficient quantity to satisfy hunger, and for that purpose alone, does our food perform its proper function in building our bodies into healthy instruments for our use.

"A sense of the fitness of things" will not permit us to expend more time, thought or money upon dress than we can conscientiously afford, neither will it allow us to don apparel that by its ugliness or its enormity interferes with the comfort and safety of our neighbors. When we understand that whatever has come under our control, money, power, the natural products and resources of the land, or any of the so-called possessions, none is really ours for self alone, but that we are simply stewards appointed to use them for the benefit of the whole human family; when we realize that our only right in them is the right to share, shall we not, having a true "knowledge of values," use them with economy?

Is it not plain that true economy along right lines tends towards health, morality and spirituality, while extravagance and waste lead to disease, immorality and materialism? How little we know about conserving our vitality, our emotions, our thought force and our spiritual strength is demonstrated by the hosts of nervous wrecks all about us, by the moral downfalls that appal us by their frequency among those who have held the confidence and esteem of their fellows, and by those who without a spiritual compass are unable to get their bearings, and lacking the will to withstand the tide are swept onward by the swift current of doubt and indifference towards materialism.

All these are awful products of existing conditions, and show the necessity that man should understand his nature and destiny, the different manifestations of his power and their source, and how they may be controlled and properly applied to the business of living.

Is it not time that we had educational centers throughout the world where children may be taught these lessons of self-knowledge and self-control, that they may become the real economists of the future and solve the perplexing problems over which we are puzzling under the name of "economics"?

This work has already begun and, through the interpretation of the Wisdom-Religion by the three Great Souls — our Teachers — who have given themselves for the regeneration of Humanity, may we not hope that the extravagance and wastefulness which disgrace our modern day will be unknown to the coming generations who will people this country at the close of the Twentieth Century? H. F. M.



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## The Church Vainly Extols Its Wares

IN an unidentified newspaper clipping a recent sermon is reported to this effect:

"No man has a greater power over his fellows than any other. Christ is the head and all men are brethren. Christ says: 'I am the way, the truth and the life. No man cometh to the Father but by me.' This is clear, distinct and definite; and it is therefore a mistake to approach him through the mediumship of any other. We must take his word as our rule and guide in faith and practice.

"We take issue with those who place the writings of a woman on a par with the Scriptures. Three of the greatest apostasies in the Christian Church were founded by women—spiritualism, theosophy, and christian science. The claim of these people that there is no sin and no satan, and therefore no reason for Christ's atonement, is not Christian.

"When a sect places the writings of a woman on a par with those of Jesus Christ, it is time to speak plain truth."

In the CENTURY PATH, number 28 of this volume, will be found an account of some of the views as to Jesus, Christ, and Christianity, now held by leading theologians and Christian clergymen. The sermon quoted above reflects an attitude of pure dogmatism which is now rapidly crumbling away in the Churches. All the leaders of religious thought are taking the view that religion must agree with reason and common sense, and that it can be but a gainer by so doing.

Let us be quite clear what it is we are speaking of. We are speaking of *present-day* Christianity—that is made clear by the above-quoted sermon. Now upon what are we to base our faith in this system? Upon its intrinsic merits? If so, then we may call upon the system to vindicate them. But instead, we find that the system is everywhere crumbling, is confessedly incompetent to deal with the problems of modern life, and is not leading thought or action, but following in the wake of various secular movements philanthropic, social, etc. If asked to accept this system on its intrinsic merits alone, one must decline.

Then shall we judge it on the strength of historical evidence? What are the facts? Almost all our evidence consists in that selection of gospels, etc. which the various early Church Councils thought fit to bequeath to us out of the whole collection then existing. Of the date, authorship, and authenticity of these writings we are most uncertain; but of one thing we are certain—that they have suffered at the hands of editors both in the original and in the translation. Apart from this, the evidence for the existence and mission of Jesus is so meager as to be rather an argument for his non-existence than otherwise. He is mentioned by no contemporary writer, ecclesiastical or otherwise, and the two or three allusions to him of later historians are considered by competent critics to be interpolations. And when we turn to the accounts in the Gospels what do we find? A prophet, teaching ethics that are as old as the world and could not have seemed in any

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

way new or remarkable to the Jews or Romans, who had heard them all before from a multitude of sources. This man preached over a very small area and died unpopular and deserted even by his immediate followers. After his death a most remarkable and sudden change is alleged to have taken place. The disciples, who had fled for their lives returned and gathered in council; many Jews who had rejected Jesus began to accept him as the Messiah; and around the name of this dead teacher grew up a system that gradually evolved into what we know as Christianity. It was a conglomerate of ancient pagan teachings about the Christos or Logos and the alleged life-story of a Jewish prophet.

The above is briefly the attitude taken by the leaders of modern theological thought on the historical question. Let us apply it to one of the points mentioned in the above sermon—"Christ says: 'I am the way, etc.'" Are we to accept this statement as true and binding for the reason that it was Jesus Christ who said it? If so, then the historical question is raised, much to its disadvantage, as shown. Or shall we accept it on its merits? In this case we shall not forget that other great Saviors have used the same expression in almost identical words, and that their priority in time excludes the idea that they borrowed from Christianity. As an example we may refer to the *Bhagavad Gita*, where Krishna speaks throughout as the Logos, in the first person,

"In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein; and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone.

"I am the Goal, the Comforter, the Lord, the Witness, the resting-place, the asylum, and the Friend."

Similarly in the *Avesta* we find utterances like this: "My name is: He who may be questioned; the Gatherer of the People; the Most Pure; He who takes account of the actions of men."

It is needless, however, to multiply quotations in proof of the indisputable fact that it is customary for the teachings of Great Teachers to be cast in this form of using the first person. The Christos or Logos is admittedly a very ancient conception, constituting the basis of all religions. Consequently, the fact that we find the same in Christianity does not entitle that religion to a unique place.

The plain man has no greater reason for accepting the words of Jesus as exclusively authoritative than he has for accepting those of Zoroaster, Krishna, or Gautama the Buddha. If historical evidence is to count, the balance will scarcely be in favor of Jesus.

But no one but a sectarian will follow the *personality* of any teacher, whether Jesus, S'akyamuni, or Zoroaster; but will realize that all of them taught of the "Christos"—that is, the true Self of Man, the Divine in Man.

As to placing the writings of a woman on a par with the Christian Scriptures, we may surely, especially in the absence of historical evidence, estimate writings by their value. Jesus' sayings, if valuable, are so because they are true and not because he said them.

Many other people have said them, before and after Jesus. If the teachings of Christianity are true and serviceable it need have no fear from people who set up pernicious and false teachings; it can surely deal with them. But if some Teacher proclaims a message which is more serviceable to mankind than what the churches are teaching, the people must be excused for forming their own opinion.

It may be remarked in passing that the way in which the preacher has confused Theosophy with christian science and spiritualism, shows that he has not taken the trouble to acquaint himself with Theosophy, which is a drawback in one who undertakes to combat it. It is true that the word "Theosophy" is not copyrighted and that consequently many grotesque doctrines are promulgated in its name; but it is as unfair and as unwise to represent the system one is attacking by its worst misrepresentations as it would be for the CENTURY PATH to represent Christianity by the teachings and practices of the "Holy Rollers." The true teachings of Theosophy may be found in the works of the Founder of the THEOSOPHICAL SOCIETY, H. P. Blavatsky; and the only people equitably entitled to call themselves Theosophists are those who still promulgate those teachings in their entirety, and endeavor to carry them out in their daily life. The present headquarters of the THEOSOPHICAL SOCIETY are at Point Loma, California, from which center Theosophy and its principles are promulgated under the direction of the present Leader and successor to H. P. Blavatsky, Katherine Tingley.

The preacher has a legitimate quarrel with the different cults to which he alludes—that is admitted. But it must be added that the exponents of Christianity have only themselves to blame if they have fulfilled their mission so badly that these crazes have gained ground against them. Christianity is fond of making great claims; let it vindicate these claims.

If the preacher wants the people to come back to the teachings of the Christs of all ages, he must look to a reconstitution of the ecclesiastical machinery; for instead of making these sublime truths living facts in the life of the people, it is acting as a stumbling-block in the way of progress by clinging to old worn-out dogmas. Hence Theosophy has had to take on the duties that the churches have neglected and to withstand the tides alike of inert dogmatism and psychological crazes. Towards such complaints as this preacher makes, one can but feel the same compassion as towards a worried animal that in its fright strikes out blindly at protector and assailant alike.

STUDENT

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

The Subject: "Druidism."

A PAPER of really exceptional interest was read at the Isis Theater, San Diego, last Sunday evening by Mr. Kenneth Morris, the subject being "Druidism." While the choice of the subject may seem novel to those "in the street," there is absolutely no reason why it should be, for if the fragments of ancient Druidical teaching that have come down to us, and the concordant statements of the ancient classics about Druidism be true—and they are, with due reserve for prejudice and lack of knowledge—that little known system of thought contains mines of the truest wisdom. We repeat, a sympathetic study of Druidism from the available materials will be well worth while, if its only result were the simple freeing of the investigator's mind from the influence of the crass conceit and stupid ignorance that characterize so many of our modern *littérateurs*.

The paper will be reprinted in full separately.

The music rendered was exceedingly pleasing, and executed with both taste and skill.

OBSERVER

## Why Old Folks Should Feel Young

THE notion that our assorted scientific knowledge, in this age, is responsible for such success as we may achieve in facing the problems of life, is somewhat of a delusion. It would certainly be truer to say that our accepted ideas frequently stand in the way of the practical wisdom we gain from experience and the light that comes from intuition. How often have the intuitions of our poets failed to carry them over the high palings of theological dogma, and the aspirations of our most enlightened thinkers been weighed down by the ball and chain of consolidated ideas!

When these intuitions find expression, they are either brought to an anticlimax by the attempt to reconcile them with dogmas religious and scientific, or else they take refuge in prudent silence, leaving the reader to adjust his conclusions for himself. For instance:

To become old is not necessarily to grow old. There are young old people. Do not brood over the past. The golden age is in the future. Forget all the unhappy experiences you have had.

Excellent advice! But—Has not the old man, according to current notions, but a few short years to live? Where is his future golden age? If it is a golden age of humanity that is meant, then what concern has the old man with it? He will be perhaps in heaven, where at best he can enjoy this golden age only as a spectator unable to participate; or perhaps—but do not let us brood over the future! Perhaps, again, he may be an agnostic or something of the sort, and expect no glorified futurity whether luminous or fiery; and

again what has he to anticipate from the future?

Ah! Hope: Ah! golden faith, the precursor of Knowledge, that springest eternal in the human breast, how art thou smitten down and beaten back by brain-mind. One could write a new *Pilgrim's Progress* recounting thy fights with the demons and giants of Theory and Doubt, thy imprisonment in the dungeons of Creed and Dogma and 'isms and 'ologies. Wilt thou win through to the Promised Land of thy yearnings?

But Theosophy comes ever to the rescue with its teachings that frown not down nor explain away the golden promises of Hope and Inner Light, but reinforce them, echo them, add to them. Man *knows, feels*, his immortality; but his brain-mind gets to work and quickly undoes his knowledge. He spins himself a web of theory and therein sits, sighing for freedom.

Who invented the theory that Man's life is limited by the duration of his present physical tenement? When was such a belief fastened upon the human mind? It arose during times when man gave himself so deeply to sensual life that his faculties became case-hardened and crusted over with cataract; he lost the knowledge of his Soul-Life and immortality, and believed that his body was all there is of him. Having thus forgotten his immortality, he invented it over again in the form of religious dogmas.

But the ancient Knowledge which Theosophy revives, never doubted the continued existence of the human Soul, nor regarded the body as other than a temporary dwelling-place and instrument, one out of many successive ones. The eternal sequence of birth and death which we see around us, are episodes in the life of the Soul, just as are waking and sleeping.

The old man has indeed the future before him. He can discharge the duties of his maturity as we discharge the duties of an evening after the more vigorous work of the day, in full confidence of a morn of renewed youth, when we can resume what we laid aside.

It will take some time for these wider saner views of life to instil themselves into the thoughts of humanity, especially after such a long reign of despairing dogmas. But the process if slow is sure.

STUDENT

## Buried Potencies

THE discoveries of the age are rapidly vindicating the teachings of H. P. Blavatsky in regard to the knowledge of the ancient sages, and it cannot now be long before the mine of lore discovered in *The Secret Doctrine* is more generally recognized.

In *Harper's Magazine* for May, Professor R. K. Duncan writes as follows:

Outside of all speculation, we are now aware that matter is possessed of transcendent energies—en-

ergies of which, so far, we have been living but on the fringe. Since we know that there is enough radiant energy in one ounce of radium to lift 10,000 tons one mile high, since we know, too, that radium as a chemical substance is in no wise peculiarly different from ordinary matter, since we have shown that even today men have actually devised "trigger" arrangements by which the existence of this intra-elemental energy in ordinary matter has, at any rate, been proved and made manifest, it does not surely unduly strain the imagination to foresee for a future generation that some day some man, somehow, will win forth these super-terrific energies, and will guide them into the work of the world, and that then—there will be a new day.

The dead-letter conception of Matter resulting from the evidence of our physical senses, must be brought to the test of a scientific thought, which is based upon an all-comprehensive philosophy; and if scientists admit (as they now generally do) that matter, as we know it, is but the differentiated manifestation of one primordial substance, it is obviously desirable to endeavor to get some idea as to the cause of these differentiations and their mode of evolution. This is all explained in *The Secret Doctrine*.

In other words it is clear that the wisdom of the ancients must be brought into close contact with modern discovery.

H. P. Blavatsky declares that mineral substance is nothing more nor less than "Light crystallized and immetalized." Compare this with Professor Duncan's statement above. Think of all the coal which is buried in the earth. True, we get from it *some* of its buried heat and light but it is well known that our imperfect methods only make a very small fraction of them effective.

H. P. Blavatsky says that

In all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless and *de facto*, its particles are in ceaseless and eternal vibration which is so rapid, that to the physical eye the body seems absolutely devoid of motion; and the spatial distances between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow-flakes or drops of rain.

Inertia, so-called, is force according to Newton, and for the student of the Esoteric Sciences, the greatest of the occult forces.

At first sight this may appear inexplicable, but let us consider the curious phenomenon of the gyroscope. No one has yet been able to explain why rapid revolution has so strong a tendency to *resist* any alteration in the direction of the axis. The faster it revolves the greater this resistance. If we accept the teaching of *The Secret Doctrine* as to the rapid gyration of the molecules, we may have less difficulty in seeing how the segregation of a mass of such molecules produces the external phenomena which we know as hardness and inertia, attraction and repulsion. STUDENT

### Unrest Among the Churches

EVIDENCE is continually accumulating that the present is an age when systems of religious thought and practice which have existed for centuries have reached the end of their public usefulness. One can scarcely take up any magazine or daily newspaper, without seeing this fact written large across its pages. The world is seeking something which it has not yet found, and—as in the past, so now—dissatisfaction and disillusionment with existing conditions, must precede any practical measures leading to the next higher step. Iconoclasm of some kind must pave the way to progress. It need not necessarily be violent, but it must be a breaking up of old ideals, so that the phoenix may arise from the ashes of the past. These are the “world’s eternal ways.”

As an instance of this, witness a paragraph taken from one of England’s most important newspapers, *The Liverpool Daily Post and Mercury*.

It is from an editorial review of a book called *Anglican Liberalism*, and written by twelve well known members of the English Episcopal Church. The review is written in such plain language that there can be no possible mistake as to the meaning. The writer says:

In the opinion of the writers, the Church of England today stands upon the brink of an abyss. She has lost her hold upon the people; she is altogether out of touch with educated thought; as a factor in the national life she is disregarded; her doctrines are antiquated and outworn; and her theology is not wholesome food for the Englishman of our generation. Unless reformed she will be engulfed. Unless adapted to the age she will not survive. The language of theological dogma is like Latin, a dead language, and requires retranslation. In what measure reform is needed, to what extent and in what direction the doctrines of the Church are capable of adaptation, into what modern tongue the dead language of theological dogma may be translated, the book designs to show. . . . The reputation, the scholarship, the sincerity of purpose, and the deep spirituality of the writers are alike cordially admitted, and to whatever extent the views set forth may be repellent, if not even shocking, to Churchmen of the orthodox school, the bona-fides of the authors of the twelve essays, of which the book before us is composed, is not likely to be brought into question. Not since the publication of *Lux Mundi*—it appears to us—has a volume appeared, more likely to become the subject of fierce, and, we may hope, fruitful controversy, than the book published this morning. . . . “Liberal Christianity,” if it be in any sense true, must live, and its life must depend, and will depend, upon its truth, and nothing else. If it does not survive it will be because it is not true, and because it conveys no message to the human soul from its Creator.

Such utterances as these, taken with other signs of the times, which are springing up in every direction, serve to amply confirm the statements of H. P. Blavatsky, that the beginning of the twentieth century would witness a great upheaval of existing conditions, caused by a renewed spiritual force. The truths which underlie the teachings of Christ, are just as powerful for man’s enlightenment as they ever were. They have been misinterpreted and diverted from their meaning, crystallized into narrow and mistaken systems, the numberless ramifications of which are the puzzle of the age. From the stand-

point of the basic truth called Theosophy, the history of all this is explained, and students of that teaching await with confidence, that evolution of contemporary history which is founded upon a return to first principles. W.

### Episcopal Congress Pronounces Against Bible

THE Congress of Episcopal clergymen in Philadelphia pronounces against the Bible as “holy writ”; and three or four members declared that the two testaments are full of inaccuracies, while many admitted that the Old Testament was full of fiction, and very poor fiction at that. One delegate stated his opinion that Moses had “borrowed” his laws from nations a thousand or more years older than his own.

Years ago scientific men dared to utter these views. Later isolated ministers made bold to utter them and were banned. Now they are officially declared in a Congress of ministers. The times move rapidly. T.

### A Timely Warning

THE following article written specially for members of the Masonic Order depicts the general conditions of the Western world so graphically that it can be read with profit by all members of society both as a warning and an appeal. A warning because a society honeycombed with dishonesty is bound to speedy destruction, and an appeal to the heart of every man to re-ignite the smoldering embers of brotherhood.

The great danger arising from the selfishness prevailing in our civilization has been forcibly pointed out for many years by the Leaders of the Theosophical Movement, H. P. Blavatsky, W. Q. Judge and Katherine Tingley; and the need of a higher standard of ethics is not limited to the legal profession but that standard is equally lacking and equally desirable in every transaction from man to man, in thoughts, words and deeds, extending even to the creatures whose complaints we cannot hear. STUDENT

### DISHONESTY

THE idea prevalent at the present time that it is not dishonest to cheat, wrong or defraud your fellowman, so long as you manage to keep out of the clutches of the law, has caused and is causing much anxiety to honest, truthful men who ask themselves, where will it lead to? That much unrest among the masses and a disregard of human rights has been the result of the dishonest practices of men who knew that they were violating law when they consummated the questionable transactions in which they were interested, is not to be denied.

Dishonest practices have become so general that Judge David J. Brewer of the United States Supreme Court, in a speech on the subject spoke as follows regarding the dishonesty of the law:

“In the present day of intense commercialism the lawyer cannot escape its temptations. Indeed, in some aspects, he is more exposed than others. The rapid accumulation of money is a mania. Money mad was the criticism placed upon a man who personally, socially, and in the ordinary affairs of life, was kind, considerate in his treatment of those in his employ, generous and, according to purely legal standards, honest; but in the domain of business, he had acted apparently upon the theory that whatever is not positively prohibited by statute is morally right; and so in many ways, some of which were certainly open to criticism, he had accumulated

a large property. That man will seek the brainiest counsel, one who can advise correctly as to the precise limits of the law; but his only thought is of the brains and knowledge, and the lawyer who best answers that thought will get employment and compensation corresponding to the pecuniary returns which follow the advice.

“Counsel responding to such a client may in one sense of the term be honest; but it is a negative honesty. It is an honesty which regards simply the client, the statute, and the pay. It is an honesty which ignores the fact that both client and counsel are members of society, and assumes that there is no moral obligation upon either to respect the general welfare.

“Is it strange that there should be so much criticism of the bar? We must remember that the wisdom of the law-maker can never keep pace with the ingenuity of trained minds seeking to evade legal limitations. The old saying that holes may be found in every law means simply that an ingenious lawyer can often find either in the statute itself or in the mode prescribed for its enforcement some way of escape from its penalties. It is this which provokes the frequent remark that the law so seldom reaches the rich, for the rich can pay for the brainiest, who quickly discover the means of evasion.

“As against this, I appeal for a higher standard of professional ethics. I appeal to every lawyer to put his heart alongside his head, to mix his conscience with his brains. Let him have the courage to say to his client, ‘It may be legal; but it is dishonest, and I will have nothing to do with it.’ Is this asking too much of the profession?”

This speech should be carefully read by every Mason and applied to his every-day doings with his fellowman.—*Masonic Tidings*, April, 1908

### Cubic Contents of Heaven

IT is no argument against religion to show up the absurdity of taking figurative passages in the Bible literally; but it may serve as a warning against literal interpretations in general.

In the correspondence columns of a newspaper an inquirer asks:

Can it be shown mathematically that there will be room enough in heaven for all the people of past and future centuries?

The answer is given by reference to the text in *Revelations*:

And he measured the city with the reed, 12,000 furlongs. The length and the breadth and the height of it are equal.

From this it is calculated that heaven is a space of 469,783,088,000,000,000 cubic feet, allowing room for everybody, even at the most liberal computation, to have a little cosmos to himself. The present writer remembers a book written by an English clergyman of a past generation in which this and other similar subjects were treated with all seriousness and solemnity. It was called *Physico-Prophetical Essays*, was extremely learned and mathematical, and had diagrams of the “New Jerusalem” drawn to scale, represented as a gigantic cube protruding from the periphery of the earth. The author proved that it would alter the center of gravity of the earth and hence its axis of rotation.

But if we are to take the *Apocalypse* of St. John literally throughout, we shall have to face greater difficulties than this. The question is, Why should we take the “Lake of Fire” and the city of golden streets literally? The symbolism of the *Apocalypse* is treated of in *The Secret Doctrine*. STUDENT



# Art Music Literature and the Drama

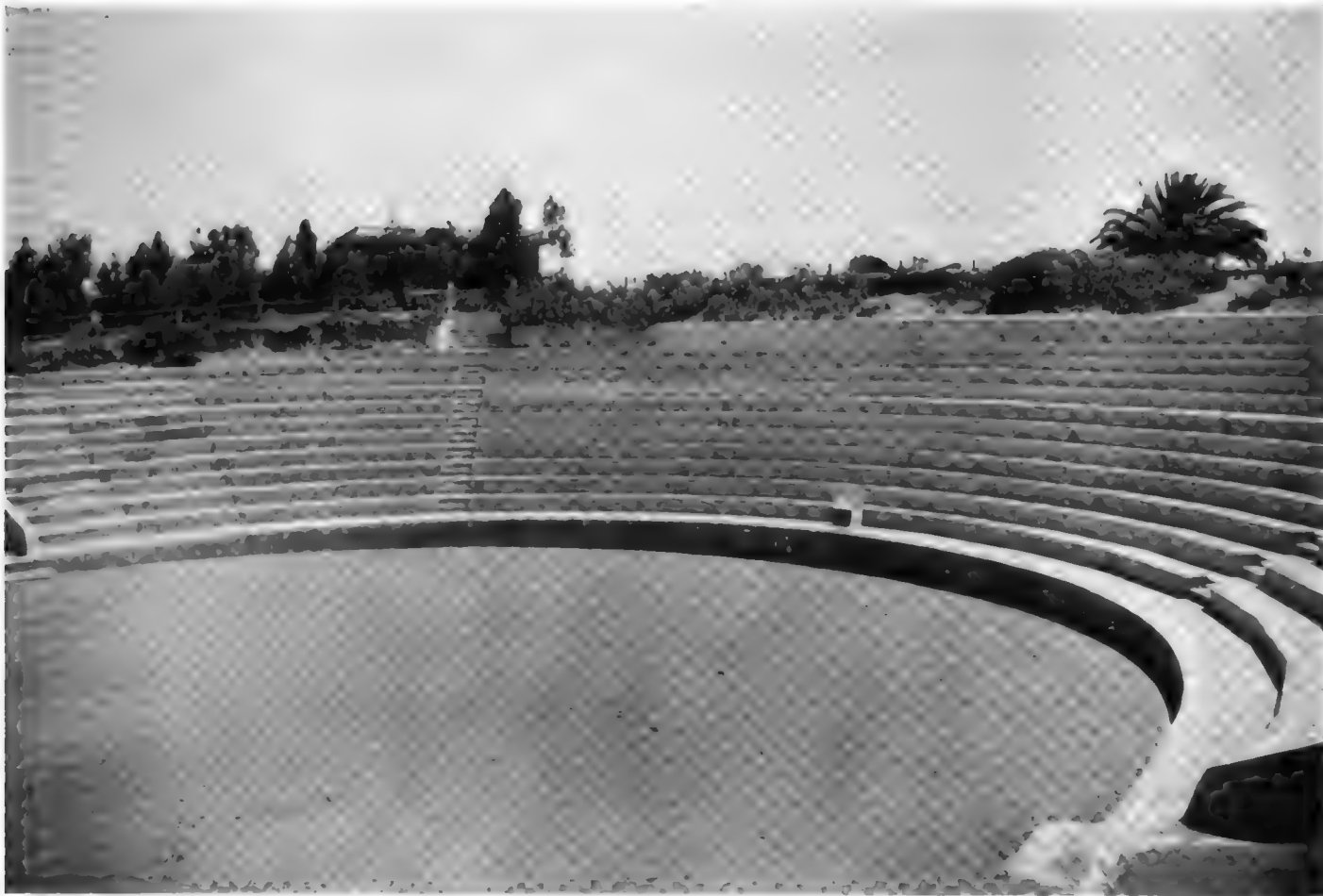
## Music-Drama and the Actor of the Future

**A**MONG the higher attributes of man are the appreciation and love of aesthetics and poesy. Through these the mind conceives the limitless beauties of Nature, and they are potentialities in every human being. Music is in one sense the chief agent by which they may come to fruition, but to attain to the fullest expression of these noble qualities requires a setting of all the arts combined. The prodigious wonders of the soul and its marvelous beauty demand the opening of every available avenue of perception in order to realize its inherent nobility and perfection.

musical declamation, philosophy, and illustrative orchestration. The chief support and basis is music as being the most versatile descriptive element. Foremost in musical tone is the human voice, and singing declamation can be brought to such a point of perfection as to give the fullest scope to the great wealth of emotion which lies pent up in every human heart. When combined with thoughtful and suggestive orchestration and the other accessory arts it should express much that is inexpressible by the spoken word, and surpass all the other vehicles of culture.

It is not generally recognized that singing

auditor into a perfect fairyland of nature pictures. Siegfried lies on a moss-covered rock, perfectly oblivious in his youthful exuberance of the close proximity of the voracious monster dragon he has come to slay. The orchestral interpretive picture of the bright summer morning is so perfect, so happy, the mood of Nature so consonant with the youth's feelings, that it suggests almost an identity between Nature's majestic peace and the unruffled composure of the fearless boy. Overshadowing this peaceful picture is the momentous danger that lurks near in hideous enmity. The actor's prolonged silence is not even noticed. His



Lomaland Photo. and Engraving Dept.

### A GLIMPSE OF THE GREEK THEATER IN LOMALAND

Erected early in 1901 by Katherine Tingley, and the first of its kind to be planted upon American soil. Here the *Eumenides* of Aeschylus, *Hypatia*, and other Mystery-Music-Dramas have been presented by Lomaland-Students

The average human soul, as the "eternal pilgrim," has by this time passed through all conceivable joys and pangs during its journeyings through all forms of evolution, and now that it is laden with the sympathy and experience of the ages, it is capable under certain conditions of appreciating and enjoying in one instant of time the whole retrospective panorama of life through which it has passed. At such moments of release from the bondage of the body it can also enter into vision and prospect of the divine life which is its own realm.

The Music-Drama in which all the accessory arts have their proper setting is an ultimate form of the highest expression of feeling. It is the only form which affords all the manifold opportunities for combined effects of scenery, tableaux, music, rhythm,

induces to much greater freedom of acting. A singing actor, when unrestrained by theoretical and mechanical limitations, is able to display more spontaneity, as well as greater ease and naturalness in gesture and poise than a speaking actor. Illustrative music supplies while it bridges the gaps in the continuity of sound, stirs the imagination and suggests unlimited applications and meaning to gestures.

We have had delightful examples by some impersonators of the noble characters of Wagner's operas. A more suggestive situation can hardly be imagined than the innocent soliloquy of Siegfried at the beginning of the second act in the Music-Drama by that name. The actor impersonating the hero needs but to respond with the simplest gestures to the sublimely idyllic musical setting to transport the

previous sweet notes still linger, being carried on the wings of a most wonderful tonal effect. At this point there is crowded upon the hearer such a wealth of emotion that he almost fears to breathe.

Imagine, then, in the Music-Drama, while the eye is fascinated by such perfectly simple and natural moving pictures of acting, the same enhanced by musical declamation and even mystically interpreted by telling descriptive orchestration, what flights of the imagination are not thereby made possible for both actor and audience. It is capable of calling up to memory every possible corollary of forgotten emotions from the remotest past and of opening up vistas of yet unexperienced delights; and all true to the last, telling of Nature's mysteries. E. A. NERESHEIMER



### Rāja Yoga Comradeship

TRUE comradeship is the expression of soul-life. The voice of a Rāja Yoga comrade is the voice of the warrior calling to arms—no flattery there, no negativeness. It is the voice which urges "UP and forward! Should the path lead through Gethsemane or Paradise what matters it, so that it be found and kept, that path which leads straight to the land of the free—the Isles Blessed!"

A Rāja Yoga Comrade seeks perfection in another as he seeks perfection in himself, the other's welfare being dearer to him than his own. The heart's behest is: "Live and act as a god—nothing less." The student who, through experience, has gained some knowledge of the true life and of spiritual freedom, cannot submit to slavery or delusion in any form either for himself or for his other selves; nor will he consent that the dear voice of his friend which has given utterance to the soul in true and inspiring words calling forth joyful response in other hearts, shall hereafter drop to a lower key.

H. P. Blavatsky once quoted from a certain ancient Book of Rules the following:

Before thou [the Teacher] shalt impart to thy disciple the holy words of *Lamrin* . . . thou shalt take care that his mind is thoroughly purified and at peace with all, *especially with his other Selves*. Otherwise the words of Wisdom and of the good Law shall scatter and be picked up by the winds.

In comment she adds:

The "other Selves" refers to the fellow students. Unless the greatest harmony reigns among the learners no success is possible.

Rāja Yoga Comrades, scaling the same heights, facing the same fire, fighting the same foe, with the one Living Power in the heart, asking nothing and giving all, strike a new note on the sacred lyre of love and friendship. In human life there exists no tie stronger, none more divine than that which unites comrades such as these. M. V. H.

### The Higher Trust

THE higher trust is positive, impersonal, and conscious—not negative, nor personal, nor blind. It is a power of the soul, and bears to it the same relation as does knowledge of finite things to the mind which works through the brain. When this knowledge passes through the brain it becomes trust, for to the lower mind it is this; and the influence this finer soul-force can exert over the evolving character depends upon what it finds in the brain-mind, and with what it has there to mingle itself.

Dogmatic theology and dogmatic science have put such obstructions in the way of soul-

ĪŚVARA is spirit, untouched by troubles, works, fruits of works, or desires.

In Īśvara becomes infinite that omniscience which in man exists but as a germ.

The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.

For the sake of the soul alone, the Universe exists.

The mind is not self-illuminative, because it is an instrument of the soul, is colored and modified by experiences and objects and is cognized by the soul.

When the understanding and the soul are united, then self-knowledge results.

—Yoga Aphorisms of Patanjali

light that the real meaning of trust and faith has been lost. It is a travesty of the real thing to call it blind, for blind faith will never lead anyone into the light, but will keep one wandering in darkness. The ideal of negative quiescence which has been held up by some degenerate religions makes one who has the least idea to what it opens the door, shudder with horror. Man has to progress by his efforts. There is no power standing above him to do all his work for him, to lead him along

blindfolded, nor can he expect anyone to protect him from evil, while he sits down to take a short-lived, ignorant enjoyment. This is surely not the meaning of the Higher Trust; and any religion which inculcates this brands itself as having no interest in the saving of souls, but a very active interest in confusing and confounding them.

The real trust is a most positive quality. It implies an absolute belief in the Higher Law; a wish that this should prevail; a determination to work with it, and not impede it, and a conviction that if this is done (no matter what the seeming may be) all will be, *must* be, well. Therefore there can be no anxiety about results, for the results are already established in the act.

Anything less than this is temporizing with evil, and there comes anxiety regarding results. It means that the one who feels this is holding on to something in his nature which is personal and selfish. The soul knows under these conditions that the results cannot be perfect, and so comes anxiety. The Higher Law can work to perfection only when it is unimpeded. Even a little thread of evil can annul its work, just as a tiny grain of sand can arrest the movement of a mighty machine. And it would be absurd to trust in perfect results when the conditions for perfection have not been fulfilled. Yet the Higher Law *can* be trusted to adjust what is wrong in its own way. And therefore, one who truly desires to work with it, cannot be anxious as to results.

But the conception that the Higher Law is one thing, and we quite another, is wrong. The Higher Law is the expression of the Will of the Absolute, and we, being a part of this, are, in essence, a part of the Higher Law. A Law cannot work on nothing. It must have instruments. And so far as we are concerned, it cannot work to our benefit unless we so will it, unless we co-operate, lend ourselves, in other words work with it. When we do not do this, it means that all down our nature,

from the highest to the lowest elements, we have placed obstructions to the working out of the Divine Will. And this being in us—a part of us—it must work, *but first it must work to the tearing away of these obstructions.* And as we confuse ourselves with all these elements, seemingly it works to the destruction of ourselves and we have pain and suffering. Then there is no trust, or it is weakened to the extent that we have placed obstructions and identified ourselves with them.

He who possesses the truest trust will not lie back in complaisant ease, expecting the Higher Law to carry on his evolution for him and adjust what is wrong in his environment without trouble to himself. On the contrary, he will become an agent for its working. He will be of the most positive type, finely sensitive to its leadings and ready to follow them to the limit. And he will know it cannot do its fullest work unless he (who really is *it* in action) also does *his* utmost.

When these conditions are filled we see the Higher Trust in its perfection. Probably this is only possible to the fully awakened soul, but the only way to become fully awakened is to awake—to do the best one can.

And then are the doors opened for help from those Higher Powers who guide our evolution—as a teacher does a pupil—and who can only teach those who are willing to learn.

But to keep the doors open and allow the light to pass through, it is necessary also to be positive regarding the obstructions. If the soul-knowledge or trust meets a brain full of personal wishes, it is as if a higher force encountered a number of other forces pushing in different directions, and the resultant cannot possibly lead one in the straight path. If it finds a brain full of preconceived opinions and holding them tenaciously, what can soul-knowledge do? It cannot make a mind grow which is determined to stay small.

Equally, if it finds the mind impregnated with false sentiment, it is impossible for the power of discrimination to work. By constant vigilance, the mind must be kept clean of all these things, for the Higher Trust cannot make itself felt in a mind which is diseased, and without it, a soul is like a rudderless bark on the ocean of life—a helpless wanderer in the night of ignorance. M.

### The Chinese Wife in America

THE Chinese Minister in America, Wu Ting Fang, recently addressed an immense body of his countrymen in New York City. He enjoined them to combat gambling, opium-smoking and the drinking of liquor; and he took the husbands to task for not having made the position of Chinese women in America a happier one. Said he:

If I were to advise, I should advise you first of all to consider the happiness of your wives, and then—to obey them, for their lives should be happier than they have been in the past. And a good man will obey his wife, who is often in a better position than he is to see the bad effects of gambling and indulgence in opium. STUDENT

### Jottings and Doings

A CALIFORNIAN daily, at the end of a long article describing the crimes (robbery and a series of most cruel murders) of a certain woman whose crimes were recently exposed, adds:

The pastime of murder did not interfere with Mrs. Gunness' religious duty. When she had completed a butchery she would wash her hands, dress herself neatly, have the horse hitched and drive with her daughter of a Sunday morning to the Methodist church in La Porte, where she was a member in good and regular standing. She did not go every



Lomaland Photo. and Engraving Dept.

### SAN GIOVANNI DEGLI EREMITI: PALERMO

Sunday, but in so far as her fellow members could see, she was present at divine worship as often as the weather and her duties as the mistress of a sixty-acre farm would permit.

Her voice, deep and rather pleasant, and as became a woman of her large, powerful build, swelled above the other voices in the joyous songs of praise. Her face was benevolence itself. The pastor admired her as a woman of courage and determination; she was looked up to and respected by every member of the congregation.

We need something besides dogmatic theology if the world is ever to be saved, or humanity protected—evidently. Hypocrites, knaves and vampires stalk abroad in every community and not until their paths are literally strewn with victims does this or that community wake up. How long would the careers of such creatures as these last, think you,

if people knew *human nature* as well as they know their Kant or their Gray or their "Lives of the Saints"?

But human nature is a book that is being deciphered at last for the world's reading. It is the great study of the true Theosophist—this mystery that expresses itself in word, in look, in deed, and whose glyph is written plain as day upon the human face, in the voice, in the very turn of hand or of eyelid, in that indefinable something *beneath all this* which attracts or repels, mystifies or throws off guard—and only the Theosophist can read this glyph. But by "Theosophist" we do not mean any or every one who may happen to know a little Sanskrit or who can swell his chest out and talk by the hour about "Theosophical ethics." There have been such, whose influence, fortunately, is as limited as their brains are empty. We mean a true student of Rāja Yoga, one who has disciplined his life into purity and strength and has actually reached a point of knowledge and a capacity for impersonal service. "The wise," says the *Zohar*, "can read the mysteries in the human face." Unless the wisdom of the wise is at least brought within reach of a part of humanity, wedged as it is like some poor floundering thing between the twin destructive forces of its ignorance and its desires, what hope is there? Occurrences such as this are a severe indictment of those who claim to be qualified as leaders and teachers of human kind. Should not the shepherd be wiser—at least on the lines where he claims wisdom—than his flock? STUDENT

THE very essence of Rāja Yoga may be felt between the lines of the following little extract from a letter written in the early days by Mrs. Garfield to her husband, our martyred President. (*Italics mine*) STUDENT

I am glad to tell you that out of the toil and disappointment of the summer just ended I have risen up to a victory; that silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day: "There is no healthy thought without labor and thought makes the labor happy."

Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, "Here I am compelled by an inevitable circumstance to make our bread this summer. Why not consider it a pleasant occupation and make it so by trying to see what perfect bread I can make?"

It seemed like an inspiration and the whole of life grew brighter. The very sunshine seemed to be flowing down through my spirit into the white loaves and now I believe my table is furnished with better bread than ever before, and this truth, old as creation, seems just now to have become fully mine: That I need not be the shrinking slave of toil, but its regal master. . . .

Now I wonder if right here does not lie the "terrible wrong," or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace and frets under them or shirks them if she can.

She sees man triumphantly pursuing his vocations and thinks it is the kind of work he does which makes him grand and regnant, *whereas it is not the kind of work he does but the way in which he does it.*



# OUR YOUNG FOLK



## MIDSUMMER NIGHT

Lomaland Photo. and Engraving Dept.

### Midsummer Night

ONE might still dream in sun-warm midsummer-time, when all the world is full of beauty. The hum of bees, the rustle of leaves, the fragrance of a thousand flowers are bridges to the dreamland world.

I saw nothing strange—just flowers and trees, grass and bees, butterflies, birds and beetles; and I could hear only a little brook laughing and giggling as it jumped the rocks.

Only the brook! The brook was alive! Nymphs were at play; quick as lightning their shimmering forms dashed over the rocks, hid behind them, out again, playfully throwing armfuls of glittering beads high in the air,

"Catch us quick, sunbeam fay!  
We know the trick to hide away.  
You're waiting to catch us on top of the rocks;  
Just try!  
We throw diamonds and pearls on your golden locks,  
And fly!"

Voices came now from flowers, trees, air, water,—everywhere surprised exclamations!

"A human! A human!" "Is it of those we are waiting for?" "Hie! Hie! Bring hither the testing-stool!"

As I listened and wondered, an elf stood before me, saying with a deep bow: "Mortal Highness! What kind of wings are you accustomed to use?"

I felt ashamed to confess the truth, still answered frankly: "I have never in my life had any wings." At this he instantly sped away, and I heard the elves and fays chatter nearby, like birds in the early morning.

"It has no wings!" "What has it done to be doomed wingless?" "The creeper must be harmless, let us use it for our sport!"

"No, no! Be cautious! Some of them are said to be very powerful."

"Is that why they cannot have their wings?" "Have they done something to offend Queen Nature? How terrible then is their fate!"

"Ignorant elves! what are you now speaking of?" said a sweet fairy voice. "The humans have wings, swifter than any one of you can ever hope to get."

"But this one told us that it never had any."

"This one is, perchance, of the blind, common kind. They live in houses called bodies, which the air, water, fire and earth fairies

help them to build. From being blind, they believe that they themselves are the houses; just as if Fairy Bluebell here were to think of herself as being the flower which she is using as a dwelling."

"How very funny!" and the air got so full of fairy laughter, in all different colors, that it dazzled my eyes. But I was too interested in the conversation to feel offended at being laughed at, and strained myself to lose no word.

"The mortal really meant that it had no wings to its house," explained the wise fairy, and again the air was filled with rippling laughter. "Is this the kind of human which all fairyland is waiting for?" questioned a mocking voice.

I tried to hear the answer, but glancing off, I saw that I was surrounded by curious elves. All their features were insignificant, except enormous ears, large as half their body; they all stood with necks stretched and mouths open, as if ready to swallow every word. I felt disgusted, but could not turn my eyes away; and as I looked their ears grew smaller, while the one eye which they had, grew so big that it covered the whole face, and every eye stared at me.

I felt uncomfortable and wished to be free from them, but did not know how, and they started to chase each other around the place where I sat until my head spun round. Oh! I had lost my chance to hear more about the "humans whom all fairyland was waiting for."

Marching on came a solemn procession of gnomes, bearing a strange-looking seat, and my tormentors disappeared. I was motioned to take the seat and heard a voice say: "Call the tribe and let the judges take their places."

Opposite my place appeared twelve judges, seated on red tulips. They all scanned me with gravest dignity. One, with a great document before him, rose from his seat and spoke:

"Mortal," said he, "it is the custom in our land, whenever one of your kind appears among us, to have him seated on that magic testing-stool on which you are now sitting. We will now call before you the tribe of fairies, elves, and sprites belonging to you, that you may, before our judges, exhibit your power in the following points:

What kind of fairies are you keeping in

your service? What elves do your bidding? How are they being trained?

What use are you making of their services?

If you succeed, according to our law, a festival of great rejoicing is held throughout fairyland."

I wondered what was the reason for all this, and would have asked the judge had he not looked so stern. Now he gravely waved his wand and instantly appeared a great crowd of fairies in all shapes and colors. Some were light and beautiful, some dark and ugly; many were misshapen, some came limping on crutches, creeping, running, or rolling, others flying on beautiful wings. A great many had only big mouths in their faces, and kept chattering all the time, others had only ears or eyes, some had body only and no head, some came rolling with all head and no body.

Imagine my feeling when they all crowded around me in the most familiar way. I wished to select the beautiful white ones, who were waiting patiently in the background, and have them help me to drive the ugly ones away; alas! I could not make my voice heard above the noise of the others.

"You want to play with that elf in the gilded coat; he is doing tricks," one imp said to me. I really did not want to play then, but what could I do? They all crowded together and started the game, and before I knew I was right in it.

"Now you want to read this funny book," another one said, and he started to read and laugh; I could do nothing but listen, until some one else whispered: "Throw the book away! Your life is sad. You are all alone, with no friends to love you." Tears trickled down his hollow cheeks; I felt very sad, and what could I do but cry too!

"You are tired. You want us to dance and sing to you," said the next one. They all commenced to dance in the wildest disorder, tumbling over each other; they sang each a different song at the same time, until my head whirled. I did not want to have them do it, but how could I get them to stop—there were so many of them!

An ugly imp, with a long nose dragging on the ground, came and said: "You want to say something bad about your neighbors; they



Lomaland Photo. and Engraving Dept.

## FAIRY HELPERS

will never know, and others will see how much better you are than they." He started to talk, and his lips dropped poison,—but then I screamed out; "No, I do not want that! I do not want it! Away!" Instantly the ugly imp disappeared, and a white beautiful fairy stood by my side. I felt safe and happy when I clung to her; she called her companions and said to me: "You are strong and mighty, you can command those others at will. They will then become fairies like us and serve you. Now, do not look at them whatever happens."

"Yes!" I heard a voice say, "you can command us easily. Look at us!" I did not mean to disobey the advice of the white fairy, but thought it would not do any harm to look a little, sideways. There they stood in fine orderly rows, looking very submissive. Woe to me! Before I knew it I was again surrounded.

A signal was heard, and they all disappeared. The trial was ended; I saw the twelve judges on the seats looking at me with grave sad eyes.

All was silence about. How I wished to have the white fairies with me! How truly I would follow their advice now! But they were nowhere to be seen. I was too timorous to call them, after my weak yielding to their enemies. Would they ever trust me again?

The judges still looked at me with sad eyes. Their eyes haunted me. Why need they be sorry over my failure? Now a soft solemn song reached my ears from somewhere:

"Fairies' beauty spoiled by you!  
Tears are mixed with pearly dew.  
Human, hear us!  
Sweetest music, purest joys,  
Mixed with discord, drowned in noise.  
Human, hear us!  
Smiling Hope, our dearest fay,  
From you is fleeing far away.  
Human, hear us!  
You, who through the ages long,  
Learned to judge of right and wrong,  
Human, hear us!  
You alone can make them light,  
Mighty judge of wrong and right!  
Human, hear us!"

The song died away in the distance, and I arose and followed. "I hear you! I hear you!" I cried. "O, what shall I do?" Again a song, but clearer and sweeter than before:

"Winged soul, who light and fleet  
Sees regions we may never greet!  
When from blessed heights again  
You return, O, let us then  
Fly your errands! Fly and give  
God-send gifts to all that live.

Where your blinded brothers sigh  
Let us speed, their tears to dry!  
We'll bring your thoughts of peace and light,  
To hearts that bleed in weary fight.  
Where the evil wishes breed,  
Or the black-elves sow their seed;  
Love and truth, at your command  
We will plant with fairy hand."

Farther and farther the song had led me; my heart was filled with longing to help all the people on earth and all living beings, and I called: "White fairies all! I need you! I need you!"

In the next moment I was surrounded by beautiful fays, whose star-eyes shone with kindness. Over their foreheads each had a burning light. One said, taking my hand:

"Come! You are permitted to see the work of the fairies, who obey the highest humans. When you return to your house we shall be with you, if you still desire our services."

"I shall always want you," I said.

"Yes, as long as you do not listen to our enemies," she answered.

"Not one of them is here!" I observed in surprise.

"The air is too pure for them to live in. There are no thoughts of selfishness, hate or fear in it, and without those the evil fairies can not breathe."

A great lovely meadow opened before us. There was busy life everywhere. Gigantic trees stretched their strong branches far out, and little flowers grew at their feet. From one of the trees came strains of sweetest music; at the root sat a beautiful nymph, spinning to the rhythm of a song:

"Spin, spin silken strands,  
Weave the cloth with fairy hands.  
Sun and moon and star-beams spin,  
To wrap a baby human in."

Elves, nymphs and fays from wood, sea, mountain, and air; the dryads of the trees; the naiads of springs and brooks; all brought their gifts to the nymph, to spin for the baby human's wrapping. Then came other fairies, more beautiful than the rest, showing that they were guardians of high trusts. Said one:

"Music and story  
Bring I along.  
Forefather's glory  
In saga and song."

Another one:

"Here his every noble thought,  
Preserved and wrought  
Secure in seeds;  
To sprout and grow in noble deeds."

The next one:

"Here is love which he bore  
For his brothers of yore.  
Weave it in! Weave in all if you can.  
He will live as a blessing to man."

Thus gift after gift was brought; and the nymph spun and spun to the rhythm of song and music.

There was busy life everywhere. Some fairies put honey-drops in the flowers for the bees; others distilled the dew for the next night; some were instructing the birds in building nests. There were some fastening the frail tendrils of an unsupported vine to the branches of a tree, while many were building flowers; there was a tiny fay living in each one. Here a faithful horse was feeding on the grass; the kind fairies were all about him. What do I hear? Children at play!

A signal brought a host of fairies to where a chief among them sat waiting their reports.

"Is everything ready for the Midsummer festival, as our king has ordered?" he asked.

"My last leaf is finished," said the dryad of the oak.

"My fruit is ready for the sun-fays to ripen," said the dryad of the apple-tree.

"My flowers are long completed, and the seeds ready to ripen," said the fairy of the wild rose. "My helpers, the bumblebees, have been carrying the pollen from flower to flower, and all is ready."

When all had reported, said the chief: "All well! The season's work is ended. Let the joy tones ring in every hidden nook! Hail to the Sun! Hail to the King, high in his power!"

"Still! First may we fulfil our customary duty, at the king's command." A number of shining fays were instantly at his side.

"Go, as is your wont to the world of mortals! Touch their lips with fairy finger, that each may receive the blessing of silence. The righteous who feel the touch, obey; their hearts are made happy, for their eyes see nature's secrets."

A song was heard as the fairies sped on their mission:

"Silence! O, Silence! Strong is thy power!  
Gentle thy reign. O, be with us again!  
Silence! Sweet Silence! Now is thy hour!  
O, put of thy balm in the heart-life of men!"

A silence fell over fairyland; a silence full of sweetest fragrance and softest colors. A signal! The Midsummer festival was beginning.

All too soon the hum of bees, the rustle of leaves reached my ear—I was back from the dreamland world!

HUMAN

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE  
by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION CLOTH - - - - - 50 CENTS.  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY  
H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL  
POINT LOMA EDITION

A collection of the weirdest tales ever written down by  
any mortal. They contain paragraphs of the  
profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY  
WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music  
A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS  
Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

- No. 7. Teachers and Their Disciples

ORDER FROM THE  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series  
SCRIPT NO. 8

CONTENTS

- (1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories  
of the different World-Saviors; and an Outline of the Theo-  
sophical Interpretation of the "Solar Myth"
- (2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
June the 14th, 1908

Total number of hours sunshine recorded during MAY 248.  
Possible sunshine, 429. Percentage, 58. Average num-  
ber of hours per day, 8.00 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

JUNE	BARO- METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL		DIR	VEL
8	29.676	64	56	58	54	0.00		N	5
9	29.674	67	58	59	56	0.00		W	2
10	29.658	66	56	58	55	0.00		NW	2
11	29.602	65	57	60	57	0.00		NW	3
12	29.642	66	57	59	55	0.00		E	6
13	29.690	67	58	61	58	0.00		NW	9
14	29.712	64	58	58	55	0.00		NW	9





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.**

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY**

(UNSECTARIAN)

## **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

A N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friend**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU The LIFE AT POINT LOMA**

ISIS STORE, 1126 Fifth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JUNE 28, 1908

No. 34



**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."  
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.  
The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 34

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>
The Mystic's Door
Dangerous Experiments
"Sensation the Gate to Heaven"!!
Searching for Emancipation
"Immortality through Passion"
Nature Herself is Moral
Lost Pages of History
Technical Education in Japan
A Discovery
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>
Moral Catalysts
An Infectious Disease
China's Filtrate from the West
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>
The Ruwanweli Dagoba, Anurâdhapura, Ceylon (illustration)
Anurâdhapura, Ceylon
Boundless Possibilities of Archaeology
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>
The Origin of Continents and Oceans
Design or Chance?
<b>Page 7 — NATURE STUDIES</b>
Attributing Human Motives to Animals
The Beach at Lomaland
A Lomaland Cliff at Low Tide (illustration)
<b>Pages 8, 9 — STUDENT'S PATH, ETC.</b>
Immortality (verse)
The Oncoming Tide of Spiritual Life
Virtue (verse)
Theosophical Forum
<b>Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>
The Brotherhood of Races
The Râja Yoga School at Visingsô
<b>Page 11 — THEOSOPHICAL FORUM, ISIS THEATER</b>
Lomaland Students at Isis Theater
Theosophy's Message for Those Under the Shadow of the Law
<b>Page 12 — GENERAL</b>
Palindromes
Flies — Physical and Otherwise
<b>Page 13 — ART, MUSIC, LITERATURE AND DRAMA</b>
The New Japanese Ambassador at Washington Shrine at Nikko, Japan (illustration)
<b>Pages 14, 15 — WOMAN'S WORK</b>
Theosophy in the Home
Light Bearers (verse)
A Birds' Paradise
San Giovanni Degli Eremiti: Palermo (illustration)
<b>Page 16 — OUR YOUNG FOLK</b>
The Study of History
<b>Page 17 — CHILDREN'S HOUR</b>
The Study of History (concluded)
The "Tiny Tots" Visit Tent Village
A Little Lotus Bud in Big New York (illustration)
<b>Pages 18, 19, 20 —</b>
Meteorological Table; Advertisements; Book List

### The Mystic's Door

A RECENT VOLUME, one of a series dealing with contemporary men of letters, in this case an Irish mystic, raises the whole question of the relation of morality to mysticism. The appearance of a school of mysticism which professes no relation to morals is probably a phenomenon exhibited by every civilization in its decay. Our own times show sporadic examples of such mystics in fair numbers, as well as some schools of even quite definite organization and leadership.

We find ourselves shut in to a little personality. The great majority of us are content; we do not want to burst the shell and get out into a greater field of knowledge and interests.

A few are not content; they want a richer volume of feeling than the life of the personality can generate. To get it, some press outward into the world of men; others press inward into the world of feeling itself. These latter are the mystics. Inward, they find, is the door that leads into the vast inward of nature. By accentuating a feeling they strive for wings that may carry them through it. They succeed or fail according to the meaning they give to the word *nature*.

The philosophy of mysticism expounded, though *not* advocated, in the volume in question, will have it that it makes no difference what feeling is thus intensified. Any will furnish the wings for the passage through the door into the spacious field beyond.

From it [this philosophy] comes also the doctrine . . . that man should abandon himself without restraint to the passion that rules in his breast. And this doctrine is justified by the conception of the soul as an entity distinct from the body, and incapable of being soiled by the sins of the body. Morality is a practical matter, based upon the small prudences that make for the body's well-being. With this the soul has no concern. On the contrary it is on the wings of intense and unmixed passions, as well as in meditation and trance, that the soul escapes into an immortal state of pure being. Man, then, should follow the devices of his heart, good or evil, as the chance may be, with the wings of the wind; for spiritual happiness overtakes those alike who have sought it in asceticism, or abandonment to desire, "even in the Holy Sepulcher, or in the wine-vat."

### "Sensation the Gate to Heaven"!!

The soul, we are told correctly enough, is an entity distinct from the body. Yet though thus distinct, and finding its highest joy in an escape from the bodily prison we also learn that in utterly merging itself in some bodily

passion—even the "wine-vat"—lies the path to this very joy of freedom! *Through* the "sins of the body" it achieves "spiritual happiness," escapes "into an immortal state of pure being."

An immortal state! Merge yourself in the passionate enjoyment of the "wine-vat," and you will presently crystallize into a glorious and immortal wine-vattishness, which is also a state of pure being! It is the relation of this mysticism to insanity, as much as to morality, that the author should have discussed.

Mysticism is right in teaching that our moods are the limited expression of vaster antetypes in nature. It

### Searching for Emancipation

holds to a belief in one great mind, one great memory, the mind and memory of nature herself. Of this great mind and memory our minds and memories are a part, sometimes separated from it, sometimes passing over into it and bearing away treasures of eternal wisdom. This great mind is, first of all, the dwelling-place of the immortal moods, those "disembodied powers whose footsteps over our hearts we call emotions," the gods of an earlier, the angels of a later, dispensation, and the real rulers of the world.

There is no use in doing much dissection of that. The "moods" of nature, are only immortal if they become men and as such win self-consciousness and the power of self-guidance. Until then they are but the servants of, and within, immortal and Divine Nature, of whose final purposes they know nothing. It is only man, if he will, not they, that can know the universal mother. Some of these forces build for her; some destroy. But this mad philosophy, in teaching an alliance with them, draws no distinction. We need make no selection of mood; any passion will do. We can find immortality by attracting to ourselves the forces that destroy, that break downward into elements, just as well as by their opposites!

### "Immortality through Passion"

The confusion lies in the word *nature*. They use it for the conscious forces of nature, represented in us by emotions and passions. But by the same word the real mystic means the ultimate source, to be reached and known only by the destruction of all passion, the mergence of passion in *com*-passion. For Divine Nature can only be reached by furtherance of her purposes in thought and wish and act. That mystic who loses hold for a moment of the "small prudences" of morality, who leaves the narrow path of restraint and self-rule, who neglects the dictates of universal ethics, has taken

a destroyer for his mate, a destroyer of body and mind. The path to escape is not one of the passions of that from which escape is desired. Body cannot be transcended by means of itself. Immortality cannot be reached by the help of the mortal:

**Nature**  
**Herself is** the more than human by  
**Moral** resolution into, by return to, the sub-human and less than human. It was not for nothing, not for "vulgar consumption only" that all the world teachers began and finished with ethical precepts. The soul, truly, is not the body, but she has the body in charge. She demonstrates and achieves her distinction, not by yielding to it but by ruling it. If, instead, she encourages some one of its passional impulses, she has opened the door to the entry of a destroyer rather than to her own exit. She has elected to have her consciousness in that pulsation, and when the hour of exhaustion comes she finds herself still tied where she tied herself.

There are examples all around us of mystics who took this path. At the end of it wait the demons of suicide, insanity, morphinism and nameless debauchery. H. CORYN, M. R. C. S.

### Lost Pages of History

THE archaeology of Central Asia, some account of which is given in *Records of the Past* (quoted below), is proving that even in the Old World have been vast and complete civilizations in recent times, of which the pages of our history books are quite innocent. The great number of different languages spoken, some of them new, is surprising. It is also remarkable how the most divergent races and nations mingled. As usual we find that the traditions and records have not exaggerated but understated the facts. All this shows what a meager basis our knowledge of "history" is on which to dogmatize about the human race.

At Turfan, in Central Asia, about 200 miles north of Lop-Nor, lies a basin whose floor is below sea-level, while the surrounding mountains tower to heights of over 12,000 feet. Almost no rain falls, but mountain streams support some 50,000 souls. The former density of the population is attested by the number of ruins, mostly composed of adobe brick. Kara Khoja, the chief ruin, is surrounded by a thick adobe wall about 60 feet high and 2000 feet square. Outside Kara Khoja are numerous similar ruins. There are also several monasteries composed of a great number of rooms, many of which are excavated in the banks of the streams.

From Turfan, Kucha, and one or two less important regions, explorers brought to Germany over 230 cases filled with all manner of materials illustrating the ancient life of the Iranian and Turki people of Central Asia. In Turfan, unlike Russian Turkestan and the Lop basin, no evidences of extreme antiquity have as yet come to light. But manuscripts in a great variety of languages have been found, which afford "remarkable evidence as to the spread of artistic and religious ideas from India and Western Asia, through Chinese Turkestan to the Far East."

Most of the manuscripts found at Turfan are written upon paper, but some are on finely dressed white leather and others upon wood. They are in ten different languages, Nagari, Central Asian Brah-

mi, Tibetan, Chinese, Tangut, Syriac, an unknown tongue (which appears to be a curious variation of Syriac), Manichæan, Uighur, and Primitive Turkish. The manuscripts are now being deciphered and are attracting the deepest interest among philologists, who see in them not only clues to many linguistic problems but a number of most important new problems. It is most remarkable that here in a provincial town of far western China abundant manuscripts should have been collected in languages spoken in the remotest parts of the continent. Turfan must have been in close touch not only with the countries immediately around it, but with India, Persia, and even distant Syria, whence Nestorian Christians are known to have penetrated to China. . . . In the VIIIth and IXth centuries of our era there must have been a degree of civilization and communication in the desert regions of Central Asia vastly in advance of anything which now exists.

South of Lop Basin, the sand-buried ruins near Khotan and eastward give added evidence that

Near the beginning of the Christian era an Indian language and an Indian art tempered by Greek and Scythian influence had come across the Himalaya and Kwen Lun Mountains and established itself in the Lop Basin. At the same time Buddhism had been introduced.

The Buddhist ruins are of two dates. There is evidence of an earlier occupation, ending in the latter half of the 3rd century A. D., and of a later, ending about the close of the 8th. The first period yields documents on wood in the so-called Kharosthi language and in Sanskrit. Chinese documents are also found written on paper, and Sanskrit manuscripts on birch bark. From the later period come also documents on wood and paper, but the language has changed. Though the Chinese is still the same, the Kharosthi has disappeared, and there is an Iranian tongue which has not yet been deciphered. It is referred to by the Chinese officials as the "barbarian language." Besides these, there is a good deal of archaic Tibetan and some Sanskrit.

There were found frescoes showing classical influence so strongly that one would have expected to find them on a Roman villa.

STUDENT

### Technical Education in Japan

WHEN the Emperor of Japan came to the throne, he issued a proclamation that knowledge and learning should be sought throughout the whole world in order that the status of Japan might be raised higher and higher. In 1873 was founded the Imperial College of engineering at Tokyo, from which college have come the majority of engineers now working the resources of the country.

The teaching staff consists of 270 members, the majority being Japanese; but there are 15 foreigners, including Germans, Britons, Frenchmen, Americans, Austrians, Swiss, Italian, Chinese and Russian. There are nine courses of study, each extending over three years: civil engineering, mechanical engineering, naval architecture, technology of arms, electrical engineering, architecture, applied chemistry, technology of explosives, mining, and metallurgy.

Arrangements are also made for the practical training of students in Government or private establishments. The former principal, Mr. Henry Dyer, writing in the *London Times*, says, of the time when he was principal, that

the whole course was six years and included half college work and half practical work, the college being then in the Public Works Department. The diplomas were awarded on the results of a practical examination extending over a month. The students were placed under the same conditions as they would be in an engineer's office, and allowed the use of their notes and text-books, as the object of the examination was to test whether they could apply what they had learned, not to see if they could reproduce what had been crammed into them.

Some years ago a university was established at Kyoto which also includes a well-equipped engineering college. Besides these two, there are many smaller ones throughout the country.

In the Tokyo technical school there are six sections: dyeing and weaving, foundry work, applied chemistry, mechanics, electricity, and industrial designing; and an apprentices' school for the instruction of artisans in metal work, wood work and weaving. There are over 30 technical schools of different sorts in the country and about 40 apprentice schools, all under Government control, besides a large number of supplementary schools.

As a result of all this technical training, the roads of the country have been repaired and extended, railways made and shipping equipped. There were 18 miles of railway in 1873; now there are over 5000. At the end of 1906 there were 2021 steamers and 4497 sailing vessels, besides 21,920 sailing vessels of smaller tonnage. Lines of steamers run to all the more important ports in the far East and also to Europe, America, Australia, and Bombay; and posts, telegraphs and telephones have been introduced into all parts of the country. T.

### A Discovery

IT is rumored that in the north of Europe a scientific thinker has been discovered in possession of a clue to the meaning of radio-activity. The septenary law of Mendeleef, it is said, gave him the initial impulse. According to his view the density of the elements is under the sway of an irresistible law which operates throughout enormous periods of time. He asserts that long aeons ago root-substance or protyle was continuous and diaphanous in the highest degree and that in the inner spatial depths waves of heat and coolness arose from inner impulses which gave rise to the first stage of still subtle, but now growing discrete, substance. That other inner causes gave rise to germinating centers or world-nuclei around which successive waves of heat, moisture, and coolness, commenced to differentiate and objectivize root-substance. That every seventh great wave completed the formation of typical basic groups and was accompanied by the appearance of definite but subtle living forms. That these processes continue in increasing complexity and rhythm until a point is reached conditioned by the duration of a life-cycle, where the maximum density of some of the objectivized substance is attained. That this point of maximum density was reached in the solar system only a few million years ago, and that the return journey then began, the effect of which is most observable among the heavier forms of matter, those in fact which are radio-active. It may be that he has read *The Secret Doctrine*. J.

# Some Views on XXth Century Problems

## Moral Catalysts

THE subject of enzymes, catalysts, and ferments has been to the fore of late in the world of science, because of the immense importance of the question in commerce. Commerce holds the stage in the civilization of our day, just as in the times known generally and vaguely as "antiquity" other human interests occupied the limelight of men's attention. And as commerce is affected to the extent of many millions of dollars by the increasing applications of the properties of those chemical substances which by their mere presence induce action—just as alcohol is produced by ferments which lend no more than their mere presence to the operation performed—so public interest is forced to look seriously in this direction.

But are we to think that the wise ancients knew nothing of these things? Scarcely. Then why did the world not exploit this line of money-producing research before? Perhaps it did to a degree. Yet the genius of the ancient thought was not towards the production of so much cash, but the, to it, more important matter of human progress, the great journey of the soul towards perfection. Once this position is realized, many of the puzzles with regard to the ancient use of knowledge and the secrecy of the temples and the sages become clear. Even now there are secrets of medicine well known among certain classes, which are used occasionally but not commercially exploited in general, and which would be hailed as epoch-making discoveries by the scientific world—after submitting to the usual ordeals of all such: discredit, ridicule, adoption without acknowledgment, and the rest.

The line is very, very thin, and the materialists of thirty years ago are being forced to a point where the despised wisdom of the ancients, so boldly upheld by the voice in the wilderness—Madame H. P. Blavatsky—will be justified of its children. They spoke, vaguely for the masses, and for us, of "powers," "genii," "elemental forces," which could be controlled by knowledge wisely (or unwisely—hence the silence as to detail) used. There are names innumerable for the forces innumerable which are amenable to human direction through the right means, and science is on the verge of discovering that medicine is a representative science using magic keys to rub, to call into action the forces of nature.

But we must look, also, for the moral expression of such catalytic processes in human life, and finding the unmistakable evidences, many a problem may be solved. And perhaps one phrase of the "jargon" of the wise old alchemists may become clearer, justifying their methods of expression, whose object was (and is) to heal the world and conceal the process from all but the few capable of reading their cryptographic symbol-language. The process of "mixture, precipitation, and separation" is well known in human progress, from the larger point of view, and the "powders of projection" on the mental and moral planes are very marked in their effects, although the

causes underlying may be seldom suspected.

There have always been alchemists in the world. Perhaps the best-known (in the West) and least understood is Jesus of Nazareth. Of a character pure and purposeful far beyond the ordinary conception of human possibilities of attainment, an example of the divine in man in actual control of the organism, we find the curious fact that he stirred up strife and the enthusiasm of altruism by his mere presence, or by the repetition of the commonplaces of the sages who had gone before him—for there is very little, if anything, in his public teachings which was not already part of the popular wisdom of the Orient even then quoted as the teachings of other World Saviors; and most of it, were it pronounced by a mere sentimental preacher of no particular force or purity of character, or by a vain materialist insincerely seeking adulation, or by any ordinary character, would sound insipid enough to an unbiased mind.

Following the clue, we find the same in every case of which we know anything of the great world-saviors. Their simplest platitudes stir up fierce antagonism or tremendous enthusiasm.

May it not be that this is on the moral plane the catalytic process at work? What is this thing that makes the simple words, the untrained natural gestures, the expression in a foreign tongue of a helper of the nations such a power that the memory thereof persists through centuries? Other people do the same thing and afford a night's entertainment—and that is all.

Jesus in the short three years of his mission was able to say very little. His audience was unprepared, and enough harm has come to the world in the name of religion from the little he dared, in view of their unpreparedness, say. Guarded as his language was, we may yet sense behind some of the words the longing to find some who could understand and use the deeper truths, those which he could not teach "to the multitude." And behind the simple words that "Where two or three are gathered together in my name (the name of the Christos) there am I in the midst of them," some may suspect a reference to the actual fact that where there is a meeting of two sincere unselfish souls working for the world's spiritual progress, there is generated in greater or less degree the force of the Christos which force continues to exist and do its work as a catalyst, untouched and undiminished, "establishing a universe with a portion of itself and remaining separate." P. M.

## An Infectious Disease

A CONTEMPORARY reminds us that in a certain little city in Kansas, during 1901, an epidemic of suicide broke out. The rate rose from 90 to 1665 per million. The mayor noted the figures and did some strong clear thinking. He thought that the word "epidemic" was perhaps no metaphor at all, that he had to deal with a real disease. Now an epidemic disease is infectious. If physical, the medium of contagion

is usually the air. What is the medium if, as with suicide, the disease is mental? He noted that the newspapers gave the minutest accounts—doubtless with photographs—of the cases, the mode of self-slaughter selected, and so on. *It was the newspapers that constituted the medium of infection!* They must therefore be aseptized, which in this case meant forbidden to publish their accounts.

Said this extraordinary mayor:

I have consulted the board of health, and if the papers do not comply with my request I shall have a right to stop, and I will stop summarily, the publication of these suicide details, under the law providing for the suppression of epidemics.

"Psychic suggestion" was his view of the trouble. His view was correct and his finely dictatorial procedure ended the epidemic. Now three-fourths of the murders which annually disgrace our country, are the result of this same psychic suggestion. The suggestion is mostly administered to weak and criminal natures in the print and woodcuts of the journals, though there are some subtler paths. Why should they not be compelled to aseptize themselves? As they are, no alienist, no police authority, no commonsensed thinker, has the slightest doubt of the noxious work they do morning by morning. Very well. . . .? H.

## China's Filtrate from the West

AT a recent meeting of the (English) Christian Literature Society, the chairman, urging the further flooding of China with Christian literature, said:

China now recognized that we were leading, and she had made up her mind to equal us. She also realized, though not completely, that our civilization depended on our religion.

Suppose this true; suppose that China has recognized that we are leading; suppose that she has made up her mind to duplicate our civilization in her midst. Having done her best to understand it, she proceeds to imitate. How? What is her first move?

To increase her fighting efficiency! And her second? To teach her young men our Western science. Indubitably, fighting and science are for her the keynotes of our civilization. If not, what? Religion? Is the reverend chairman right? According to him, our civilization seems to the Chinaman to rest on our religion. And yet, when he decides to imitate, the fruits which he begins first to transplant are—armaments and science. The chairman must make his own reconciliations.

As a matter of fact the Chinese suppose, rightly or wrongly, that they can filter, that they admit to their country whatever is useful (such as science), or to them—since they are to deal with our methods on equal terms—necessary: namely armaments and Western military paraphernalia. They will only welcome our religion on condition that we can prove to them that our "civilization" is the result of *departure* from our Western spiritual Teacher, Jesus Christ.

Believing true religion to be the producer of inner peace and light they probably refuse us the possession of it or of civilization. C.



# Archaeology      Palaeontology      Ethnology



Lomaland Photo. and Engraving Dept.

THE RUWANWELI DAGOBA ANURĀDHAPURA, CEYLON

## Anurādhapura, Ceylon

THE building of this stupendous monument was commenced about B.C. 161 by King Duttha Gāmini, and was completed by his successor, Saddha Tissa, in B.C. 140.

The present height is about 150 feet, with a diameter of 379 feet. It is now being restored under the superintendence and through the efforts of the zealous and enlightened priest who is the present incumbent.

Some thirty-six years ago, this priest, then quite a young man, was obliged to cut his way through dense jungle, the home of wild elephants and poisonous snakes, to reach the scene of his life-long labors. Now the jungle has been completely cleared, the lower platforms of the dagoba excavated, and the re-building is making sure, if slow, progress. The funds for this work are largely derived from the pious contributions of pilgrims, some of whom bring 10, some 20, or even 100 bricks, while others bring money offerings.

E.

## Boundless Possibilities of Archaeology

IN an article on "Objects and Methods of Archaeological Excavators," in *Records of the Past*, Dr. Aug. Koester of the Berlin Royal Museum brings out some points of interest to the student of antiquity.

He says of the objects dug up that "to this day

they are of the greatest value as unequalled models to our artists and artistic workmen." Surely this is an admission—and who can gainsay it? regarding the ancients that amounts to a great deal. For is the ability to produce great original works of art that cannot be surpassed and that serve as a model for all future ages an isolated ability, or does it imply commensurate ability in other directions? One would say that a people who were backward in other ways could not be so forward in art, and that this consummate artistic ability implies a fully developed culture and well rounded character. To be consistent we ought to credit the ancients with abilities proportional to their artistic achievements. Again he says:

"In comparison with what once existed extremely little has been preserved."

Say rather "has so far been found." For since we began to look for things we have discovered many more than were ever dreamt of. And elsewhere in the article it is shown that huge finds are continually being made and are likely to be made at any time. But, granting the proposition, let us draw the inference that the smaller the proportion of what has been preserved the greater must have been the original. If what has been preserved of the Egyptian temples is so small a portion, how great must those temples have been? How paltry an idea the dreary ruins of an abbey or the shell of a dis-

mantled house gives of the splendor and luxury of the original! What then must have been the magnificence of the Egyptian temples and cities when they were furnished and inhabited, and by such a race of artists and craftsmen?

Again, think what would be left of our civilization. All the chief materials, wood, iron, and paper, would be long dissolved, and the few stone remains would be pitifully small compared with what ancient races built. Indeed, so far as evidence goes, civilizations such as ours might have risen and decayed time and again and we none the wiser. Speaking of hidden treasure, the writer says:

"At Hissarlik, Vetersfelde, and Petrossa, in Roumania, for example, were found great treasures in gold, and at Boscoreale was dug up the famous silver find, which is now the most prized possession of the Louvre Museum at Paris. Bronze treasure too . . . is awaiting its resurrection. Near Bologna, for instance, there were found 14,000 bronze utensils, for the most part inclosed in a single huge vessel."

Chance plays a very important part in these discoveries, and the writer says that in archaeological research "a little luck is needed." This shows that we can make no certain inferences as to what may yet have been preserved that we have not found, but that may turn up at any moment. The cautious student will do well to remember this. STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## The Origin of Continents and Oceans

AT the last meeting of the British Association a noteworthy paper was read attempting to account for the irregular distribution of land and water, from certain theoretical considerations. These included the idea that the center of density, and hence of gravity, of the ellipsoidal solid part of the earth, took up an eccentric position, at a time when the mass was gravitationally unstable, and remained there during the subsequent period when gravitational stability, due to the hardening of the rocks, had been reached.

In order to follow out this train of reasoning it is necessary to consider the positions of a contour such that the area of the land above it should be roughly equal to that below, and such a contour exists at a depth of about 1400 fathoms below the surface of the ocean. After assuming that the eccentric center of attraction in the solid ellipsoid (which eccentric point would however be the center of the fluidic geoid, or equipotential mean surface of the sea) occupies a certain position, the result of spherical harmonic analysis showed that a contour bearing considerable similarity to the actual 1400 fathom contour would be the result. The actual elevations and depressions were not, however, found to agree very well with the theoretical treatment outlined.

But if there have been colossal changes in the distribution of land and water long after the time when the rocks reached a condition of gravitational stability, the inference would be that there must be other causes operative besides those considered; for it is not only a question of distribution of areas above and below contours of differing positions, but of elevation and depression also. The shifting of the position of the geoid due to an increased polar ice cap during a certain period of maximum orbital eccentricity, say 850,000 years ago, may be competent to account for the raised beaches in the world, but neither this nor a fixed center of density would explain the sinking of the remnants of Atlantis at about that period, to an extent more than ten times the extreme variations in the height of the geoid. Nor, to come down to recent times (although 850,000 years is geologically recent), would these considerations account satisfactorily for the submergence of Poseidon to its present depth, some eleven thousand years ago.

It seems fairly obvious, looking at a contour map of the earth, that the center of gravity of the solid ellipsoid must be eccentric, but, the limitations of pressure and compressibility notwithstanding, it is not perhaps so certain we are justified in giving the center of density a fixed position. We know too little about the interior of the earth as yet, we of the modern world, that is. The contour-map a million years ago was very different from now, and the center of gravity must therefore have been in quite a different position. And when the ocean floors were broken and Atlantis, occupying an area the size of Africa, was engulfed, the center of gravity must again have changed. Therefore to assume a fixed center

of gravity, as the result of a fixed position of maximum density, may be found an untenable hypothesis, as the author of the paper himself suggested.

The interior resistance to compression, upon which the idea of a fixed center of density is based, is arrived at from the velocity of propagation of earthquake shocks through the interior (another set of vibrations following round by way of the crust). Yet this may turn out to be a somewhat uncertain line of reasoning. On the other hand this very able paper showed that granting an even comparatively stable position of an eccentric center of attraction, there should be tendencies in some regions making for elevation, and in others for depression, from dynamical considerations.

The resources of mathematics are certainly wonderful and far from reaching finality, they point to indefinite expansion in the future. Perhaps the full significance of the negative sign in its application to physics has not yet been realized. For do not all our ideas about gravity stand in urgent need of revision? An apple falls to the ground because — it wants to. And if a man unfortunately happens to fall, it may be because, having in some way lost his equilibrium, he thinks he cannot help falling to mother earth. But if there be but a single instance on record where, owing to the presence of some unusual force or polarity, he has an actual tendency to rise from the ground without muscular effort, and does in fact rise — while the mathematical laws of acceleration would not thereby be affected, the category of known forces or manifestations of polarity would have to be extended, and the number of their modes of interaction increased. The entire theory of the forces connected with gravitation would have to be revised, the behavior of the apple having been found insufficient to account for the gravitational problems of either the earth or the cosmos.

Until science approximates to the standpoint of Theosophy, and recognizes that behind all manifestations of attraction and repulsion lie will and intelligence, her efforts to account for the origins whether of continents or flowers must ever remain but the lunar shadows of the great realities.

F. J. DICK, M. INST. C. E.

## Design or Chance?

PROFESSOR WILSON of Columbia University, in a recent remarkably candid lecture, sketched for his hearers the problem of design or chance in biology. Design is finding more and more support in biological circles. Some think that the whole evolutionary march implies a *general* cosmic design to explain it. Others, who do not go so far, suggest that *each living unit* possesses somewhere in its subconsciousness — though that is not the way they put it — a design of what it ought to be, enabling it to effect repairs; a design of what it might better be, enabling it to change its structure a little to accommodate itself better to its surroundings; and a design

of what it might *still* better be, enabling it to move upward a little on the great evolutionary path.

The "chance" people are mechanicalists, thinking all the phenomena of life to be explicable in terms of mechanics, and all the variations which ultimately result in new species, to be chance. The Professor declared himself provisionally in the latter group.

Nevertheless, that each creature has a plan of what it ought to be, and according to which it grows, he showed by one or two striking examples. Here is one:

If the lens be removed from the eye of a young tadpole, the animal proceeds to manufacture a new one to take its place, and the eye becomes as perfect as before.

The extraordinary feature of the case is — that the new lens is not formed in the same way or from the same materials as the old one. In the normal development of the tadpole from the egg, as in all other vertebrate animals, the lens is formed from the outer skin or ectoderm of the head. In the replacement of the lens after removal it arises from the cells of the iris which form the edge of the optic cup, and this originates in the embryo not from the outer skin but as an outgrowth from the brain. As far as we can see, neither the animal itself nor any of its ancestors can have had experience of such a process.

Some consciousness, in or behind the animal, knows what is wanted there, feels it somehow. Ectoderm is no longer available. It therefore uses other cells, which have never before performed any such work, to do the necessary materialization of its ideal. If these cells were separate individuals leading separate lives in nature, we should have the phenomenon of spontaneous variation. In the case under consideration the usefulness of the variation is obvious. May not *all* spontaneous variations in nature of separate individuals be as useful to the great organism, nature, as this to the small organism of the tadpole?

Are these variations in all directions, by chance; or do they in a general way tend to point in the proper and useful and upward direction? "It is undoubtedly the fact," says the Professor,

that few working naturalists feel convinced that the problem of organic evolution has been fully solved. One of the questions upon which research is seriously engaged is whether variations or mutations are indeterminate, as Darwin on the whole believed, or whether they be in greater or less degree determinate, proceeding along definite lines as if impelled by a *vis a tergo*.

The latter theory

has found a considerable number of adherents among recent biological investigators, including some of our own colleagues, who have made important contributions to the investigations of this fundamental question.

The question is indeed fundamental: — whether cosmos be a mere mechanism wound up by the running down of a previous cosmos, and itself destined to run down; or a crazy dream of some "Great Foresightless"; or the physical garb and process of a Great Proposer, moving to a sublime goal. STUDENT

## Nature

## Studies

## Attributing Human Motives to Animals

NATURE is so large and various that she defies attempts to define her doings and her reasons by any circumscribed theory. We make the theory on the strength of some facts we have observed and then further facts are discovered which do not support the theory. Then we go to the other extreme and contradict the first theory, in which policy we may be equally at fault.

From a review of a recent book on birds, in the London *Spectator*, one learns that the author finds many reasons for dissenting from the too rigid application of the theory of *protective mimicry* which some followers of Darwin developed to a degree that would have surprised their master. Many facts prove that a good deal of the mimicry in Nature is protective; but on the other hand there are facts to prove that often it is the reverse of protective. The nests of the long-tailed tit and the chaffinch are covered with lichens and usually built against the lichened bough of a tree. But often they are built in green bushes where the same lichens only render them the more conspicuous. Another point is made in connexion with the theory that the gay plumage of male birds and their habit of displaying it is for the purpose of attracting the female. But the author says

I have seen a peachick not larger than a fowl throw itself into full show position when startled by a cat passing near it. So with the turkey, . . . any emotion, angry as well as amorous, will throw him into this position, and his ordinarily meek spouse will assume it when she is bent on aggression.

The song of birds has also been explained as "nothing but an expression of defiance flung in the faces of rival bachelors." But a lark has been observed to burst into song when hit by a stone. The song is an expression of strong emotion, generally of the jubilant kind;

but animals, like human being, sometimes get their feelings mixed.

The author suggests two theories: either the so-called *amorous display* was originally for the purpose alleged, and afterwards came to be used for other emotions; or else it is merely the bird's natural way of expressing emotion and is used whenever the bird feels emotion of any kind.

Certainly it seems unnecessary to infer that the birds are actuated by petty vanity, or unconsciously impelled by "Nature" to practise upon other similar weaknesses in their mates. It would be vain and unseemly in a human being to display himself in that way—say, rather, it *is* so, for does he not do it? But this only amounts to saying that it is un-

seemly for a man to behave like an animal, and it does not incriminate the animal. If a man falls on his food and devours it, we call him gluttonous, but it is not gluttonous in a dog to do so. Similarly what would be culpable vanity in a man may be an expression of sincere feeling in an animal and the best it knows how to do.

We may discern in Nature the outward signs of many elementary forces, which are exercised naturally and without self-consciousness. Exercised by man, these same displays would involve vanity, self-consciousness and hypocrisy, and hence become vices. But they are not vices in the animals. We should not impute to the animals our own failings of hypocrisy and amorous vanity; especially if we happen to be denying them their due degree of intelligence in other respects. STUDENT

## The Beach at Lomaland

THE Lomaland grounds are from 300 to 400 feet above ocean level, and a few minutes' walk down the hillside and on across the beautiful *mesa*, with its innumerable wild-flowers all sparkling in the sun, brings one to the brow

of the cliffs, and from there paths may at intervals be found leading to the beach. The cliffs vary from a soft sandstone containing great spherical ironstone concretions and myriads of little red-brown nodules of the size of a bullet to a gray marl. The strata are practically horizontal, as may be seen from the two sections at right angles to each other in the cut.

The beach is sandy, and boulder-strewn near the cliffs. In nooks among the water-hewn arches and colonnades may be found polished and rounded pebbles of many-hued porphyry which have arrived by age-long journeys from distant mountains, down the bed of now dried-up streams. The westerly aspect of the beach makes it warm and sheltered. STUDENT



Lomaland Photo. and Engraving Dept.

A LOMALAND CLIFF AT LOW TIDE



Students'



Path

## IMMORTALITY

Joseph Jefferson

**T**WO caterpillars crawling on a leaf,  
By some strange accident in contact came;  
Their conversation, passing all belief;  
Was that same argument, the very same,  
That has been "proed" and "conned" from man  
to man,

Yea, ever since this wondrous world began.

The ugly creatures,

Deaf and dumb and blind,

Devoid of features

That adorn mankind,

Were vain enough, in dull and wordy strife,

To speculate upon a future life.

The first was optimistic, full of hope;

The second, quite dyspeptic, seemed to mope.

Said No. 1, "I'm sure of our salvation."

Said No. 2, "I'm sure of our damnation;

Our ugly forms alone would seal our fates

And bar our entrance through the golden gates.

Suppose that death should take us unawares,

How could we climb the golden stairs?

If maidens shun us as they pass us by,

Would angels bid us welcome in the sky?

I wonder what great crimes we have committed,

That leave us so forlorn and so unpitied.

Perhaps we've been ungrateful, unforgiving;

'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied.

"Let's take a look upon the other side;

Suppose we cannot fly like moths or millers.

Are we to blame for being caterpillars?

Will that same God that doomed us crawl the earth,

A prey to every bird that's given birth,

Forgive our captor as he eats and sings,

And damn poor us because we have not wings?

If we can't skim the air like owl or bat,

A worm will turn 'for a' that."

They argued through the summer; autumn nigh,

The ugly things composed themselves to die;

And so to make their funeral quite complete,

Each wrapped himself in his little winding sheet.

The tangled web encompassed them full soon,

Each for his coffin made him a cocoon.

All through the winter's chilling blast they lay

Dead to the world, aye, dead as human clay.

Lo, spring comes forth with all her warmth and love;

She brings sweet justice from the realms above;

She breaks the chrysalis, she resurrects the dead;

Two butterflies ascend encircling her head,

And so this emblem shall forever be

A sign of immortality.--- From Kansas City Star

## The Oncoming Tide of Spiritual Life

**T**HEOSOPHY teaches that the spiritual life is not something apart from practical life; "in it we live and move and have our being," and in the deepest sense spiritual wisdom brings us a better knowledge of all things. It is wrong to separate spiritual from physical, mental, and moral life, because it acts through all these, and is the basis of consciousness.

That the tide of spirituality is rising in the world today, has been observed by those who closely watch the trend of events, and are able to interpret their meaning. The idea

of unity is inseparable from it, and we cannot doubt that this idea is growing in the consciousness of men and nations. A larger sympathy and kindness is beginning to be generally felt; also it must be said that this rising tide is sometimes used wrongly, and for selfish ends. Another sign of it is the growing power to discriminate between the true and false in religion.

In everything we find a true and a false, that which is genuine, and that which is mere sham. How shall we acquire the eye that perceives truth? The study of comparative religion shows that all the religions have certain fundamental ideas in common. These are universal truths, but round them have grown up many notions the reverse of spiritual— notions which have been substituted for the truth, and which obscure it. Hence creeds and dogmas, the prolific seeds of materialism; false religion, the greatest curse that a nation can suffer; whereas true religion is undoubtedly the greatest blessing, for in its light wrong cannot exist.

Theosophy is Divine Wisdom: it antedates all religions, and is the truth lying at the back of them and of life; not something to be taken on blind faith, but demonstrable fact. There may be many degrees of truth, but the truth itself is one, and of whatever race or color we may be, when we come to it we are in unity. This Divine Wisdom has always existed, for in it are the great principles upon which all things are built, from the life of a Universe or planet to that of an insect or flower. There is nothing narrow or personal in it; it is not the property of any one nation or individual, but is in and for all. Man is the microcosm of the macrocosm, or a little universe in the great universe, and so he has the power to be in touch with all life; when he expresses his own divinity he is in contact with the universal divine consciousness. We are not worms of the dust, nor the descendants of tailless monkeys, but divine beings incarnate in animal forms through which we have to learn to express our divinity.

But to accomplish this in one life on earth would be impossible, many lives are required. Every great Spiritual Teacher has taught this. Jesus taught it, and on more than one occasion had conversations with his disciples on Reincarnation. We are so psychologized and blinded that we do not see that this is so, yet what more direct and natural conversation on Reincarnation could there be than this—"Whom do men say that I am? Some say that you are Moses, or Elias, or one of the prophets?" Students of the subject are well aware that Reincarnation was the ordinary belief of the Jews at that time.

Evolution is only possible through Reincarnation. We have need to incarnate in the families or nations that have developed the qualities or characteristics necessary to be acquired by us in order that our lives may be rounded out and made perfect. So nature gives us the opportunity to do this, and so we evolve. True students of life evolve consciously and all the time.

There are laws which must be obeyed. Nature is perfectly frank, and will permit us growth and perfection only when we follow the way she shows, reserving failure for those who prefer ways of their own. All action must be on unselfish lines. H. P. Blav-

atsky and William Q. Judge insisted on this; so that many who came to them for occult teaching turned away, disappointed of attaining some, as they considered, deeper or more mystical thing. They were incapable of assimilating the first thing in mysticism, which is just this unselfishness of purpose.

These teachings of Theosophy are not given out to the world to be blindly believed, but to be acted upon and put into practice. It is absurd to talk about religion with corruption rife in our cities. If there were even a small number of people living according to the principles of religion in any city, that city would be clean. Theosophy is a living power of encouragement and purification, and wherever it goes there is bound to be a clearing up of old conditions, a straightening of the crooked paths.

That is why the members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY endeavor to make it very clear that they are in no way connected with certain people who use the name of Theosophy for their own ideas. It is quite necessary that they should be so. If you were very anxious that the people should get good bread, and sawdust were being sold to them, or worse still sawdust with a little strychnine intermixed— what would be the right thing to do? What would be the brotherly thing?

There is a conflict going on in each man's heart and in the heart of the world between good and evil, the material and the spiritual; the spiritual is the strongest, but it must have a footing in our lives to make its power felt. Many Great Souls have helped on the spiritual side down through the ages; a little done now and a little done then till at last the benefit of their mighty work shall be felt throughout the world. It is a grand thing to think that every effort we make on the right side is helping to bring about enlightenment. For enlightenment will come, and the whole condition of mankind will be changed. This is not hypnotism. Theosophy does not endorse that. It is a murderous thing to take mental control of another's life. Self-evolution is the right way; mental domination and forcing from without are wrong. We have to learn to do the right thing ourselves. Yet if we have no surer guide than conventional morality we shall err a thousand times; we have to become acquainted with the laws of life.

There are two great armies at warfare continually; the one compassionate, wise, and noble; the other fiendish, merciless, crafty and cruel. We are with many friends from the first although we may not know it, and as we strive to purify and enrich our lives and to fashion them according to the ennobling teachings of Theosophy, we are helping on the rising tide of spiritual life. W.

EVER since we began to remember, we know that our personal identity has not failed us, no matter how bad may be our memory. This disposes of the argument that identity depends on recollection, for the reason that if it did depend alone on recollection we should each day have to begin over again, as we cannot remember the events of the past in detail, and some minds remember but little yet feel their personal identity. And as it is often seen that some who remember the least insist as strongly as the others on their personal identity, that persistence of feeling must come from the old and immortal soul.—William Q. Judge

## VIRTUE

Archibald Lampman

I DEEM that virtue but a thing of straw  
That is not self-subsistent, needs the press  
Of sharp-eyed custom, or the point of law  
To teach it honour, justice, gentleness.  
His soul is but a shadow who does well  
Through lure of gifts or terror of the rod,  
Some painted paradise or pictured hell,  
Not for the love but for the fear of God.  
Him only do I honour in whom right,  
Not the sour product of some grudging control,  
Flows from a Godlike habit, whose clear soul,  
Bathed in the noontide of an inward light,  
In its own strength and beauty is secure,  
Too proud to lie, too proud to be impure.

—Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What prevents people who are really seeking for light on perplexed questions from seeing the truth of Theosophy as evidently you see it?

**Answer** "Theosophy," said William Q. Judge, "is an extension of previous beliefs; no one was ever converted into Theosophy." A person may be honestly seeking for light in a thousand and one directions which will never bring him to it. The sun will not rise for you in the West, though you search for its rising there never so diligently.

Think of this kind of seeker: one brought up in an iron orthodoxy which he learns to loathe until the whole spiritual nature of the universe becomes a byword to him, and he can find no glimmer of possibility in anything but the revelations of science and materialism. He will pass by the road to Theosophy unconscious of the signpost and direction, so set is he on advancing into the heart of matter. The divinity within him has received no call, and cannot stir to guide him. He is in full flight from the nightmare he has left behind and believes in no directing power; is mistrustful of all except untried analytical reason. So he goes on, and it may not be until the whole cycle of materialism has been experienced that he shall turn groping after something else. By that time the mind will have received a certain training to deal in material things, a tendency to question and demand proof for everything; so that afterwards he shall come out on his quest for light, armed with such useless weapons (for this purpose) as chemical scales and crucibles, which were made for other uses than to find spiritual light. Now Theosophy offers nothing to be tested with these things, whereas there are many ephemeral systems that do.

But if he rely solely upon these things they will certainly delay our seeker from finding the light in Theosophy, his very training—one-sided as it is—will put off the end of his quest, because reason *undominated by the higher part of man* is a thing that runs hither and thither time and again over worn and wearisome paths which it has no capacity for leaving. However trained it may be, and perfect, it cannot bring a man into knowledge of truth; any more than a steam-engine made to run along rails can acquire the power of being a flying-machine. It is conceivable that man

might so change and evolve the principles of the locomotive as to make it fly, but that will be the interference of a higher power. So reason can be lifted by the Soul of man until it soars with him in the higher regions; but until the Soul steps in—

But suppose a man in coming out from orthodoxy were to have complete control of his feelings, laying down such lines for himself as these:

"The old teaching I have received is obviously wrong. It fits my own inward nature neither in size nor shape, and can make no honorable claim to meet the needs of humanity. It has proved no check to the money-getting spirit, and the vices are laughing at the efforts of religion, where there are such efforts, to stay them. My own salvation need not concern me, but some way must be found for helping mankind.

"I will not sit and spin theories, nor go to schoolmen for advice; I will not go to the laboratory nor to the dissecting-room, but to where I shall find living men. These I shall study, to find material for judging of the truth of things. You say truth lies in the direction of science? A kind of truth; yet it is apparent that all science will not suffice to teach me to understand human motives, or to turn them into new channels when the need is. There is the human heart, and I do not know how science will find instruments to test that.

"Here is a man (one of hundreds of thousands) who had grand possibilities, but whom now vice or drink is ruining. As he is type of a class so numerous as to involve and threaten the whole world, it will be well for me to find out if I can, what set him on his downward course, and what power or chance there is to stop him.

"We can lock him away, to a certain extent, from the things that are his curse—but what of his mind? What of his desires that we cannot reach?

"He was born of ordinary parents; it would be wise to begin at the beginning, and see what seed was in their lives, to have bloomed so foully in his. He was educated in the ordinary way; classics, mathematics and so forth; of course religion. Temptation came to him and he fell. Something was lacking, something was wrong, since he was not given any weapon, nor was able to acquire any for himself, wherewith to beat back temptation.

"What weapon is there but Will? And what should arouse will, but motive? And the man had no motive that was big enough to arouse his will.

"What motives was he taught to think fit to cherish? His mother taught him religion, to seek the way of salvation of his *own* soul; that doing evil would bring him eternal torment. That is, he must walk straight *for his own sake*. In school they taught him that he must work that he might advance and prosper in life. They strove to master his idleness and wrong tendencies by appeals to ambition (selfishness), or else fear, selfishness again. So he learned to have no objective but to serve self.

"Then came the evil thing and made the same appeal. 'I can make you happy, I can give you pleasure,' it said. 'But what of my prospects, and my soul's salvation?' he answered.

'I shall interfere with neither. You can repent, for heaven's sake, and as far as this world is concerned, no one will know; or, the thing will not go far enough to harm them.' 'Very well,' said the man—and the door was opened to the hell in which he suffers.

"So that religion and education appealed to the same center in him which after was to be appealed to by vice. Then the negativity and lack of ideals that marked his parents broke out into positive form in him. It allowed them to remain respectable citizens, but in him it was multiplied to this."

We need not pursue this man's inquiry, but can see that his cultivation of sympathy will have so cleaned his nature and kept it sweet that he will not fall into pessimism; while the need that presses him to find a remedy will not let him rest at "God's in his heaven, all's well with the world." So we may say that the man whose search for light is moved by the desire to help and serve his fellows will grasp eagerly at Karma and Reincarnation, because they do explain human conditions; will grasp eagerly at the teachings about the dual nature, and the Râja Yoga education, because they afford the lever he has been searching for; and because he wants theories to fit men, and not men to fit theories.

So here are two cases, and they could be multiplied indefinitely, of men who seek the light. The man whose search is with his whole nature and whose urge is altruistic—finds. The man who merely rebels and goes out seeking truth for his own sake—wanders. The first looks in the right place—man; the heart and life of man—his interest in man impels him to look there. The second looks elsewhere—theories, formulae, opinions, chemical paraphernalia. He looks at results instead of causes. His desire to acquire information brings him to these instructive and interesting things. The first grows more sanely human as he goes on, because his heart and goal are in humanity. The second is in danger of the atrophy of his human qualities, because his thoughts are always drifting into extra-human realms.

Then it must be said that along the path of search are all manner of lures and pitfalls, which may a long time delay the finding or quite end the quest. Reincarnation explains it all. There have been lives and lives behind us, in which these stumbling-blocks have been prepared by ourselves, or the path has been made clear for us by the service we ourselves have done. And because of the vast entanglement of causes we have sown long ago, some bright doing of his at some forgotten epoch may lead a man by swift roads to Theosophy, although selfishness is still clinging about him till his life is poisoned with it; and by the innate purging power of these teachings he may find opportunity for freeing and freeing himself from self-interest. Or again, it may often be that the altruistic reject it, who in the past have let the fields of thought lie fallow, or earned some Karma at some time which dulled their mental vision. K. M.

WE are too prone to measure all possible states of life and places for experience by our present earthly one and to imagine it to be reality. But the life of the soul is endless and not to be stopped for an instant.—William Q. Judge

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## The Brotherhood of Races

TO promote unity between races and to further the cause of human brotherhood without distinction of race or creed, is one of the objects of Theosophy.

It is admitted that taking things as they are, there are barriers between peoples, especially when of different stock. It is admitted that these barriers have often defied the efforts made to surmount them. It is admitted that many of the attempts so made are unwise and result in harm rather than good. But it cannot be admitted that such barriers, however insurmountable they may appear under present conditions, are always to be insurmountable. For may not the conditions that make them insurmountable change?

In such a question as that between the Caucasian and African races in this country, one finds it impossible to take sides, owing to the risk of seeming to identify oneself with the unwisdom frequently displayed on both sides. While on the one hand the unwisdom of attempting to force impossible conditions and of meddling with questions which our experience does not warrant us in undertaking is obvious; on the other hand it is impossible to agree with the assertion that race-barriers are something that has been placed there by the hand of a wise Providence.

Present facts have to be accepted and cannot be ignored without ill consequences; but we need not exalt them into eternal laws and discount the whole future of humanity.

What is the reason why divergent races, such as the Eastern and Western, have not been able to harmonize better? Is it not that they have been unable to find a common standing ground? In all the ordinary relations of life they have appeared to be so different from each other that there has been no single one of these relations that could constitute a basis of union. The divergence has seemed fundamental; but that may be only because neither race has sounded deep enough.

Let us compare the case of individuals of marked temperamental disparity. So long as each one accentuates his own personality and clings to his peculiar traits, the incompatibility is increased. Yet the exigencies of social life constrain us all to suppress our angularities and rise to a plane on which it is possible for all to meet harmoniously.

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

And have not races personalities that need conquering before concord can obtain? It is excellent to subordinate personal interests to patriotism, but is there not a larger patriotism—one that embraces all humanity? And are we not ready for this larger patriotism, now that the physical barriers between races have been so widely broken down?

Perhaps these national and racial qualities on which we so plume ourselves may not be such eternal laws of righteousness after all. And perhaps the other race's "defects" and "inveterate tendencies" may seem like cherished virtues to it. We get an idea of what disunited races look like from a higher point of view, from the comic cartoons. There we see a weird medley of symbolic figures playing rather ignoble parts—almost always quarreling. Fat John Bull and scraggy Uncle Sam, in the incongruous company of the Russian bear and the German Emperor *in propria persona*, struggle and wrangle like a lot of greedy children.

Let us by all means hold fast to our national virtues. But in that case there will be the less need to advertise them for fear people should forget that we have them. Is it any more admirable for one nation to say to another, "Look here! I'm so-and-so, and don't you forget it!" than for one individual to say it to another? If we have racial and national virtues descending to us from our celebrated ancestry, let us practise them, and then we may find other races more willing to accept them than they are on our mere assurance.

Theosophy offers a solution of inter-racial problems such as is not forthcoming from any other source at present before the world. This it does by pointing out the possibility of a common standing-ground. So long as races remain as they are, they may continue to be incompatible. But suppose each of them changes? Suppose the races can see their way to rise above the level of their individual idiosyncrasies that keep them apart and step

into a larger life where such friction will not exist?

Take the case of East and West. Here we find people saying that the races may live on the same soil but they can never mingle, and so on. Are not these people taking existing facts for eternal laws that can never be altered? Races can evolve and change, and can do this very un-

expectedly sometimes.

Granted that there is something in you that irritates me, and something in me that irritates you—need these conditions always prevail? Can we not, each of us, rise superior to those personal incompatibilities and sink them out of sight or altogether outgrow them? And why not so with races? Things are not by any means so fixed and immutable as we may be disposed to think.

Again, divergences are only the effect of time acting on what was originally one. There is community of origin among races, if we would but go deep enough. But as long as each race dwells in its superficialities, they will never touch this common depth. Theosophy leads all towards higher ground where the marked disparities will be left behind.

It is evident that this is the direction in which the march of events is forcing, leading us. Our scientific inventions and commercial interests have mingled races together so that they can no longer avoid each other. They will have to learn to get on together. But again it must be observed that this does not favor misguided efforts to promote artificial union. The growth will come naturally, as each progresses in the subjection of the common enemies, selfishness and ignorance. E.

## The Rāja Yoga School at Visingsö

THE difficulties as to when Mrs. Katherine Tingley would acquire a Swedish estate for her school, have been fully solved, and conveyance is now recorded of two estates in the center of Visingsö, with view southwards, and adjoining the Royal Forest. The place of the school is most beautifully situated, and it seems now to be only a matter of time before an institution will be established here after the example of the remarkable one at Point Loma, in California. The decision about time and ways is entirely in the hands of Katherine Tingley.—(Translation from *Göteborgs Handels- och Sjöfartstidning*, of recent date)



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening at Isis Theater

Mr. Cranstone Woodhead Speaks on "Theosophy's Message to Those Under the Shadow of the Law"

THE following extracts from the address delivered at Isis Theater, San Diego, last Sunday evening, by Mr. C. Woodhead, should interest all who believe that those in prison or who have come out of it are not intrinsically evil, but are, on the contrary, men who should have a fair chance again in life. The question is a deep one, but there can be no doubt that it admits of a proper solution; and that sound social policy demands a recognition of the fact that a man is always a man despite his mistakes, and that the surest way to reformation is by giving the unfortunate a kindly helping hand. OBSERVER

To those under the shadow of the Common Law the message of Theosophy is emphatically a message of hope and encouragement.

Theosophy teaches that which every thinking man must freely acknowledge *vis.*, that there is a supreme or Higher Law which is the guiding power of every other law, whether spiritual, mental, physical or material. The laws of all human action, of mind, of emotion, of health; together with the laws of mechanics, of physics, or of chemistry, or of any other science which men have discovered to be governed by law, are but different phases of the Higher Law acting through their appropriate instruments or *media*. It is no doubt true that man is, as yet, very imperfectly acquainted with the scope of the Higher Law, especially in regard to those questions which involve the issues of his daily life, thought, and actions; but still the Law is there, unswerving in its directive power.

We are so well acquainted with many of the known laws of the universe in the material world that we are apt to look upon them as commonplace.

Then comes a line beyond which the world has not yet advanced: men do not realize or admit that there are laws just as certain in their result which govern the human mind and the motives of the daily actions of every human being. It is not generally understood that the teaching of Jesus, "Whatsoever a man soweth, that shall he also reap," is absolutely true. And yet it only needs deep reflection to perceive the action of this law in every department of human life.

In order to realize this clearly, and more readily understand the underlying cause, we must study the teachings of Theosophy, which reveal the long-forgotten truth of man's divine nature. This divine nature, this inner witness and urge, which we call conscience, is the cause of the appearance and recognition in the world of all that is beautiful, good, and true. Were we all able to follow its dictates, the misery of human life would disappear as if by magic. Because we do not do so, there is trouble and unrest. The divine in man is always awaiting the opportunity of recognition. The opposite of this divine nature within us is that which causes disharmony and evil. It is the personal or lower nature. Thus human nature is dual in its action, and to this duality can be traced all the parables and symbolic stories, all the gods and devils, all the heavens and hells which have filled the literature of the world for countless ages.

Rightly understood, these fables point to the constant struggle between the forces of good and of

evil which is the law of the universe of which we, each of us, form a part. Once we know this and see it for ourselves we have a clue to many mysterious problems. Once we perceive that the world in which we live is a battle-ground of contending forces of good and evil, which we recognize by their appearance and semblance within ourselves, then we can look with a clearer judgment upon what is taking place around us.

What brings about the reign of justice if it be not the Higher Law which governs the universe? Without it the world would be a chaos, our very existence would be impossible.

And this brings us to the consideration of the Common Law, of the various nations of the earth as variously portrayed by the laws on their statute books, and by the customs which long acceptance has made legally binding. In whatever country we study these laws and legalized customs we find them to be an expression of the progress in evolution of that particular nation. In all cases they have come down from earlier times and their origin is apparently lost, but it is evident that they can be nothing else but the present manifestation of the history which has preceded them—the accumulated experience of previous generations. Their object is to safeguard justice, to promote order and the public well-being, to protect the property and rights of individuals.

And so those that are under the Shadow of the Common Law are suffering that they may become wiser, if they are willing so to regard the lesson which is being taught them. It does not by any means follow that a man who is in prison is intrinsically worse than many or even most of those who are outside it. He may be a great deal better man than thousands who have never passed through the experience of imprisonment. This is more especially the case if the time gained for reflection and re-adjustment has availed to make him see his error, and has so altered his character as to place him on a higher level of understanding, ending in a firm resolve to change his mode of life. If the apparent calamity is faced with resignation and manly determination, it may be thus transformed into a blessing. This acceptance of the result of the action of the Common Law places the prisoner above and outside of those who have not had this experience, but have deserved it as much or even more than he. The prisoner has paid his penalty and is free. The lawbreaker who is apparently undisturbed in a course of ill-doing may be puffed up with the assurance that he is evading the Law of Eternal Justice, but let him not be deceived. An old adage says: "The mills of God grind slowly but they grind exceeding small." No man of discernment would not rather a thousand times be he who has paid his penalty and learned his lesson, than he who is pursuing a course of wrong-doing in the delusion that he will not suffer for it. Sooner or later the Eternal will be vindicated, and its existence will be made plain, not with the idea of the unhappiness of the wrongdoer, but that he may be enlightened and re-established upon a plane of progress and right action.

And this brings us to the message of Theosophy to those under the shadow of the Law. We have already said that this message is one of encouragement and hope. The ancient Wisdom-Religion, Theosophy, depends for recognition upon its foundation of truth in the hearts of men. The universal Divinity expresses itself through that brotherly feeling and desire for the common well-being which

underlies the highest ideals of human happiness. The great heart of H. P. Blavatsky was touched with compassion when she passed through every kind of misrepresentation and persecution in her efforts to organize a firm basis of brotherly and intelligent helpfulness for the benefit and encouragement of those in sorrow and in darkness.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, which is the outcome of her life-work, is now under the direction of a worthy successor, Katherine Tingley, who established, several years ago, the International Brotherhood League as a branch of the Theosophical Movement.

It would be beyond the scope of the present paper to relate all that this League has done or proposes to do for discouraged humanity, but two of its Objects may be here stated:

To assist those who are or have been in prisons to establish themselves in honorable positions in life.

To ameliorate the condition of unfortunate women and to assist them to a higher life.

In carrying out these objects the Theosophist is working with the Higher Law. He takes men and women for what they are and not as their misfortunes have labeled them. The idea of the Theosophist is that a prison should not be so much a place of punishment as a place for reform and instruction. Many who are in prison are there through ignorance. And once the reform is completed or the penalty is paid, common justice and sound policy require that a man be established in the world on a fair basis with those who are no better (most of them) than himself. Let us do away with the hypocrisy which separates the discovered misdoer from the undiscovered one. There is neither justice nor mercy in it, and Justice and Mercy are the foundation pillars of the Temple of Humanity.

How many there are who exclaim when they have realized their mistakes: "Oh if I had another chance!" The message of Theosophy to all men is that there is *always* another chance.

Even for those in prison whose return to the outer life of the world may never come about, there is still another opportunity. For Theosophy teaches that when a human soul has passed away from the world of strife and endeavor, it passes into a place of purification and rest from whence it returns once more to earth-life in the body of a little child, to resume the path of progress at the point at which it was relinquished in a previous life, and so on and on through the countless ages of the future until the great goal of Divinity is attained.

There is always another chance. The future is built upon the present. The man who has attained some measure of enlightenment and self-conquest through the experiences of life will never have quite the same work to do again. The Divine Law has accomplished its end and its action is just and true.

PUBLIC Theosophical meetings are conducted every Sunday night in San Diego at 8.15, at the Isis Theater, by the students of Lomaland, assisted by the children of the Râja Yoga School. Theosophical subjects pertaining to all departments of thought and bearing on all conditions of life are attractively and thoughtfully presented. An interesting feature is the excellent music rendered by some of the students of the Isis Conservatory of Music of Lomaland. Theosophical literature may always be purchased at these meetings.

### Palindromes

OF literary curiosities, the palindrome has been regarded as the extreme example of useless ingenuity. The manufacture of such sotadic verse seems to have been especially suitable to the monkish system of pseudo-culture and there is one which is supposed to have occupied a monk the greater part of a life-time to perfect, short as it is:

Sator arepo teret opera rotas.

Although this Latin sentence answers the conditions of a palindrome (Gr. *palin*, again *dromos*, a course) in that it runs its course backward and forward alike, it possesses the extra merit that each initial forms the first word, the second letters form the second word, and so throughout the verse. It is possible to make a translation, but without interest.

More dignified than the English pun with which the "first man" is said to have introduced himself to his bride, "Madam, I'm Adam," is the couplet:

Sigma te signa; temere me tangis et angis:  
Roma tibi subito motibus ibit amor.

This was deemed so clever in ecclesiastical circles that the *deus ex machina* of the church of the middle ages was introduced to account for its invention. A story of varying detail, requisite to fit the necessities of the case, runs that a monkish pilgrim to Rome discovered the devil under the guise of his traveling companion and by enchantment of some sort compelled his comrade to carry him. Crossing himself and generally making his extempore steed unhappy with cruel treatment, the later protests in the words of the verses given, which the ingenious can make applicable to the circumstances without much straining after a meaning.

Of no value in themselves, these formulae bear witness to a phase of thought which is still in its infancy, after having passed through the usual stages of ignorance, ridicule, bitter opposition, previous to the metamorphosis of orthodox acceptance in the secret and subsequent public appearance as "science" after its naturalization papers have been discreetly pigeonholed. This is the recognition of the fact that we are only just emerging from a period of darkness and ignorance and that the "ancients" and "antiquity" were not at all necessarily less informed or less civilized than ourselves, but in many ways far ahead of us. Instead of "primitive man" and the "stone-age" evolving noble myths by mere guesswork and superstitious imaginings, we find that (on the introduction of H. P. Blavatsky) the unexplainable customs and traditions and lore of barbaric races is but the merest remnant of knowledge once possessed by the high civilizations of which they are mostly degenerate descendants on their way to extinction. We are slowly preparing to learn that which the East has known from time immemorial—the existence of sciences and stores of even material knowledge whose very existence is not only unknown but unsuspected in the West.

One branch of a very real science is the power of the spoken word and its rhythms, and it is in just such formulae that the traditions of all races retain a memory of the deeds done in the days of the greatest glory of their antiquity, from the "open sesame" of Arabic lore and the "Let there be Light!" of

the Hebrew demiurge, to the *abracadabra* of dabblers in magic of all ages.

A conglomerate of the religions of antiquity, and intermixed with the concessions demanded by concurrent retention of the temporal power, the Christian religion in its hundreds of various shades of belief and ceremony contains many an unexplained fossil relic of once living realities, not the least interesting of which is this science of verbal formulae—even now referred to in the least understood of the books appointed to be read in churches—"In the Beginning was the Word."

No wonder that when in the fourth and fifth centuries the church grafted itself on to the temporal power with the ultimate view of controlling both, it was necessary to inaugurate that system of high exclusiveness which had been previously utilized by the Jewish hierarchy for a somewhat similar purpose—to conceal from the crowd a knowledge of what in the "vulgar tongue" would prove very dangerous.

Thirty years ago Madame Blavatsky made references to secret works within the walls of Rome itself, but not on library shelves, which would probably throw much light on many a ceremony, many an unexplained custom, and many a literary pastime which passes for a mere curiosity. The *Sortes Virgilianae*, the Virgilian lots, and the not uncommon substitution of the pages of the Bible among Christians for the Roman poet's verses; the use of phylacteries and similar practices; the interminable repetition of religious formulae; the use of the very ancient monogram of the Greek mysteries "I. H. S.", and many a parallel of the Buddhist praying wheel, the mantram, and even the Chinese doctor's pill made up of a written prescription macerated in water, are all of a class to the extent that they are, as publicly exercised, distorted echoes of anciently known sciences of which those once forbidden to read the scriptures in the "vulgar tongue" will demand to know more ere long.

P. A. M.

### Flies---Physical and Otherwise

THE house-fly is coming in for a good deal of abuse just now, but it is by no means impossible that someone will discover that he is one of our best friends. That, however, is in the future. He steps in all kinds of decayed and infected matter and does not trouble to wipe his feet before stepping on our food. Hence he plays the part of a mixer-up of the things we throw away and the things we eat. Details of his achievements in this respect can be found in plenty, but they would not be suitable here. One may easily imagine, too, the various plans of precaution that have been suggested. They consist mainly in screening the garbage, killing the flies, using kerosene and lime to kill the larvae, and keeping flies out of sick rooms.

It is worth remarking, however, that there is a tendency to attach to minor causes too much blame for ailments that are mainly due to greater causes. Robust health resists all these causes of infection, being naturally endowed with the means of neutralizing them; but impaired health succumbs to slight attacks.

Another point is that one could wish the ratio between physical sanitation and moral sanitation were better observed. When one considers the moral and mental conditions

that prevail in great cities, one's interest in such questions as the fly nuisance is apt to pale. *What have we the right to expect at the hands of Nature?* The conditions from which we suffer are those which we create by our manner of life. Material science is trying to push too far ahead of moral science, and that is why it can only meet with partial success. The ratio needs to be observed.

All this might seem mere high talk if one did not know that there is no such thing as *separation between our physical life and our inner life*. From our minds we throw off effluvia which pass out into the world, there to pollute the sources of life—life animal, vegetable, and mineral; and what can science tell us about these *sources* of life? It can tell us that the larvae of the fly breeds in filth, but whence the *life-monad which ensouls the fly*? What becomes of evil thoughts, and whence do noxious creatures proceed?—two questions which might solve each other.

The law of conservation of energy should be extended so as to include thought-energy and emotional energy and to account for the vital energy of insects; then the unity of life might be better understood.

Physical means of sanitation are important, but they need to be backed up by moral means; otherwise we are fighting conditions which we continually reproduce. As long as there is such a state of moral impurity, an epidemic, regrettable as it is, may be even necessary as a safety-valve; and by its devastating action may prevent worse dangers on the moral plane.

STUDENT

OFTEN when by an intellectual energy I am roused from body, and converted to myself, and being separated from externals, retire into the depths of my essence, I then perceive an admirable beauty, and am then vehemently confident that I am of a more excellent condition than that of a life merely animal and terrene. For then especially I energize according to the best life, and become the same with a nature truly divine: being established in this nature, I arrive at that transcendent energy by which I am elevated beyond every other intelligible, and fix myself in this sublime eminence, as in a divinely ineffable harbor of repose. But after this blessed abiding in a divine nature, falling from intellect into the discursive energy of reason, I am led to doubt how formerly and at present my soul became intimately connected with a corporeal nature; since in this deific state she appears such as she is in herself, although invested with the dark and ever-flowing nature of body. . . . But in the *Timaeus* [Plato] discoursing concerning the universe, he both praises the world and calls it a blessed god, and asserts that soul was given to the universe by its beneficent artificer, that it might possess an intellectual condition; since it is requisite that the world should be intellectual, which cannot take place without the intervention of soul. Hence soul was infused into the universe by the demiurgus on this account, and each of our souls was in a similar manner inserted into body, as necessary to the perfection of the whole. For it is requisite that as many and similar genera of animals should be contained in the sensible, as abide in the intelligible world.—Plotinus *On the Descent of the Soul*. Translated from the Greek by Thomas Taylor.

# Art Music Literature and the Drama

## The New Japanese Ambassador at Washington

WITH the arrival of Baron Takahira on our shores for the second time as the representative of the Emperor of Japan, a new era seems to have opened in the relationship between that country and the United States. The ambassador is a man of the widest culture and most sympathetic nature, whose education and breadth of view is equal to, if not greater than, that of most statesmen of the self-styled "civilized" nations — nations which are afraid to lift a finger towards the settling of certain crying evils for fear of the frightful specter of a probable Armageddon which overshadows the European chancelleries.

The Baroness Takahira is also a leader in the van of progress, being one of the earliest women graduates of the European schools in Japan.

Mr. Takahira, as he was then, made a most favorable impression on the United States Government during the anxious period that elapsed just before the breaking out of the Russo-Japanese war. Although he is a master in the extreme caution which is a mark of Japanese diplomacy it was proved by the testimony of a high United States Government official that the efficient protection of the interests of one's own country is perfectly compatible with honorable conduct. He said:—"The Japanese minister has been absolutely truthful and straightforward in all this controversy."

In a speech made by Baron Takahira when last in the United States he pointed out with great earnestness and logic that the interests of America and his own country were closely related, and that any want of harmony between the nations would be a misfortune for the world; and he has proved his practical interest in keeping peace by his strenuous efforts during the successful treaty negotiations at Portsmouth which terminated the Russo-Japanese war—the bloodiest, all things considered, in the history of mankind. He is a great admirer of President Roosevelt, and his appreciation of the President's splendid humanitarian work in initiating and carrying through the negotiations is shown in the following quotation from the speech with which he closed his first period of service in America in 1905:

I am convinced that I am only echoing the true sentiment of the whole civilized world when I say that humanity and civilization owes him [the President] a great debt. I assure you that President Roosevelt will be immortalized forever in the hearts of my countrymen as well as by the people of that part of the Far East where our influence extends, and all American citizens will always receive there a cordial welcome.

That these words were truly prophetic was

proved during the recent visit of Secretary Taft, who was received with the greatest cordiality in spite of the efforts of a few yellow journalists in both countries to stir up unpleasant feeling over unimportant questions.

It was the United States, represented by Commodore Perry's expedition in the middle of the last century, that afforded Japan the first opportunity of adopting the best things in Western civilization and of entering the comity of nations; and the two great branches of the English-speaking peoples have ever since watched the progress of Japan with brotherliness and sympathy. Unfortunately, the brotherhood of nations into which Japan has stepped is still anything but an ideal one although, owing to the efforts of the humanitarians in many countries in the establishment of

and exerted an admirable influence in teaching self-control and self-discipline. Bushido is not a religion, but an unwritten law of conduct. It is the Rāja Yoga of Japan. Buddhism has still a considerable hold on the people, and the Shinto religion has not lost its power, but, unfortunately, in the endeavor to keep pace with the Western nations, a certain proportion of the educated classes, dazzled by the physical discoveries of Europe and America and the intellectual subtlety of modern scientific agnosticism, think it quite the thing to affect to despise and repudiate their ancestral beliefs. The dogmatic teachings of orthodox Christianity, with the "Eternal Hell" and "Vicarious Atonement" theories, have found little favor with the reasoning minds of Japan, and if any considerable number of them ever

adopt any form of Christianity it will have to be one more in accordance with the teachings of the Founder; for the pure teachings of Jesus, in their enunciation of the principle of Compassion as the rule of life, and the necessity of destroying the sense of separateness and personal selfishness, are in harmony with the "Noble Eight-fold Path" of Buddhism, the Shinto ideal, and the teachings of all the great World-Saviors and Teachers.

Through the portal of Theosophy there is no difficulty in entering into that attitude of mind which sees one Eternal Truth existing in the various forms in every creed. But, as Katherine Tingley has said, "Japan does not lack guidance

in noble living; *the spirit of the past is not dead*. It is a fundamental Theosophical teaching that man cannot reach higher kingdoms without help from those who have attained them, and there are Teachers in the East, in Japan, who are qualified to revive all that was best in Bushido, who can show that Buddhism, *freed from the superstitions that have grown around it*, teaches a noble and elevating code of life, and who can explain the full meaning of the striking symbol found in the innermost shrine of the Shinto temple, the *Mirror*, by which self-knowledge is typified." But there is a further promise still in the increasing demand for the knowledge of Rāja Yoga, which is coming from Japan—Rāja Yoga, that system of education which contains all the nobility and wisdom of Bushido and more; and as the cultured and patriotic Japanese find that materialism is fast losing its grip on the Western philosophic mind they are bound to look for the answer to their problems in the only place where it can be found—Theosophy, the ancient Wisdom-Religion, itself the "Warrior's Way" (*Bu-shi-do*), the "Path of the Gods" (*Shin-to*). Theosophy works for the binding of nations in a Universal Brotherhood superior to racial barriers. STUDENT



Lomaland Photo. and Engraving Dept.

SHRINE AT NIKKO, JAPAN

**T**HOSE who ask for particularity of advice are not yet grown to the stature of a hero who, being all, dareth all; who, having fought many a fight in other lives, rejoices in his strength and fears neither life nor death, neither sorrow nor abuse, and wishes no ease for himself while others suffer.

— William Q. Judge

arbitration and peace congresses, the *entente cordiale*, etc., a beginning has been made towards the realization that the only use of separate national units is for the better development of individual qualities in a united family of nations, each being destined to work with the others for the real civilization of the future. Not, though, until each single man in each nation has really commenced to attack the ingrained selfishness in himself, and so to understand himself and the unity at the base of all apparent separateness, can the nations, as units, understand their wonderful opportunities and feel the true urge to unite in a common cause.

The ethical teaching of Bushido, which was the strongest incentive to right living in old Japan (although it was said to be binding only on the Samurai or knightly rank, numbering two millions), permeated the whole of society





O maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made? Ahura Mazda answered: "It was the bird Karshiya. O holy Zarathushtra!"—The Mazdean *Vendidad*

### Theosophy in the Home

THE home should be the most helpful and attractive spot in the world, for if rightly organized the heart finds its dwelling-place there. What gives larger opportunities for both parents and children to minister to each other than the home environment? No one can live independently; the very needs of the family call for acts of co-operation; what one cannot do another can and should — nay, *must* — and so the spirit of helpfulness is brought out.

The home is necessary for soul-development on all planes. It brings into action the finer qualities of character, patience, charity, contentment, self-sacrifice, kindness, courtesy, and sincerity; and one who goes out into the world to fight his own battles after the training received in a good home feels the courage to encounter evil and conquer it.

But we know that there are many kinds of homes, for all are dependent upon the character of their inmates. The moment we enter one we find the atmosphere repellent, of another attractive, the direct outcome of the influence of father and mother. Their strength or weakness, their harmony or the opposite, is clearly shown in the children whose plastic minds are easily molded for good or evil. So many of us forget that childhood, even infancy, is the time for seed-planting.

Many mothers are weak, especially in the matter of wholesome discipline. They surround their children with love and tender care but fail to realize that they need a wise guiding hand, helpful *in the right way*. It is just here that a knowledge of Theosophy brings relief to the tried and weary mother, for it opens her mind to all that is good in life. She feels that "Life is Joy"; there is a song in her heart which every child senses. As she begins to realize her own divinity she will feel more keenly the responsibility she has assumed, the necessity for self-control and for daily communion with her Higher Self that the little

### LIGHT BEARERS

ANNIE WINGOR ALLEN

**B**RINGERS of hope to men,  
Bearers of light,  
Eager and radiant,  
Glad in the night,  
'Tis from these souls aglow  
Man learns his path to know.  
They as they onward go  
Bear on the light.

What though they fight to lose,  
Facing the night!  
Morning will find them still  
Seeking the light.  
What though this stress and strain  
Makes all their hopes seem vain!  
They through the bitter pain  
Bear on the light.

Brothers of all that live,  
They aid us all;  
May our hearts, touched with fire,  
Leap to their call,  
Their voices, clear and strong,  
Ring like a rallying song,  
"Upward against the wrong!  
Bear on the light!"—*Selected*

souls entrusted to her care may receive care in its fullest, its higher, meaning. There is a science of motherhood but it is only given to those strong souls who are willing and eager to yield the impermanent things for the permanent, who can discriminate between the higher and the lower elements in life.

The child, so recently from higher spheres, drinks in unconsciously whatever influence the mother's heart radiates. As the mother finds strength and wisdom from a practical knowledge of the Râja Yoga system of education and living in harmony with the great truths of Theosophy, so will she instruct her family and help them to become true workers for the regeneration of mankind, thus making the home the grand institution it was intended to become.

SARAH E. WILDER, M. D.

### A Birds' Paradise

**A** BOSTONIAN, Miss Annie J. Chase, who has devoted her life to the study of birds and plants, has a plan for a "Birds' Paradise" which, if carried out, will be to the birds of the Atlantic coast what Lomaland is to the birds of Southern California. Her plan, however, calls for a government appropriation and so must wait the course of all such plans and how soon it will be carried out is a matter for conjecture. Miss Chase has selected a certain hill near her home which, if it comes to be reserved by the government as a place where our beautiful native birds could be protected and will come to feel that they are so, will be a permanent influence for good.

But the Foundress of Lomaland long since adopted a better plan, which was to decide upon her own property (the very large tract on Loma Hill which the birds probably *don't* know as the Theosophical headquarters) as a place where wild birds should be protected from the very moment humans came there to live. For seven years not a shot has been fired on Lomaland soil at the pretty shy songsters, game birds and waterfowl with which the hill and beaches abound, not a single nest has ever been disturbed by human hand, not an egg or a fledgling ever stolen, not a single bird trapped or snared — even scarecrows are seldom put up to surprise them into sedateness! The old fear of man has been dying out in their little hearts all these years and today an outsider would find it difficult to believe the most meager account of the *entente cordiale* now existing between Lomaland birds and their human brothers. At this very moment a little towhee mother has just hopped down from the table on which these lines are being written, at a call from her voracious fledgling which she only yesterday proudly "brought home" to show to us. She is but one of several species (among them the white-crowned and gold-crowned sparrows, the

pretty little house-finches which we call our linnets, a single member of a shy and rather unsocial bird-group, the road-runner, and a pair of California Thrashers) which have quite appropriated human family and tent-home, inside and outside and all. No less than three linnet families are just now raising their broods where a human hand could disturb with the greatest ease, and twenty feet away, at the side of the path, is the favorite haunt of a pair of quail—shyest of all—which flush from almost under your feet as you pass the bushes. About the children's homes—where hundreds of boys live, too, and all know the average boy's *penchant* for stealing bird's eggs—the birds nest in the most astonishing places because they feel so perfectly secure, and every year witnesses additions to the number of species now here.

The birds are welcome in Lomaland and are made to feel so. Not a few Lomaland homes keep outside, in the friendly shadow of some shrub, a generous bowl of water, and the daily throwing out of crumbs is with many students a duty. The birds fully understand and repay one a thousand times. There is no prettier sight in the world than to see a half dozen of them "line up" by the bowl for a bath, or to see a mother-bird, a frequent sight just now, teaching her youngsters, one at a time, if you please, how to drink. And if there is any gratitude like that shown in the proud and confident look of some little towhee or linnet on the first day when she can show you her brood, all feathered and nearly ready for life's duties, it is seldom given to humans to receive it.

To watch these bird mothers argue with their little ones (who are at first very much alarmed when you approach them) and bring them to your door again and again, day after day, until they finally are perfectly tame—to see the faithful little mother and father birds literally wear themselves out in the effort to feed their big babies—as big as their parents for some days before they cease following the latter about, with open mouths and quivering wings, crying for food—to see the compassion, the absolute self-forgetfulness, the devotion to their duties, (instead of to other people's), the golden joy in life of these little birds, is an initiation into some of life's holiest mysteries.

And how they reward you! Is it no reward to see the flash and sheen of perhaps a dozen humming-birds in the course of a two-minute walk, the golden plumage of the oriole, more brilliant than any flower, the lightsome song of our little "wild canary" or California Gold-finch as a company of him fly up from the swaying stems of thistles or other seed-bearing plants where they love to feed? Is it no reward to see quail walk off almost leisurely at your approach—often no scurrying nor whirring of wings—to hear the golden notes of the meadow lark at every outing by day and sometimes a mocking-bird singing to his mate all night long? Is it no reward to have almost within arm's reach the little *ménage* of a pair of horned larks, she so patient in her brooding, he so joyous in his wealth of song, as if all the earth were wrapped in one golden sheen and he must

tell you about it? And then to witness their first singing lesson to their babies! How the fledglings gaze up at their father as he soars high and high and yet higher, a perfect burst of melody tinkling and showering down upon them. And then, one by one, they try to soar and sing—a funny little chirp at first and a funny little attempt at flight. But how can they less than try again and again and again—lesson here, too, for stiff-necked humans. Is it no reward to have the swallows build their mud nests near your very rooms, and to mind your going and coming no more than if you



Lomaland Photo. and Engraving Dept.

SAN GIOVANNI DEGLI EREMITI: PALERMO

were birds too? How beautiful they are, patrician from the end of the handsome bill to the tip of the long forked tail. How carefully they lift up their long graceful wings, lest they be soiled, when they alight at the edge of a pool to gather mud for nest-building. They look like giant butterflies, their wings all a-flutter. And then a little later to see a happy pair clinging to the nest's mouth (out of which, if one has sharp eyes, one may sometimes see stretched appealingly a tiny head or two) talking and cooing together as they feed their tiny tots.

Is it no reward to hear the last thing at night the bell-like melody of a mocking-bird with now and again a soft gentle owl's note, and the first thing in the morning, long before sunrise, the faint tentative tuning-up of a bird's orchestra, then a burst of melody as elaborately orchestrated as ever was symphony

by human hand, note set against note, notes tossed back and forth, calling notes, answering notes, a perfect myriad of notes like silver bells and golden bells and crystal bells, and all love notes, every one. Almost suddenly the first joyous *Allegro* comes to a close, there is a quieting. Some of the tiny songsters have flown to their day's duties; yet the symphony is continued—*Adagietto, piano*, then *pianissimo*, by the rest. These cease twittering one by one, and in no long time all the tiny orchestra members are busied at their brooding, or housekeeping, or food-hunting, and save for the occasional bird sounds of full day it is quiet again.

Is all this meaningless? How compares such a bird collection as that of Lomaland with the poor, stuffed, dead ones of our Natural History Museums? Not scientific? Nonsense. A pair of common opera glasses has more scientific possibilities hidden in it than gun, or snare, or scalpel ever had, if by science we mean knowledge and not pedantry. And what a common sense way of doing—not to wait for governments to do it for you, but just to take your own property and do it for yourself. Whether you own miles of wooded hills, an ordinary farm, a city lot, or perhaps only the lease of a tiny yard for a year or less, you can do something to protect the birds and make them feel that they are welcome. And if this should become the fashion (as much the fashion as it is in Europe to reserve tracts of land for shooting, and which ought to be named the Bird's Infernos) what a land America would be after a time. How much more of love and tenderness life would hold if even *one* farm or *one* estate in a community were known as a place where guns were *tabu* and where stealing of eggs and fledglings was never allowed; even *one* farm or tract where the holiday tramp through the woods could be counted a success without the evening pouch of poor dead birds, without the honey which some little nature colony had counted on to keep it from starving, or the nuts that some squirrel family had so patiently gathered against the cold of the coming winter, without the dozen lifeless butterflies in the "cyanide bottle," that insect morgue—in short, without any of those things which spoil our earth for living in.

And this could all happen so easily. It must be that people just haven't thought of it. "Birds," wrote H. P. Blavatsky, "are the symbols and glyphs of the higher divinities or angels." Perhaps there is a deeper aspect to this question than our bird-lovers, who have already done so much for bird-life, have ever dreamed. Perhaps if we would do our part toward making earth a "Bird's Paradise" the way would be opened for the birds to do *their* part toward making it a Paradise for all that lives. Who knows? Stranger things than this have been known to happen in the divine economy. STUDENT

... TELL me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses, through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!—H. P. Blavatsky



# OUR YOUNG FOLK

## The Study of History

OUR subject is a familiar one. It is interesting and instructive if studied understandingly, but we are sorry to say men rarely have profited by the lessons of history. The selfish man will be selfish in spite of the fact that it leads him to destruction.

As a general thing we do not go beyond the mere facts and study the causes that led up to an event. Not merely the causes stated by historians but the causes of even these causes one might say. For a historian will only tell you, to take an instance, that the American colonies revolted because the English Parliament taxed them without their consent, quartered its troops in their cities, passed offensive laws, etc., etc.; but this is not all—other nations have been more oppressed, have suffered cruelly without revolting. We find the real cause in the spirit of the people. There would have been no revolution unless our ancestors had had a spirit of independence, had been confident that right is might.

Thus the true meaning of history can be found only in the study of the very life of the people, their laws, customs, and religion. Study them impartially, for we are too prone to find fault because they are dissimilar from ours. Rome fell, but why? Because the barbarians came and beat the Romans? No! because they were no longer Romans. They had not made Rome great and they could not keep her so; they had degenerated. And so with every rise and fall of nations.

There is another standpoint from which we may look at history, which is most vital. That nations and civilizations rise and perish we must believe to be a law of the universe. We must believe in a guiding law, in the divinity of man.

The rise and fall of civilizations is in the plan of our evolution. And here we must bring the teachings of Theosophy to bear upon the subject. It is the only philosophy which can explain these things. Theosophy teaches that man has been upon the earth many millions of years, but that he was not always as he is now. Also that life on this planet goes through seven rounds, each round being made up of seven root-races, each race subdividing itself, and so on. We are now in the fourth round and in the fifth race. The third race of this round inhabited Lemuria, the fourth, Atlantis, continents both now submerged.

Our race is destined to surpass previous ones, but we have as yet only been passing through a dark cycle. Our history for the last two thousand years has been a struggle with the lower forces in man. These cycles are periodic, inevitable, necessary. Unless we understand the laws guiding mankind, we cannot understand its history.

It is time that the historian did away with his stinginess and shortsightedness. His time tables are absurdly small. Our geologists are not afraid to declare the earth to be from one hundred and fifty to three hundred million years old, and archaeologists are chafing under the restraint imposed by the historian. The Adam and Eve allegory, not being able to expand like an elastic, must be snapped. How are we to know of man's beginning if for centuries we have been in a most pitiful state of darkness? We will not believe the ancients, but we shall soon have to. And then for all we know Rameses will laugh up his sleeve. We poor deluded moderns have much to learn yet, and bitter, but wholesome, will be our medicine.

Our boasted scientific attainments are but a few of the keys to the little drawers of nature. The mighty things are yet locked up and will never be given out until man has greater knowledge and is fit to use them. For has even the little we have

achieved helped the mass of humanity in the least? Have not most of our great inventions been used selfishly? Can we say that our moral condition is higher than two thousand years ago? Hardly. Thus we are still adding dark pages to history, and some of them even humorous!

Now if we look at the history of the last few thousand years as but a dark cycle in our evolution it will give us a new basis from which to study that history. We have to acknowledge that we have been wrong. Proofs of great civilizations in the far past are met with everywhere. We have to account for them somehow. And the further back we go the more are we struck with wonder. The more we plunge into the misty past the more confused do we become unless we accept the teachings of Theosophy. It is too much even for the fanciful mind of the poet and novelist. The trouble is that we have become in this last phase of our dark cycle almost rank materialists. Before we believed too much; now we do not believe in anything.

Theosophy is our only hope. Its teachings concerning man's history will be vindicated. The jungles of America and the sands of Asia have already begun to show the proofs. As to America, Mrs. Tingley has declared that it is older than Egypt. Also that Egypt is older than India. Astounding isn't it? But this twentieth century is declared to have many great revelations in store for humanity.

Now let us briefly review some of the history of the last two thousand years. Of course we shall first speak of Greece, the Morning Star that greets our delighted eyes, the most beautiful expression of the human soul. When shall we see another such race? The perfect balance in man on the physical, mental, and spiritual planes is here most beautifully expressed. And notice that we speak of the spiritual life of Greece. We must overcome the tendency to cast a little reflection on it. Because historians do not fully understand it, they are led to misconceptions, and even to view the Greek religious rites in a wrong light. Of course in time the Greeks did become blind to their heart life as is shown by their treatment of Socrates who came to lead them back to the right path. Soon superstition and immorality began to have full play. It was then time to save the good and spread it. We are tempted to enlarge upon the story of Greece and her glorious men—artists, poets, dramatists, and philosophers, but it is not within the scope of our present article.

Therefore we must next turn to Rome, once mistress of the world, but the slave of her passions. But it was not so under the early Romans. They too were at one time a most healthy and noble race. Still the Roman was essentially warlike, and warlike peoples are liable to be hard-hearted. The terrible struggle with Carthage was the prelude to a succession of conquests which were to make Rome the arbiter of the world. We are sorry to say that she abused her power shamefully. "Carthage must be destroyed" was soon applied to all peoples. After the struggle with Carthage, Rome gradually began to fall into the most terrible anarchy. There is a certain parallel between Rome at this time and France during the Revolution. Oppression led to the most shameful civil wars, with no lack of Dantons and Robespierres. But Rome's mission was not yet accomplished, and a mighty man appeared. Caesar with his great powers was able to cope with the forces that were leading Rome to destruction. He too was a power for good and in a most critical time. But jealousy, strange blindness in certain men, and fear cut short his work, and a lesser man had to attempt to regenerate the world.

Augustus took in his hands the reins of Caesar

and gave the exhausted world peace and order. In his reign, it is said, was born one of the greatest teachers of the world, Jesus the Nazarene. And great need there was for such a one. From his teachings, and professedly for their propagation, the Christian Church was soon to spring into prominence and to become in time an important factor in history. Christianity gradually rose above all the other then-existing religions of the Roman Empire and in the reign of Constantine was made a State religion.

We now come to the barbarian invasion of the Roman Empire. If a race ever needed regenerating it was the Roman at this time. Corruption has perhaps never reached such a point. The whole atmosphere of the Roman world was foul. That the coming of the barbarians was in the plan of the evolution of the race, we must believe. If they had not come, who can say what might have become of the world? It is true that they were in a primitive state of intellectual progress and that many centuries of horrible darkness were to follow their coming, but they were a new race, full of vigor and morally fine. The barbarians were soon converted to Christianity. If the church had done Christ's work, if it had had nothing else in view, the twentieth century civilization would have been in the tenth century. But no: worldly selfish power was the aim of the church. There were many noble men who did follow Christ's teachings to the very letter, but they were not able to counteract the evil of other men. What a noble uplifting the followers of Christ might have given the race if all had done their duty! But unluckily they did not, and a worse than barbarian ignorance was to settle on Europe. A horrible vampirism was to suck the spiritual life of men.

For many centuries after Rome we meet with but little light, unless that shed by the astonishing rise of the Islamic Crescent. The Arabians did bestow untold benefits on Europe in spite of a great deal of negation, sprung from jealousy.

The age of Charlemagne next strikes our eyes. This great man brought chaotic Europe into some sort of order. Out of his Empire were formed the modern nations. Though his political union did not outlive him, the social and intellectual cords with which he held Europe together in his lifetime did. After his death there was a tendency to fall back into chaos. But it was not to be so. Men instinctively sought order and protection where they could find it. Out of this feeling grew the Feudal System, the best institution for the times. But as men were not perfect by any means, it afterwards developed into all sorts of abuses.

Chivalry which came along with the feudal system revealed the advent of a new and better spirit. All this while the popes of Rome had been increasing their influence, so that by the beginning of the thirteenth century under Pope Innocent III, a man of powerful character, the temporal power of the papacy reached its culminating point. A most dangerous power did he possess, a power which could not possibly have lasted long without the most terrible results to mankind, and which could lead only to the most dire calamities. As it was, the popes did abuse their great power. If they had not, there would have been no Crusades, and no Reformation and its long train of frightful religious wars. The Western world would never have experienced such untold suffering and woe.

The Crusades, which we have just mentioned, were at first a movement heralding a change for the better. These movements have occurred all through history. But the one we now speak of seems to have been purposely led along the wrong



# THE CHILDREN'S HOUR

path. The ignorance displayed was pitiful, the hypocrisy of those who led it, appalling. But it was not all wasted energy. It did some good, though not half as much as it ought to have done.

This awakening of Europe started an intellectual movement and led to certain social and political changes. Soon princes felt themselves more independent, and finally shook off the temporal power of the popes. The nations henceforth began to lead a more active and separate national existence. The times were still dark and many and thick were the overhanging clouds. But the sun was piercing them, and the Renaissance was at hand. The wave of revival started in Italy and crossed the Alps and the Pyrenees. It spread over the German plains, the Dutch lowlands and the sunny land of France. All were awakened, wonderment was in men's minds. Gutenberg racked his brain and the world was deluged with books. Henceforth the productions of the immortals could be got for a few copper coins. This soon led men to ask questions that made the Roman pontiff nervous. Even the questioners were dumbfounded at their own audacity. But now was the time, or never, to strike out for freedom. One must fight or ever be a slave. But who should lead the fight? The question was hardly uttered before one stepped forth and challenged the Doctors. Confusion ensued. Bans and excommunications were launched forth but not heeded in the uproar. The die was cast.

As the Reformation is now a thing of the past we are able to review the events that took place more calmly, with less prejudice. We admire the rugged strength of the men who struck for principle and broke the chains that bound their fellows, but we cannot help being struck with horror at the intolerance and blood-thirstiness of the age. Protestant and Catholic were other names for fiends. Alva, Wallenstein and others gorged themselves with human victims. Was this God's work? Did men ever stop to think of Jesus Christ? Did he ever preach such unbrotherliness?

But in spite of all this, the spirit of progress was in the air, and a new light was dawning on the nations. This was the period of Elizabeth, William the Silent, Henry IV of France, and Gustavus Adolphus. Through their efforts the nations were lifted out of their old ruts; they gave new impetus to the race.

On their heels came Peter the Great, Catherine the Great, Frederic the Great, and Washington the Great. Have we not a right to believe that there was something more than chance in their coming? Can we not believe in a Law that works behind the scenes?

We have now arrived at our Age;—an Age crowded with the most varied and important events. The first is the birth of the American nation. A great event indeed, for America is to be the home of a new race. All things have been tending to demonstrate this fact.

Close on its heels came the French Revolution, the last great upheaval in Europe. Its echoes have not yet died away. Its principles were those the Liberty Bell pealed forth. It snapped the last chains of oppression, struck at the very heart of selfish power. That is why the struggle was so terrible



Lomaland Photo. and Engraving Dept.

## A LITTLE LOTUS BUD IN BIG NEW YORK

and so prolonged. But this great movement was in danger of being crushed. The Light was nearly smothered by the loosed passions of those who kindled it. But the man to prevent this appeared. Napoleon, the most stupendous military genius our race has produced, came forth. This man is a great study. The most opposite conclusions have been come to by historians about him. Wrong he did; he let his personality at last interfere with his plans; but that he did good, in justice we ought not to deny.

As a conclusion we might say that Fraternity, one of the three principles of the Revolution, has been almost totally forgotten in our struggle for Liberty and Equality. The aim of civilization is to join men in a close bond of brotherhood, their destined end. In our active pursuits along material lines we have forgotten that the human race is one and indivisible, and that brotherhood is our end. We are coming to that conclusion now, and we shall realize that the progress of the twentieth century will be mainly on altruistic lines. A great movement has been started to teach man what his destiny is, to teach him to live the heart-life. The history of this century will be mainly the history of the Theosophical Movement.

ANTONIO CASTILLO (Rāja Yoga Student)

THE shortest and the surest way to live with honor in this world, is to be in reality what we would appear to be; all human virtues increase and strengthen themselves by the practice and experience of them.—Socrates

SELF-TRUST is the first secret of success.—Emerson

## The "Tiny Tots" Visit Tent Village

GENTLY blew the breezes, softly twittered the birds, one bright morning at Tent Village, in Lomaland, when the quiet was broken by a feeling of expectancy. Soon unusual sounds were heard, children's voices, and presently along the path came the Teacher surrounded by tiny boys and girls. Such tiny tots! three or four years old, walking in grave precision, little lads holding little maiden's hands. "See," said the Teacher laughingly, as she passed the tents from which we hastened to greet her, "see the mother and her children!"

And this is what we saw—dear, quaint little maids in blue dresses and sunbonnets and serious little lads in neat coats, caps and gaiters. Soon a happy group was formed near a grove of eucalyptus trees, the little girls seated, while the boys stood together; and we all gathered round to hear them sing.

Sing? Yes, indeed, one, two, three, four songs:—"My country, 'tis of thee." "Happy little sunbeams," "Tiny buds are we"—not one verse only, but all the verses; for did not the Teacher say: "These friends cannot believe that you can sing. Now show them that you can. This is candy-day, but of course you can't possibly eat candy unless you have sung some songs!"

The little ones quietly consulted together and then without any fuss or any help they began in sweet melody and correct time and with all the words correctly pronounced.

When the singing was over the Teacher produced some candy. "Little girls first, of course"; all the little gentlemen understood that, so each of them invited a little lady to go with him to the kind Teacher and no one began to eat until each one had a piece.

Down the road comes the tally-ho, and it is time for the tots to go home. Off come the tiny caps and sweet little voices gaily cry, "good-bye, good-bye." Away goes the happy procession, and many blessings and many loving thoughts go with them, as we realize that they represent not only the joy and hope of many parent hearts, but the happy future of the world.

We grown-ups return to our work and wish that it had been our lot in life to learn self-control and freedom from self-consciousness in such a school, controlled by wonderful wisdom, surrounded by devoted teachers, and led along the steep and narrow path here strewn with roses and loving thoughts while for us it is so full of thorns and pitfalls.

A compensation and privilege remains for us however—that of giving to the children of the world this wonderful Rāja Yoga training. For this let us live and strive. B. G.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the  
Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

- No. 7. Teachers and Their Disciples

ORDER FROM THE  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
June the 21st, 1908

Total number of hours sunshine recorded during May 248.  
Possible sunshine, 429. Percentage, 58. Average number of hours per day, 8.00 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JUNE	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
15	29.672	66	57	60	56	0.00	NW	6
16	29.633	66	56	58	55	0.00	SW	4
17	29.610	63	56	58	55	0.00	S	6
18	29.611	63	57	63	56	0.00	NW	4
19	29.672	67	56	57	55	0.00	SE	4
20	29.673	64	55	58	54	0.00	NW	1
21	29.666	65	57	60	56	0.00	SW	3





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
**Isis Conservatory of Music,**  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its rationale, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
**POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA**

## **THE RÂJA YOGA MESSENGER**

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

**POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA**

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY - 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU** **ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the *Los Angeles Saturday Post*, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

**POINT LOMA, CALIFORNIA**

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 34 | Point Loma, San Diego, California | Copy 104

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JULY 5, 1908

No. 35

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1906, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 35

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>	<b>Realities and Appearances</b>
Matter is only a "Stress-Point" Touched by Our Senses	
What is the "Force" there Centered?	
"Matter" the Manifest of an Inner Reality	
A Unifying Conception of the Universe	
Malleable Glass	
The "Daylight Saving" Bill	
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>	
The Two Psychologies	
The Egotistic Dam	
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>	
Interior of the Mahāvihāra, Dambulla, Ceylon (illustration)	
The Jewish Discoveries in Egypt	
Mahāvihāra (Great Temple), Dambulla	
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>	
Eternal Motion	
The Divine Subconscious	
The Earth's Water-Cloak	
Lies,—Lies, Statistics	
<b>Page 7 — NATURE STUDIES</b>	
Automatic Sheltering of Fruit Trees	
No More Coal!	
A View in the Park, Göteborg, Sweden (illustration)	
"Waste" in Nature	
<b>Pages 8, 9 — STUDENT'S PATH, ETC.</b>	
Each in His Own Tongue (verse)	
Theosophy and Optimism	
Voices of Earth (verse)	
Theosophical Forum	
<b>Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>	
"The Law of Kindness"	
<b>Page 11 — THEOSOPHICAL FORUM, ISIS THEATER</b>	
Lomaland Students at Isis Theater	
"The Common Sense of Theosophy"	
<b>Page 12 — GENERAL</b>	
The Loafing Spirit	
The Twentieth Century Bedlam	
Not a Square Deal	
Masonry in Saxony	
<b>Page 13 — ART, MUSIC, LITERATURE AND DRAMA</b>	
John Knox, Scotland's Great Religious Reformer	
John Knox's House in Edinburgh (illustration)	
<b>Pages 14, 15 — WOMAN'S WORK</b>	
Perverted Instincts and Parental Neglect	
"Capitán" Rosa Castellanos (illustration)	
From Center to Circumference	
<b>Page 16 — OUR YOUNG FOLK</b>	
America (verse)	
America, the Home of a New Race	
<b>Page 17 — CHILDREN'S HOUR</b>	
The Kingdom of the Princess of the Pine Wood	
Morning Exercise in Lomaland (illustration)	
<b>Pages 18, 19, 20 —</b>	
Meteorological Table; Advertisements; Book List	

### Realities and Appearances

PERHAPS the most crying need of advanced scientific thought, in view of the rapid arrival of a series of new sciences — *meta*-chemistry, *meta*-electricity, *meta*-mathematics, and so on, — is a little plain common-sense metaphysics. For science has now with its own hands broken down the barrier it had erected against the intrusion of metaphysics, the world of thought behind phenomena, by reducing the hitherto imagined indivisible atom to a "center of electric stress," in other words, to a mathematical point.

The world of reality lies on the other side of that point. Is this so very difficult to grasp?

Leibnitz could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument *in infinitum*. And what became of the atoms then? . . . They were reduced to mathematical points . . . but if their extension in space was nothing, *so much fuller was their inner life*. . . . As a cone stands on a point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences of things *real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought. (Theodore Mertz, on Leibnitz.)

### Matter is only a "Stress-Point" Touched by Our Senses

Of the foregoing, H. P. Blavatsky said:

This is the spirit, the very root of occult doctrine and thought. The "Spirit-Matter" and "Matter-Spirit" extend infinitely in *depth*, and like "the essence of things" of Leibnitz, our essence of things *real* is at the *seventh depth*; while the *unreal* and gross matter of Science and the external world, is at the lowest end of our perceptive senses. (*The Secret Doctrine*, vol. i, p. 628.)

This was written in 1887, and as pointed out science has now succeeded in demonstrating the *unreality* of matter, for its centers of activity are now mathematical points. But this word unreality should not be misunderstood. Reality appertains to consciousness mainly. And in truth there is but One Reality, which outlasts successive universes; so that in the highest conceivable realms of consciousness reality has a relative rather than an absolute significance. In one sense anything we are aware of is real, and the manner in which phenomena are or appear to be related is also, relatively, real. This does not or need not prevent us from ascending or descending into other regions or states of relative reality.

### What is the "Force" there Centered?

We should try to realize that space is by no means a mathematical abstraction, but *ens*. And we should next endeavor to understand the meaning of a monad, for space is filled with myriads of monads in differing regions of subtlety — conscious entities in all degrees of simplicity or complexity, elemental, human, and divine. It is but the outer vestures of some of these, the elusive "electric stress" points, that have so far fallen into the hands of modern science.

The right metaphysical conception of a monad is of importance. The simplest example thereof is the unifying consciousness pervading one bodily frame, which is made up of countless millions of tiny lives. Within the unifying consciousness of the whole are other

monads each in charge of specific processes carried out in such perfection that the unifying monad is not directly concerned with their fields of action. So that here there is a monad containing other monads, a unity of unities. These have their living and energizing being in an inner realm of space. In turn the monad in the human frame is but one of other monads which unite in a deeper spatial realm into a greater monad, and so on.

Each of these living energizing monads, whether elemental in the human frame, or of higher nature within, among and above humanity, comes into relation with the phenomenal and sensory through the psychic, which is the true "missing link" of science, and is that which connects the phenomenal to the noetic. Every monad in charge of the life-activities of a particular system, has if alchemically separated, a specific inherent form and coherence. It is nevertheless always subject to the entrance therein of, and control by, higher monads whose sheaths are of subtler texture.

### A Unifying Conception of the Universe

Here we near the solution of some of life's problems in terms of this line of thought. For the scientific meaning and inherent force of the simple truths uttered by all the Great Teachers of humanity, is that in order to get into line with the illimitable ascent of monadic consciousness which is the rightful destiny of man, the monadic unit in charge of his bodily and mental activities has to be purified, the mentality cleared from narrow personal aims, so that the next higher stage of monadic consciousness may find entrance into and pervade his being. The feeling of unity with his other inner selves (not outer personalities), which is one (the lowest) of the char-



acteristics of the next higher monad, has to be developed, in the first place.

The unselfish performance of duty, and meditation on the manifold beauties of Nature regarded as a book of symbols, pointing unmistakably to the nature of the inner realms of the creative harmonies, of which man will yet become the conscious co-worker, may be viewed as some of the more obvious means towards the needed purification of our life.

STUDENT

### Malleable Glass

ON the subject of malleable glass, the following is interesting. It is from *The Art of Glass*, by Antonio Neri; translated from the Italian. London, 1692 (reprinted by a contemporary).

Concerning the malleability of glass, whereon the Chymists build the possibility of making their elixir, take their weak foundation from Pliny, lib. 36, cap. 26. They report, saith he, that when Tiberius was emperor, there was invented such a temperament of glass that it became flexible, and that the whole shop of the artificer was demolished, lest the prices should be abated of the metals of brass, silver, and gold, and this report was more common than certain.

Now Pliny lived in the time of Vespasian, who was the third emperor from Tiberius, so it appears this report continued long. Many after him relate the same, though with some difference, Dion Cassius, lib. 57, thus:

"At that time, when a very great portico at Rome inclined to one side, a certain architect (whose name is unknown because Caesar through envy forbid it to be registered) strangely set it upright, and so firmed the foundations on every side that it became immovable. Tiberius, having paid him, banished him from the city, but he returning (as a supplicant) to the Prince, wittingly let fall a cup made of glass, and when it was broken remade it with his hands, hoping thereby to obtain pardon; but for this very thing he was commanded to be put to death."

Isidorus affirms that the emperor in a chafe hurled it upon the pavement, which the artist took up being bartered, and folded like a vessel of brass; he then took a hammer out of his bosom and mended the glass, which being done the emperor said to the artist, "Doth anyone else know this way of making glass?" When he denied it with an oath, Caesar commanded his head to be cut off, lest this being known, gold should be esteemed as dirt, and the prices of all metals should be abated.

Neri then discusses the authenticity of these stories at great length, decides not to credit them, but concludes:

I shall conclude this argument and say that I conceive that nothing but the elixir will perform this effect, and that both of them will come into the world together.

In *Isis Unveiled*, vol. i., p. 50, H. P. Blavatsky says:

The fabrication of a cup of glass which was brought by an exile to Rome in the reign of Tiberius,—a cup, "which he dashed upon the marble pavement, and it was not crushed nor broken by the fall," and which, as it got "dented some," was easily brought into shape again with a hammer, is an historic fact. If it is doubted, it is merely because the moderns can not do the same. And yet, in Samarkand and some monasteries of Tibet, such cups and glass-ware may be found to this day; nay there are persons who claim that they can make the same by virtue of their knowledge of the much-ridiculed and ever-doubted *alkahest*—the universal solvent. This agent that Paracelsus and Van Helmont maintained to be a certain fluid in nature, "capable of reducing all sublunary bodies, as well

homogeneous as mixed, into their *ens primum*, or the original matter of which they are composed. . . ." It is into this fluid that the makers of malleable glass claimed, and now claim, that they immersed common glass for several hours, to acquire the property of malleability.

No argument against the existence of malleable glass can be derived from the fact that we have not now the secret. Daily experience proves that however complete and exhaustive our knowledge of any department of nature may seem, entirely unexpected discoveries may be made at any moment. The proving of a negative proposition by logical argument is a very risky undertaking, as the reasoning requires to be not only accurate in the ground it does cover, but certain that it covers *all* the ground. Hence such conclusions have often been refuted by discoveries which reveal for the first time the oversight committed in the reasoning. It is quite possible, indeed it must often be inevitable, that centuries of science should pass without our hitting upon some things which were known at an earlier date. More especially must this be true when the science in question has a limited field of investigation and persistently shuns other paths which earlier investigators followed.

It is evident that ancient and medieval scientists had not yet learned to separate the study of nature into compartments and to investigate the world physical as if it were entirely distinct from the interior causative worlds. We know that the elixir of life and the philosopher's stone were, in their higher meaning, attainments which transmuted the base elements of human character into the gold of true wisdom, and which transferred man's consciousness from the mortal to the immortal part of his nature; hence that the writings of the alchemists are largely symbolical. Nevertheless, the symbols being real and not arbitrary, founded on actual correspondences between the physical and interior worlds, they had their counterpart in physical science; and, just as there are a philosopher's "stone" and an elixir in the inner sense, so there are in the outer sense. The alchemist who mastered the secrets of his own interior nature also mastered the secrets of external nature. But there were some who neglected the alchemy of the soul and bent their minds solely upon their earthen crucibles, impelled by lust of discovery, power, or gain. In this quest they failed, from failure to observe the essential conditions.

Thus there is a ratio between scientific knowledge and wisdom of life; which explains why many ancient secrets remain hidden from a civilization which is in a state of considerable confusion as regards the wisdom of life. Among them are the secret of transmutation and that of making glass malleable. When greater unity among men and greater wisdom in living bring about the requisite conditions, Nature may unfold again to our awakened faculties those old secrets.

When, once in a while, some gifted individual does hit upon some such secret, it is in vain that he tries to give in to the world. In this case stupid prejudice, based on imaginary self-interest, seems to have destroyed the secret. In many cases the discoverer is also gifted with remarkable obscurity in ex-

pressing his ideas, and is regarded as a mere crank. Often his discoveries refuse to work in the presence of those whom he desires to impress. One way or another some influence avails to keep the discovery from becoming public property.

But is not transmutation now once more again in sight, since the scientists have made these new discoveries in ultra-chemistry? Professor Ramsay has found a substratum which acts as a connecting link between different elements. Naturally this connecting substratum is of a different order of substance from the elements which it threads together. We do not know whether to call it a "force," or a kind of "matter," but the objection itself is immaterial and void of force, as we have no definite meaning to attach to either term. The ancients used the word "fluid," meaning something mobile and not fixed, and this describes the ultra-matter well enough.

As to the malleable glass and its alleged connexion with the same mysterious fluid or universal solvent, modern discoveries hold open a wealth of possibilities in that direction also. One's chief hope is that chemistry, that "magician of the future," as H. P. Blavatsky calls it, may not get too far ahead of the magician that transmutes character, and sacrifice its benefits to greed and extravagance. If we had a system by which discoveries would not be published broadcast but held in reserve for the use of the race, it would be a benefit.

STUDENT

### The "Daylight Saving" Bill

THE "Daylight Saving Bill," which has reached the stage of being discussed by committee in the (British) House of Commons, is a plan brought forward by a man to save the hours wasted in bed on summer mornings in England. In that high latitude the sun in summer rises before 4 o'clock in the morning, but people do not breakfast before eight. The scheme therefore proposes that on the approach of summer the clock be put forward, and that this be effected in four successive stages on Sunday nights. Thus the people would be cheated into rising earlier and going to bed earlier, and much daylight would be saved for work, as well as darkness for sleep. The railway companies foresee confusion to their time-tables, and most of them are in favor of making the change of time all at once if at all; while one manager suggested the adoption of central European time.

There really seems no reason why such a scheme should not be adopted; since working calendars are always to some extent conventional and out of agreement with natural time. But it would seem far preferable if the people could be induced to observe earlier hours in summer without the artificial expedient of cheating themselves by the clock.

Besides, the working classes begin work at six and if the clock advance in summer were three hours they would have to begin at three. If in summer the stores, places of business and of public amusement, etc., in the higher latitudes, were to open and close say two hours earlier than at present, the problem would surely be solved more satisfactorily than by an arbitrary interference with mean solar time as is thus proposed.

T.

# Some Views on XXth Century Problems

## The Two Psychologies

IN the *Popular Science Monthly* Professor Wenley briefly traces a little of the history of psychology, showing how, during the last century or two, it has slowly passed from the sphere of philosophy and metaphysics to that of physiology.

It is time to examine the English language. Granting the use of the word psychology for that region of the mind which is built up on sensation, for that part of consciousness which can have its workings measured by instruments and tabulated: what word have we left for a higher part altogether? What the instruments record and measure is the *animal consciousness*, in man as much higher than in the dog as in the dog than in the fish—but still animal. Even for it the instruments will finally turn out to be inadequate; but let that now pass.

A man can see his own mind working, watch it slip along from thought to thought, from memory to memory. He can stop it, let it go at its will, turn it how and where he likes. What he is thus watching is what the instruments of the psycho-physiological laboratories deal with and measure. *Who and what is he who watches*, and who can at any moment interfere with his will? And what is this power, will, which he uses?

If he had been taught from the first that he was not one with that mind and apparatus of sensation which because he has *not* been so taught, he can so imperfectly guide and for such short periods: if he had been trained in the power to turn himself in upon himself and away for the time from that incessantly active and prattling mind, he would have come upon that really human region of consciousness of which the ordinary man knows almost nothing, a region with which the instruments can never have anything to do. To use the word psychology for the other region leaves none for this—a difficulty which the psychologists easily surmount by denying the existence of this.

But it exists just the same, and in it lies humanity's path onward. Let the physiologists go on with their measurings; they will find out some moderately interesting things, moderately well worth knowing. But let the non-physiologist strike higher and develop the other region. Any effort is infinitely well worth while.

Katherine Tingley has said:

Our brain minds are so permeated with the false teachings of the age that we imagine it is difficult to take up our simple possibilities, grand as they are, and to feel that we can actually have the spiritual knowledge that shall reveal all things, all the secrets of life.

A false teaching of the age is that the man is this brain-mind. And the age has accepted it notwithstanding that every man knows from a moment's self-inspection that he is *witness* of his mind and desires, can to some extent dominate them, and could with practice completely dominate them. The last, and least known, work of the philosopher Kant, "On

the Power of the Mind to master morbid feelings by a mere effort of the Will", dealt with this very point. In early life he was continually possessed by a morbid tendency to suicide accompanied by profound melancholy. This he resolved to conquer and did conquer, "averting my attention from this feeling as if it did not concern me at all." The inner self, untouched and unthought of in modern "psychology" of the physiological school, can tinge the outer with every perfect hue of its sunlight.

Nor, as we suggested, will the instruments be finally adequate for the outer apparatus of life. *Will* will be found at work here too, in strange ways, guiding and transmuting the mechanical forces with which alone the instruments can deal, acting without or within the personal consciousness. In *Naturwissenschaftliche Wochenschrift* Dr. Otto von der Pfordten has an article showing that even the action of electricity on the body may be altered by the fixed will. Says a summary in a contemporary:

Of greater interest still are the cases he cites where the action of the current is neutralized by a man's strained expectation or attention. Electricians, he says, often touch parts of the machinery to ascertain if there is a current in them; and while this conscious and deliberate act results in no harm, unintentional contact with a less powerful current proves fatal. In experimenting on himself, Jellinek found that an unexpected shock of 350 volts was terrible, whereas an expected shock of 500 volts made little impression. But this was a bagatelle compared with the exhibition of courage given by Herr von Dobrowsky, who broke a wire containing 30,000 volts and picked up one end of it in the presence of several dismayed experts, without suffering the least harm.

Dr. von der Pfordten comments:

There is something impressive in this idea that the will-power in such a case opposes itself to death as an equal force and comes out triumphant.

It can oppose itself to death in higher ways than that. There, the death-tendencies of matter would finally conquer it anyhow. It achieves its highest work in continually holding consciousness up to its highest, out of the reach of sensual desires, until at last the man gains certain knowledge of his immortality, "the spiritual knowledge that shall reveal all things, all the secrets of life." STUDENT

## The Egotistic Dam

AN English writer, who appears to know his Nietzsche rather from quotations than directly, wondering why there are not more "supermen" visible in modern life, ascribes the cause to alcohol. Alcohol prevents the higher faculties from appearing, and wipes out or dulls those that have appeared.

Then it turns out that by superman he means man of genius, not a mere embodied triumphant passion. Leaving Nietzsche, his thesis is therefore that the cause of paucity of geniuses is alcohol.

Alcohol is capable, certainly, of blotting out genius, dulling it, and preventing it from arising.

But that it is not the only cause, nor the chief, follows from the entire absence of ratio between the abstinence of countries and their production of men of genius.

There are a lot of causes why men of genius are few. One of them, perhaps not the most important, but the one that comes first to one's mind, is egotism. This is a bar to every sort of human attainment which demands the higher play of consciousness. The state of genius—for a man of genius is one subject to, or with the power of producing, such states—has temporarily to quell egotism before it can function. A musician's flow of inspiration necessarily ceases the moment he thinks of the renown that this composition will bring him, and must be taken up again below where it was broken. Every heroic action depends on forgetfulness of self for the time it requires. The oration of a real orator begins to ring false the moment he thinks of himself and preens himself on the impression he is making.

If egotism is strongly present in consciousness at all, the mind can never behave as if it were not there. It cannot be altogether laid aside during moments of inspiration by any power of concentration. If it does not visibly intrude, it is present as a load, a clog, holding the mind back from its highest possibility. If it were wholly absent, mind would become almost divine in its freed power to reach transcendent levels and to create into form what it found there. Genius and egotism are in inverse ratio to each other. Many precocious children are actual geniuses. But flattery so cultures their egotism that the vitality of the tender bud of genius is entirely absorbed, and in a few years no mark of it is left.

One rarely or never hears denunciation of egotism from the pulpit, and therefore no prescription for getting rid of it. But inasmuch as genius comes from the spiritual nature and has to paralyze egotism temporarily in order to get out: so is egotism a bar to that spiritual culture and attainment more narrowly so called. For higher spiritual attainment egotism must be *killed*.

Egotism is not egoism. Egotism is an inflammatory disease of egoism which cannot be cured until it is recognized. The recognition is much hidden by our restricted use of the word selfish. The precocious child may be duly forbidden to be selfish, grasping. It may not take all the candy in the bag, but it may try to take all the notice of the visitor, all the applause of the table—and the corresponding desirables of later life. It may develop all the ambition that is latent in its nature. There will be no correction there. In fact the ambition is called laudable, healthy. Yet it is possible to teach it to develop every faculty for the purpose of serving, giving, instead of getting. That is the only way to save the bud from either dwarfment or total destruction.

And if the religious people who are so anxious for "salvation," for the light, were to seek it that they might *confer* it, they would make their seeking infinitely surer. STUDENT

# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

## INTERIOR OF THE MAHAVIHARA, DAMBULLA, CEYLON

### The Jewish Discoveries in Egypt

THE recent Jewish discoveries in Egypt, alluded to in the *CENTURY PATH*, vol. ix, no. 12, have an important bearing on Biblical matters.

M. Clermont Ganneau's paper in *Le Temps* is translated in the *Boston Transcript* for last Nov. 9th, and he says:

A sensation among the savants and general excitement among Biblical historians have resulted from a group of recent discoveries.

It is not at Sinai, his cradle, nor at Jerusalem, his throne, but far from either on the frontiers of Nubia and Egypt, close to the tropics, in a little island dividing the first cataract of the Nile, where you would hardly expect to encounter that divinity in exile, that the old Jehovah, a Jehovah of the fifth century before our era, rises at last to tell us by the mouths of his adorers, transplanted with him, things that are perhaps destined to metamorphose orthodox exegesis. Today it is from the south that the light comes, and in a fairly surprising way.

The land of the Pharaohs has a double fertility—that of the present and that of the past. This land where flourished the papyrus is holy ground for archaeologists. It continues to yield Latin, Greek,

Egyptian, Coptic and Arabic papyri. Each day brings a new find. Yesterday it was certain lost comedies of Menander, a joy to the humanists. Not long ago it was the Logia of Jesus, taking us back to the very springs of Christianity. Tomorrow it may be some Hebrew Bible.

The French expedition, working with a German expedition which was also there, discovered a lot of Aramaic manuscripts, the language then used by the Jews. One remark made by the explorer is that the Jews—despite the traditional interdict, have not been afraid to duplicate the now ruined temple at Jerusalem by founding in this place of exile and colonization a sanctuary of Jehovah which would have made Jeremiah howl and perhaps did.

The petition which is among the documents discovered, appealing to the Persian governor of Judaea on behalf of a temple which the Egyptians had destroyed, sets forth that the Egyptian priests got an order to destroy the temple on the ground that it had been built by their fathers long ago.

How extraordinary it is that our religion should be so largely based on the books of the

*Old Testament*, when this is merely an odd collection of writings, put together nobody knows when or by whom! What bearing do these new writings of the Hebrews have on the question? And these explorations are yet in their infancy. STUDENT

### Mahavihara (Great Temple), Dambulla

THIS temple, hewn out of the solid rock, measures 160 feet by 50, whilst its greatest height is 23 feet. It contains 53 statues, most of them larger than life-size, and every available inch of walls and ceiling is covered with frescoes, some symbolical, others representing events in early Sinhalese history.

It dates from the first century B. C., when, together with the adjoining caverns, it was used as a hiding-place by King Walagambahu, who had been driven from Anurādhapura by Tamil invaders. And when, after being for fifteen years a fugitive, this monarch regained his throne, he caused these caves to be made into rock temples, thus showing his gratitude for the asylum that they had afforded him. Z.



# ✧ The Trend of Twentieth Century Science ✧

## Eternal Motion

A PHYSIOLOGIST once discovered that minute particles suspended in a thin liquid are in incessant vibratory motion — known, from him, as Brown's molecular motion. It has never been measured nor its cause fathomed.

It has recently been shown that the molecules of gases and of condensing metallic vapors exhibit the same rapid motions. By a special little laboratory maneuver the effects of these motions can be rendered visible to the eye. For solid particles this is very easy. A drop of the milky sap of the spurge (*Euphorbia*) is usually selected to show it. The milkiness consists of minute specks or granules. Professor Molisch, who first noticed that microscopic magnification is not essential, says:

The slide bearing the drop of sap should be held nearly vertical, with the sun's rays falling obliquely upon it, and viewed by transmitted light. When the most favorable position is found, the motion of the microscopic resinous particles is strikingly revealed by a peculiar and lively dancing and shimmering of the brilliant interference spectra which they produce. Another very good object is Indian ink, rubbed up with water.

It is one of the ultimate phenomena of nature, indeed *the* ultimate phenomenon, motion which cannot be traced back to any other causal form of physical motion. Visible in the molecule, Theosophy teaches that it obtains also in the atom, in the intra-atomic corpuscle, in the elements of which *that* is composed, in the innermost units of substance. It is the first manifestation of that universal Life which pertains as well to the primal units as to their furthest and most complex syntheses. It is the root of all the forces, and their place of final resolution. It is the impress of Cosmic Will on that which, without it, becomes an unthinkable abstraction. Through it only, does this abstraction enter upon the first stage of its career as matter. STUDENT

## The Divine Subconscious

NOT only in the modernest science but in the modernest philosophy, does one hear echoes — very exact ones, too — of ancient thought. The doctrine of the "subconscious," the "subliminal," is surely modern enough; but as surely it is ancient. One thinker just dead, has dedicated several volumes to the elucidation of its mysteries; elucidating some, by the way, which are not there at all.

According to Dr. Thomas Jay Hudson, then, the "subconscious mind" is to be found at work on every step of the ladder of life, from man downwards. When we get down near the bottom there is nothing else, no other mind. Evolution mainly consists in the evolution of the other mind from nothing, or almost nothing, to the complexity which it has attained in man. But this ordinary, thinking mind, being still under evolution, is imperfect, liable to much confusion and error. In the subconscious, which directs the deeper processes of life, is man's divinity and almost

infallibility. All the way down, its action is relatively perfect and based on relative omniscience. In the life and structure of the amoeba, for example, the speck of living jelly in the ponds, this subconscious, inasmuch as it has built up the complex protoplasm of that little body and guides it through the processes of respiration, digestion, reproduction and the rest, shows itself a master chemist, electrician and mechanic. And the very march of evolution shows that it has plans that must be called divine, since they ultimate in divine results.

According to this view, which needs, however, a good deal of modifying, it is not so much this mind that evolves, as the other, that which in man does his conscious thinking. Pressing the theory one step beyond those which the author has taken, it follows that man's further evolution consists in opening his conscious mind to this divine mind behind and within, blending the two and thus reaching consciousness of divinity and immortality and becoming a conscious co-worker with nature instead of a worked-upon by nature.

Adding that to the theory, we can look back to one of the *Vedānta Sūtras* from old India, an echo of a still older Aryan teaching:

Although one and the same Self is hidden in all beings, movable [animate] as well as immovable ["inanimate"], yet owing to the gradual rise of excellence of the ["conscious"] minds which form the limiting condition of this Self, Philosophy declares that the Self, though itself unevolving, reveals itself in an evolving series of beings and so appears in forms of various dignities and powers.

Man's duty consists in finding this Self in himself, gaining thus the power to subdue those tendencies which take him aside from his path. For as his (outer) mind developed, it seized (rightly enough and accordantly with the plan) his or its heritage of that Will behind all — but then at once began to will wrongly in its new freedom, bringing upon him all the troubles from which he now suffers. STUDENT

## The Earth's Water-Cloak

THE newer theory of ore formation has suggested to a Russian geologist that somewhere in or beneath the earth's crust there may be a complete layer or jacket of water.

Ores lie in veins. How did they get concentrated there? By deposition from water, of course. But did the water come up from below or get down from the surface?

The eruptive rocks bring up metals more or less disseminated through their substance. Surface water gradually percolates through them, dissolves the metals, goes deeper, becomes hotter and perhaps more acid and therefore a better solvent; but finally has to turn back. The weight of the advancing column constitutes a greater and greater pressure, and the deep end of it is expanding with the increasing heat. At last it can get no farther and has to turn sideways and upward, creeping through fissures and faults, depositing there its dissolved metallic burden as ore

veins, and finally reaching the surface as springs and geysers.

So goes one theory. The other rests on the fact that fresh lava from volcanoes contains and emits vast quantities of steam, and goes on to suggest that our oceans may not have been deposited from the exterior but brought up from the interior. As the deep water ascends it fills the cracks with ore leached from the deep crust. There may therefore, it is suggested, be a far-in layer of steam under such pressure as to be liquid, resting on the top of another consisting of the composing elements of water not yet associated, also under liquifying pressure. Somewhere below this may be a factory in which elements are being generated from a protyle perhaps yet unknown. STUDENT

## Lies, — Lies, Statistics

IN the vivisection controversy now going on here and in England, we read daily of the successes of the diphtheria anti-toxin. Figures are quoted showing the amazing reduction in the deathrate from that disease since the discovery of the germ and the employment of the anti-toxin.

There may be a reduction, but it is not proved. The period of the supposed reduction corresponds with the period of microscopic examination of the throat secretions. Diphtheria, like all other diseases, is of every grade of severity. Some cases are so slight as to attract little notice, to be classified among simple sore throats, "touches of quinsy" and what not. But in most of these, now-a-days, the properly suspicious and alert doctor either uses his own microscope or avails himself of a skilled public microscopist. The right label is given, the serum duly used, and the recovery, which might have taken place anyhow, or from quite simple treatment, is ascribed to the injections. But falling statistics of deathrate would have resulted from the increased correctness of diagnosis independently of the serum. Until, therefore, we have two sets of figures, both resting on microscopic diagnosis, one of cases treated with the serum and one without, we can form no judgment at all.

There is fortunately no doubt that the use of serums is a transitory measure which fuller knowledge will render obsolete. They whip or stimulate the blood to the production of substances requisite to neutralize the toxins of, or to paralyze or destroy the bacteria. They are like the flick of the whip to the overburdened horse.

A wiser medicine will do better than that. It will have learned what the blood lacks or produces with so much difficulty. And it will supply that lack. It may supply it on the chemical side, or meet the deeper need of vital energy. At present the almost separate science of medical electricity — counting light, X-rays, and radium emanations as forms of electricity — is groping in the right direction. And one may easily predict that when its groping has become finding, the serums will take their place with the medieval toad extract and dead man's left third finger. STUDENT

## Nature

## Studies

Automatic Sheltering of  
Fruit Trees

A NEW automatic device for sheltering fruit trees from frost is described by the Paris correspondent of the *Scientific American*. Around the trees, on posts, are arranged furled curtains and blinds, of matting and canvas. Some of them are on rings, like curtains, and draw sideways; yet others are rolled up like blinds, and let down; over the wall-fruit there are descending shades affixed to the wall. All the shades being geared by wires to a central operating station, they can be simultaneously unrolled from that station; and in the case of frost this is done automatically. A special kind of thermometer releases a heavy counter-weight and actuates the machinery.

Thus the grower is enabled to shelter all his vines or trees without even waking up, and that without any loss of time in going from one to another. The mechanism also provides for the retraction of the shades automatically when the frost is over. There is an electric signalling device which notifies the proprietor whether the apparatus has worked or not. In the case of other atmospheric disturbances, such as a sudden hail-storm, the apparatus, though not then automatic, can be instantaneously operated by electricity from a distance. T.

## No More Coal!

THE extravagance of Americans and English has been attributed to their prosperity, and the pinch may teach them economy in the use of the soil, coal, iron, wood, etc. Mr. Carnegie gives some terrible statistics as to the amount of fuel energy wasted in the production of electric light, making it to be but a fraction of one per cent! This is incredible extravagance and of course the same spirit of wastefulness is prevalent in other industries.

A consulting engineer for an electric company has been declaring that coal may give out within our time. We can see the end of the supply, he says.

But he is optimistic and declares we shall be all the better for the absence of coal fumes. Water-power he regards as the resource that will keep us from freezing in winter; but that needs looking after too. When we are forced to economize we shall collect all the

power, even from small creeks, which now runs to waste. Water-power will generate electricity to be used for heat and light.

Other resources are going the same way, but economy can do wonders, especially when aided by science. Another thing is that we may learn to do without some things that are considered necessities so long as there is plenty. When things get serious, the government will have to get to work and stop all the skimming of profits and organize the utilization of resources on an economical plan. E.

## "Waste" in Nature

WRITING on how to utilize "the world's stupendous waste," a contemporary expresses some rather confused ideas. We do not quite gather whether it is the waste of human powers that is meant or the waste which Nature is alleged to commit. "A system of education must be found to remedy this evil by eliminating wasted human effort." So far good. But we read that in time the cyclone and the flood will be harnessed and the mighty heat of the sun and the energy of the tides used to turn the wheels of commerce. The powers of Nature run to waste we are told.

Now both the economizing of human powers and the conservation of natural resources are excellent and necessary; but to the question as above broadly put there is another side. The wheels of commerce are not every-

thing, and it is possible that the great Mind and minds that energize in the universe have other uses for their powers than to cook our food or warm our bodies.

Relatively to Nature, Man is both small and great: small, if we consider only his petty selfish interests; but great, if we consider what he is potentially and what he may become. It is absurd to think of Man, the petty, trying to make all Nature lend herself to his little schemes. But we may think of Man as gradually learning more of Nature and her purposes and workings and adapting himself thereto. One can hardly imagine that the energy of the tides, because it is not all utilized to turn power-plants, is therefore wasted, or that the beams of the sun have no other use than to furnish caloric and motive power for Earth civilization.

"Waste" is a relative term—relative to our degree of understanding. Poets have sung about flowers born to "waste their sweetness on the desert air"; but that implies that flowers have no other use than to be admired by Man. When we have learned to regard the universe as teeming with conscious life, and its outer garb as the manifestation of great intelligences, we shall more readily understand that the winds and waves, the rocks and plants, may be performing some great drama in which we have hitherto failed to participate, and that the energies thus displayed are not wasted. STUDENT



Lomaland Photo. and Engraving Dept.

A VIEW IN THE PARK, GÖTEBORG, SWEDEN

Students'



Path

## EACH IN HIS OWN TONGUE

William Herbert Carruth

A FIRE-MIST and a planet,  
A crystal and a cell,  
A jelly-fish and a saurian,  
And caves where the cave-men dwell;  
Then a sense of law and beauty  
And a face turned from the clod,—  
Some call it Evolution,  
And others call it God.

A haze on the far horizon,  
The infinite, tender sky,  
The ripe, rich tint of the corn-fields,  
And the wild geese sailing high,  
And all over upland and lowland  
The charm of the goldenrod,—  
Some of us call it Autumn,  
And others call it God.

Like tides on a crescent sea-beach  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in,—  
Come from the mystic ocean  
Whose rim no foot has trod,—  
Some of us call it Longing,  
And others call it God.

A picket frozen on duty,  
A mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions who, humble and nameless,  
The straight, hard pathway plod,—  
Some call it Consecration,  
And others call it God.—Selected

## Theosophy and Optimism

A RECENT writer, speaking as an optimist and against pessimism, shows that pessimism is our personal discontent reflected upon our outlook on life in general. We do not sufficiently enter into the larger life of humanity or sufficiently realize the possibility of life existing apart from our own perceptions. Even the personal craving for immortality is based upon this. And he speaks of the possibility of a man whose whole future might be clouded by incurable disease, yet being such an optimist that he could throw himself resolutely into sympathy with the mighty will of Deity and think of the onward march of humanity.

Yet how can we derive comfort in our sorrows from the reflection that there is a larger life, outside our own, which is prospering? As another writer says, each individual grieves and rejoices in isolation, and his secret tragedy lies in knowing that his feelings are secret; we do not think and feel together as one body, but each "most forlornly and sadly alone."

One can not but admire the courageous optimism of the former writer, whose intuition of the truth speaks out from his heart. Current beliefs and philosophies give him no warrant for such an optimistic conception, yet he entertains it just the same. He seeks his

consolation in the reflection that there is a larger life and that it is cowardly and selfish to take so much care for our personal life. The other writer points out that a man can hardly be expected to solace himself for his personal and only too real sorrows by contemplating the beauty of a life in which he has not and can never have part or lot.

The key to this problem lies in the tacit implication of the former writer that we do have part and lot in this greater life. His philosophy sees no way to admit this, but his heart speaks it out all the same. We are here right up against one of the terrible shortcomings of conventional thought—that it provides no adequate explanation of the facts of experience and does not conform with our innate sense of justice, right, and truth.

Deep thinkers see well enough that Nature and Universal Law are not regulated on the principle of regarding each man as a separate personal unit, but that they move on a larger scale. Hence some of them exhort us to climb up out of our narrow personal life and take part in this larger life, and so we shall be at rest. But they do not give us much hope as to how to achieve it. The best they can do is to depict a kind of mystic exaltation such as has enabled a few rare souls to lift themselves out of their afflictions and be at peace in spite of their surroundings. But this does not appeal to the great majority.

Ecclesiasticism teaches us that we have no escape in this life, but that our reward lies in the future, a belief which has comforted many, but can not comfort the many more who do not believe in it; a belief which is moreover, emasculating to the race. Science can tell us nothing about any other life than the life of the senses, and often goes out of its way to deny the existence of that with which it claims to have no concern.

But Theosophists do not believe that humanity is destined to toil and grieve eternally and make the best of it with such poor solaces. They regard the trouble and unrest of humanity as an evil which ought not to exist and which can be remedied.

Moreover they know that it is possible for man so to sublimate his nature that he can consciously share the larger life of humanity and so escape from the tyranny of personality. And this is to be done, not by standing on a pillar or getting into a state of religious exaltation, but naturally and healthily.

Some philosophers tell us that Man is a Soul and that his life is not confined by the limits of time or space. Theosophists believe that the Soul-life can be made a reality.

We can not raise the mass of humanity to a high plane all at once, but we can endeavor to remove the false conceptions of life which have so long weighed down the intuitions, aspirations and achievements of man, and to replace them by truths which will in time regenerate society. The chief of these false ideas are that our life on earth is a unique episode, the prelude to an eternal existence away from earth; and the awful idea that there is no other life at all; ideas that people feel to be false and yet do not see how to gainsay.

The idea of the total destruction of the individuality is as false as the idea of the perpetual preservation of the personality. Our

personality is continually changing; the individuality remains intact. The individuality is the essential life; the personality is the ever-changing vestures of the Soul. We forget our personality often, but we do not lose our identity; we are happiest when we forget our personality.

The road to freedom is to be sought in the gradual purification of our nature so that the sense of separateness and personality becomes fainter and the life becomes more merged in the common interest. Concentration on the personality brings misery, even to the verge of insanity. Those who do not think much about their personality are the happiest. This is perhaps familiar philosophy, but in Theosophy it rests upon facts in Nature.

Theosophy teaches that this purification of the nature is not a transcendental state of ecstasy attainable only by saints, but a natural step in evolution, which all of us have to take. It extends even to a full consciousness of our oneness with humanity and to an ability to bridge the gap of death and attain to a consciousness of the eternal existence of the Soul.

It may be objected that these ideas are too visionary; but if so, so are all ideas of the same class, including those of science and those of religion; and these ideas are at least more reasonable. But they are not visionary and impracticable. If we take a child, we may either bring it up in the prevailing religious dogmas and scientific doubts or in the light of these broader teachings.

And Theosophists claim that children reared in the light of Theosophy should develop characters fitted to withstand the problems of life, and natures ready to unfold to a greater range of knowledge. By bringing up children in the light of Theosophy, seeds can be sown for the future.

Meanwhile much despair can be prevented by destroying the dogmas, theological or otherwise, which blight our faith and hope, and by replacing them with truths that appeal alike to the heart and the understanding. If we cannot remove the awful conditions of poverty bodily and instantaneously, we can at least strike at the root that breeds such conditions, and bring back knowledge and hope to humanity. E.

THERE being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

*The trinity of nature is the lock of magic, the trinity of man the key that fits it.* Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khordah-Avesta*, at the gates of Paradise. "I am, O Soul, thy good and pure thoughts, thy works and thy good law . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the god of his human soul and his "Justifier." "God not revealing himself immediately to man, the spirit is his interpreter," says Plato in the *Banquet*.—*Isis Unveiled*, vol. II, page 635 (H. P. Blavatsky)



## VOICES OF EARTH

Archibald Lampman

WE have not heard the music of the spheres,  
 The song of star to star, but there are sounds  
 More deep than human joy and human tears,  
 That Nature uses in her common rounds;  
 The fall of streams, the cry of winds that strain  
 The oak, the roaring of the sea's surge, might  
 Of thunder breaking afar off, or rain  
 That falls by minutes in the summer night.  
 These are the voices of earth's secret soul,  
 Uttering the mystery from which she came.  
 To him who hears them grief beyond control,  
 Or joy inscrutable without a name,  
 Wakes in his heart thoughts bedded there, impearled,  
 Before the birth and making of the world.—Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

Why is it necessary for the divine spark, the Ego, to make this descent into material bodies and evolve materially? Of what use can these material experiences be in our later spiritual lives when we shall no longer need to incarnate?

## Answer

The only way in which we can evolve to a condition where the teachings of incarnate experience are no longer necessary is by the developing process of incarnations. The descent into matter was the beginning of a wider cycle of experience which went deeply into the mysterious powers of matter in order to acquire the impetus to rise to still greater heights. Life—which is consciousness—proceeds in spirals, gradually going forward while also broadening out into wider curves.

In *The Key to Theosophy* Madame Blavatsky says:

Try to imagine a "Spirit," a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be one with the ALL, and consequently having to purify its nature so that it may finally reach that goal. It can do so only by passing *individually* and *personally*,—i.e., spiritually and physically—through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after gaining experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is therefore called in its plurality *Mānasa-putras*, or "Sons of the (Universal) mind." This *individualized* "Thought" is what we Theosophists call the *real* human Ego, the thinking Entity imprisoned in a case of flesh and bones.

The Universal Mind clothes itself in matter because that is the garment worn by students of material things. This costume is put aside at death and resumed again at the beginning of another term of incarnating experience. What we call life is not meant to be the sickly, painful, unhappy existence which men make of it. Everything is vitalized by the One Life, and that part of the Universal Mind which is in the lower kingdoms is like a happy child willingly obeying the natural law while being led along into new fields of experience by Mother Nature.

In the mineral world the great rocks patiently stand age after age learning the slow process of disintegration which prepares their particles for new forms of experience. At

nature's bidding, the acid and alkali unite and separate, without protest or fear or failure, in harmony with the law. The gases follow nature's law in combining, acting together and then separating for new experiences. The life in Oxygen for instance eagerly contacts matter at many points; now disintegrating iron into particles of rust; now forming water with its companion Hydrogen; now a free gas partaking of plant experience or entering into man's body or helping to break up a decaying mass. It does not shirk the unpleasant things or pick out the easy ones.

In the vegetable world, the fresh wonder and joy and fragrance of every springtime rebukes unhappy, foolish, restless man with his misused powers and greater possibilities. The life in every unfolding leaf and seed, in grass and flower makes them sweet and vital with the joy of new experience in even this limited kingdom of matter. There is no indifference or laziness, no sulking or sinning here; each green thing is happily growing toward perfection of its own kind.

The lower forms of animal life are active in their narrow field which is to them an advance upon the limitations of vegetable experience. The higher animals begin to show the incarnating life taking on a wider range of motion and becoming more conscious of its powers. Without the higher light of reason and conscience the animal instincts of self-preservation and sensation often lead to naturally selfish and cruel action. But the animals in their natural state are not perverted or depraved. They are not sickly or dissatisfied because, while below man in possibilities, they are living up to their natural status of evolution.

In man the "individualized Thought" or real human Ego takes on the highly organized human form with its possibilities. He also has the power of choice between following the instincts and desires of the animals below him or of becoming conscious, even on earth, of his essentially divine nature. Man has received the light of Manas, or mind, which acts as a link between the divine and the animal nature. When he vivifies the bodily sensations and desires with the mind principle which the animals lack, they are intensified into an activity which bewilders and, if unchecked, finally enslaves him. When he has sounded the depths of this experience he finds the penalty of the broken law so heavy with sickness, sorrow, and despair that he is at last scourged onward toward his higher nature. Having eaten of the tree of knowledge of good and evil, in time the whole force of his personal self—the natural powers of the material world which he has experienced—is transmuted into activity by the higher Thought of this individual center of the Universal Mind.

The differentiated "Spirit" after experiences with the "heresy of separateness" is finally evolved into a more highly organized being. The perfected man is able and ready to help nature to raise matter upward and to help humanity to attain the goal toward which all nature strives. He could not know either the needs or the possibilities of the material world except by his own experience. The "angels" who are bright, pure, sinless, spirits, know the happiness of the spiritual life; but

perfected man will be more conscious of its peace and harmony because of his knowledge of the dark side of existence by which to measure values. Like the prodigal who has lived upon the unsatisfying husks of the animal life he will know that there is no place like his "father's house."

The law of spiritual growth is reflected in the law of material development where the seed of plants or the cell of an organism differentiates into cells of different parts or organs. The acorn divides into many cells which differentiate into trunk and branch and leaf and seed to make up the higher organism and larger life of the tree. The animal cell divides into many differentiated cells making up various organs which co-operate to give greater range and power and skill of action to the animal kingdom. Everywhere nature divides units into individual centers of functional activity that she may bring them together again in a more conscious unity. This is evident even in the highly-organized conditions of modern society. Here the industries and professions are differentiated into specialties which are able to co-operate with greater power and ease and usefulness. That as much evil as good seems to result from the existing social evolution simply means that the different organs or organizations do not yet stand in their natural, normal relation to the complex social organism to which they belong. Not in vain, however, has the industrial soul suffered through long cycles. The weary old world is sweeping round the cycle toward a co-operation based upon the fundamental unity of the race and the natural brotherhood of man.

This great question of the Ego's purpose in descending into matter has its analogy in everyday life where we seek advice from those versed in the puzzling subjects and we turn for sympathy to those who have suffered.

It is said that the consciousness of power is the most exquisite of all sensations. If the knowledge of nature's forces and of the human power for helpfulness and divine comradeship were not worth the price of incarnation, we should not be here.

The great karmic law is the artist which uses the materialized colors of the universe to paint the individual pictures of a common humanity upon the screen of time. Here the blank canvas and the untouched colors potentially contained all the possibilities of the finished picture of men made perfect; but the ideal figures exist only in thought until they are materialized by individual experience under the karmic law. Colors are the materialized shadows of the different rays of light, and pictures are made up of lights and shadows. However clearly the light of truth illumines the screen of time, it is only by the shadows of material experience that the Ego which is divine in its general consciousness becomes individually perfected in its wisdom.

R.

WHILE heredity has something to do with the difference in character as to force and morale, swaying the soul and mind a little and furnishing also the appropriate place for receiving reward and punishment, it is not the cause for the essential nature shown by every one.—William Q. Judge

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## "The Law of Kindness"

"FOR the benefit of the peoples of the earth, and of all creatures," is a phrase which must be well-known to all members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. It places before us the broad scope of our work, and the good that we seek to reach. It recognizes the great principle, the unity of all life, which is the central teaching of Theosophy; to live which we must practise the law of kindness. In it we are reminded of the all-embracing spirit of St. Francis d'Assisi, who spoke of "our brothers the sparrows," and "our brother the sun." It is of great importance that we should cherish a spirit of kindness, of brotherhood to all the human family, irrespective of color or creed, rank or station in life. But we should not stop here, we should feel the spirit of kindness, and exercise it towards "all creatures," for Life is One. And there can be no doubt that as we develop towards the All-merciful our hearts must widen and deepen in their compassion for all that lives. It is true that we should grow naturally, step by step. The love of home, the wider love of friends, the love of country, and then the larger patriotism which embraces all lands and all peoples — these should be the stages of our growth. He is but a poor patriot who merits the sharp criticism of the late Lord Beaconsfield, "a man who loves every country except his own!" Readers of Dickens are familiar with the active philanthropist in *Bleak House*, Mrs. Jellyby, who was too busy with her correspondence about the savages of Borriboola Gha to care for her children and her home. The true patriotism, the true charity, the true philanthropy expands naturally, step by step, from what is nearest to what is more remote, nor should we "lose the childlike in the larger mind." In the natural growth each step comes in its proper order, and then nothing is lost. The man who does not forget old friends is the better able to make new ones. Each lesson properly mastered as we come to it makes us fitter for mastering a wider experience.

He who would truly help must render assistance out of that perfect sympathy, or fellow-feeling, which is born out of much experience. To be able to be truly kind is indeed a god-like power, and it helps mightily to uplift the world. It is much akin to that wonderful, that divine, all-conquering power which we

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

may exercise if we will, to "overcome evil with good": the only *real way* by which evil can be overcome, just as the influx of light is the only way of overcoming the darkness.

The word *kindness* is a good, plain, old-English word, simple and strong. "Compassion" has something of the same meaning, but "to be compassionate," generally calls up the other idea of some one in need, or in distress; just as "pity," or "charity" calls up the idea of a person in poverty or in suffering. Now the idea of "being kind" does not necessarily imply that the person doing the kindness occupies a higher ground in any way — equality is quite consistent with the manifestation of kindness. There may be kindness towards an equal, or towards an inferior, or towards a lower animal; but when we think of the act of being kind we can do so without any reference to the relative positions of giver and receiver. We forget ourselves for a moment in the One Life, and cease to think of higher and lower — only of *being kind*.

We are nearer heaven than we think, for, in being *truly* kind we live the Higher Life, which is "closer to us than breathing, and nearer than hands or feet." The word *kindness* is perhaps the only word in the English language which gives a hint that the nature (or kind) of man is essentially kind or good — a truth which was taught many thousands of years ago in the ancient religion of China; and it has been brought to light again by Theosophy, the Wisdom-Religion.

Of course the real kindness must not be confounded with actions done for the sake of reward. There is often a keen calculation exercised by those who perform certain good acts. A large donation to a church or a charity may be given — as was wittily suggested once — by way of an "insurance against fire"! There is no real giving, no real act of being kind, where we "hope for as much again." The exercise of the spirit of real kindness is itself the highest and purest reward; but it can only come when this is not thought of,

and when the giver is not calculating the result. In other words, the real kindness is spontaneous, it is a ray of the Divine shining through the mists of our present life.

There are many things which go to make up our idea of the perfect man, such as truth, justice, strength, patience, courage, and others; but the grace of

kindness is the soft light of the inner Self that irradiates the whole. In *The Voice of the Silence*, H. P. Blavatsky speaks of "Compassion" in a way which agrees with all that we have said. "Compassion is no attribute. It is the Law of LAWS — Eternal Harmony, Alaya's SELF," etc. Sir E. Arnold, in *The Light of Asia* gives us the same idea; for though he says the Karmic law "knows not wrath nor pardon," yet "the heart of all is Love, the end is Peace and Consummation Sweet." According to Jesus the true Children of the Father should be like the "sun that shines upon the evil and upon the good."

Love your enemies, and do them good; and lend, never despairing (or despairing of no one); and your reward shall be great, and ye shall be the Sons of the Most High: for he is kind to the unthankful and the evil.

Such is the lofty ideal that is set before us, and we know we can attain unto it, for we *can be kind now*, notwithstanding all our limitations. It is true we are not often kind to our enemies, nor to the unthankful and the evil; but we *have* exercised the power of being kind, and its perfect extension is possible; it is a matter of time and growth.

Theosophy keeps this truth before the eyes of men when it assures them that they are temples of God, or that the Higher Self is Divine. As we overcome the lower self by the Higher our inherent nature manifests itself, and kindness shines forth as the sunshine when it bursts through the clouds.

Kindness to "all creatures," and not to human beings only is implied in the teaching that Life is a Unity. Cruelty to the lower creatures is unmanly, and those who are guilty of it injure their own moral nature to a very serious extent. What should we think of beings as much higher than man as he is higher than the beetle, if, instead of helping and protecting us, they tortured us for some fancied gain to themselves? Yet this is what some beings in the human form do to the lower

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

animals. A greater care, and thoughtfulness, and kindness to "all creatures" will be one of the sure signs of the coming New Age.

Of course the true kindness is wise and not foolish, and it is not blunted in one direction by being sensitive in another. It has sometimes been observed that men or women have bestowed such inordinate care upon some pet animal that they forget to be kind to their fellow-men. In all such cases it may be safely said that an element of selfishness enters very largely into their unwise manifestations of kindness to the lower animals, to whom they have given their whole attention almost. In this, as in all things else, wisdom should guide us. It is when true kindness to all beings works in harmony with wisdom that the "new heavens and the new earth" will be revealed. We keep back the whole world by our unkindness—our "inhumanity to man," and our cruelty to animals. The apostle says, "The creation waiteth for the revealing of the Sons of God." And also, that "the whole creation groaneth and travaileth in pain together until now."

We do not require any elaborate preparation to act kindly, to act as "sons of God." We can begin at once. We do not need a learned creed. The man or woman who acts kindly possesses the universal religion, and the universal language that touches all hearts. The kingdom of heaven is within us, and by opening the door of the heart *outwards* in kindness the whole world will become kin and heavenly. The great Swedish seer has truly said: "The delight of doing good originating in love, and operating by wisdom, is the very soul and essence of all heavenly joy."

Kindness is wisdom. There is none in life  
But needs it and may learn. (Bailey's *Festus*)  
(Rev.) S. J. NEILL

## Last Sunday Evening at Isis Theater

Mrs. M. Tyberg Speaks on "The Common Sense of Theosophy"

ONE of the most interesting papers that have been read at the Isis Theater for a long time, was that of last Sunday evening by Mrs. M. Tyberg, on the "Common-sense of Theosophy." Exigency of space in these columns prevents a full reprint, but the following few passages will give the reader some notion of the subject. OBSERVER

The common sense of Theosophy has been tried and tested throughout all time, and to a certain extent by all peoples. It has an additional virtue in that it is the very source and essence of all that body of wisdom, portions of which seem to have been assimilated during different lives on earth by those individuals who possess common sense. We are all aware of what it means to say that a person has common sense. The words imply that in the organization and character of that individual a certain balance has been reached that prevents him from rushing to extremes and losing time and strength in useless flights or in the performance of actions that will only be regretted if performed. . . .

The complexity, the growing diversity of external conditions in the world was a necessary stage in the unfolding of the drama of the Soul's purpose in this life-cycle, but this very complexity and diversity and the mental development that accompanies them have led to the building of walls of separateness between races, nations, individuals, so that though people in the world know much more of one another's lives and customs and beliefs than they ever have before, it is difficult for them to imagine a common guiding principle of life.

Here steps in Theosophy and by relating all that remains of truth in every religion, philosophy, or other group of teachings that have instructed mankind, to the Wisdom-Religion, the source of them all, bathes all anew in the spirit of universality, vivifies, unifies, rescues all the simple, efficacious principles of living on earth and offers them once more, the same truths, but with as much more revealed and added as this age requires to enable it to guide human life by principles based upon eternal verities. And these simple teachings concerning man in his true relation to everything else in the universe, this re-statement in a form clothed with the sun of the ancient wisdom, this highest truth once more set before humanity in such a way that it can reach every one, and can set him on the path of normal and harmonious development, inspired and informed through his own Soul by Universal Wisdom, is the common sense of Theosophy. . . .

People in early times in all countries seem to have had a simple wisdom, an everyday knowledge of principles, that had filtered out from the teachings of their Sages. All folk-lore, legends, sagas, and sacred books teem with this. When we read them we wonder at the stupidity of human beings today, considering that so long ago such simple lessons were given in the mysteries of human nature. Full of universal truth are these remnants of ancient lore (and therein lies the cause of our joy in them), close to God, to Nature, and to the heart, especially the heart of the child. It is only as we attempt to re-clothe the teachings of later religions and philosophies in the old magical forms of the universal common sense, that we get any life into them that can be felt by a child. . . .

It is quite possible for the high principles taught in any great religion to become so clothed with the imperfect ideas of their later exponents, as to lose their hold on the hearts of men. These teachings become divorced from Universal Truth, they become narrow, they suffer by material and coarse interpretations made of them, their devotees become separated from the devotees of other religions, life among them can no longer be lived according to any broad universal principles. The narrowness gradually limits all ideals of life. People influenced by teachings of this kind can not be said to share in that broad sweep of eternal wisdom that carries the impulses of the heart in the right direction. What they might regard as "common sense" as a ruling principle, might seem right to them, but at the same time be far from the broad purpose of the Soul. When one sees people like this, rigid, conventional, their eye on the main chance, dead to generous feeling, unable to conceive of humanity as one, the old proverb, "sorrow is surgery," comes to mind. The way will have literally to be cut to their hearts by the only surgery that can be used efficaciously to find a quick spot. . . .

One of the curious conditions arising from this impotence in acting according to what is stated to be right, and what is an article of common belief,

is the attitude toward heaven that has got fixed upon many orthodox minds because the teachings they have absorbed have lost their spiritual force and cannot arouse men to act according to their beliefs. For centuries members of Christian churches have held that at death those who accept Christ as a savior go to heaven, and that those who do not go to hell. At the judgment day all are supposed to be gathered before the throne of God, and the sentence is given. Then at last men are obliged to face themselves, and face themselves before their fellows and their God. They stand confessed; they have nothing more to win or lose. Hypocrisy will serve them no longer. It is a dramatic situation. All see themselves for what they are, and know that belief in God and the Christ could have saved them, if it has not. What realizations would take place at such a time! How clearly men and women would see at last! But they are all dead and nothing more can be done. They are really at this time better fitted to live and to begin to work in a true way, because they have been brought up short to look at themselves. But they are dead. Even the good who are considered fit for heaven have no further opportunities for activity, though right on the other side of the throne of God is plenty of material to work upon, plenty of men and women who have realized their wrong-doings and the necessary consequences, might now with a little encouragement start bravely on right lines.

There may be now comparatively few who believe in the possibility of such a judgment day and such a complete parting of the ways for good and evil men, but many support the churches that teach this belief whether or not it is accepted by the churchgoers. And these dark and narrow conceptions can be traced as influences which still keep the light shut out from many minds. Contrast this with the common sense teachings of Theosophy. A judgment day? Yes, *every* day as man faces himself and courageously meets the results of his acts in this and other lives. A God who is Judge? Yes, a God *within himself*, the Higher Self of Man, his divinity, ever ready to shed its light upon him and teach him to discern good and evil and choose the good. Death? Yes, *death daily* of all the lower that must die in order that the higher may live and control. But death of the body? Yes, when the body is worn out, it is laid aside, peacefully and consciously, if man will, and another prepared for use, after a term of rest for the Soul—the real Man who occupies the body. And heaven, where is it? Here on earth, if the divine will is called into action by the individual and the lower desires and tendencies so mastered that man finds his power to help, finds his true comrades who are working along the same path, lifting the whole.

When this common sense teaching of Theosophy has sunk into the hearts of people in many lands, when it is a part of them, and thought and belief and training are once more in harmony with Universal Truth, there will be the hope of humanity living up to the maxims that have been recognized all through the centuries as embodying the truth about the best way to live. And this living by the best, making it a power in the life, transforms the lower. Ideals are lifted, possibilities quickened, walls of separateness torn down; the unity of all things can be seen; imagination and will can be brought into play in the daily life, and the things that seem common and burdensome can be invested with magic. The common sense of Theosophy makes the learner responsive to all the Light and Beauty and Love and Power of the Universal Heart.



### The Loafing Spirit

AT the International football match at Glasgow there were 150,000 spectators and the gate money was £7000. Many of the people must have paid large railway fares and lost at least one day's work.

There has long been a general feeling that the love of sport is not worthily represented by crowds who flock merely to watch idly other people playing. There is also an idea that the ever-increasing love of this kind of amusement indicates a spirit of loafing in the population; and the state of affairs has been compared to that existing among the Roman populace in the days of the amphitheatrical shows. One can not but be struck by the want of originality and individual independence shown; and the thought comes up, Can these people be the kind out of which freedom is made?

Whether it is the people themselves who are to blame, or whether the system of education is wrong, the fact remains that there is a lack of ideas and ideals. And there is a general feeling that in these days the people ought to rise to something higher. The chief fear is that a state of decadence is indicated and that this is a menace to the country's future.

It seems clear that education has not succeeded in preventing the growth of such a mass of unoriginal people or availed to give them anything upon which they can fall back to relieve the vacuity of their minds in hours of leisure or anything to inspire them to an independent line of conduct.

A population like this is a positive bid for servitude, not for freedom. For what could the most benevolent administrator find to do with such a crowd? He would be obliged to keep them in order. On the other hand, by cultivating independence of character, we create the conditions of freedom; for rulers do not go out of their way to govern people who can govern themselves. The much abused "despot" is often a self-sacrificing individual who undertakes to keep in order those who cannot keep themselves in order.

The people evidently have as much freedom as they can use. There is plenty of freedom for each individual to strike out an independent line and be somebody instead of merely an exact duplicate of hundreds of thousands of others.

E.

### The Twentieth Century Bedlam

WANDERING through an asylum the other day we noted a number of sad cases. But the sadness was our own; the inmates were perfectly happy. Each had a scheme of some kind whose merits he was enthusiastically vaunting.

We were not sad on account of the inmates, therefore. As the world now is, there must be a proportion of such. We can be relatively content so long as they are well treated, happy, and a reasonable proportion of them on the way to recovery.

But each of these inmates had an audience of sane people: not looking on compassionately, but eagerly listening to the schemes as if they were real contributions to modern life.

Then we noted a still stranger phenomenon. Under close scrutiny a good number of the apparent lunatics turned out to be sane. But

being incapable of thinking out a sane and useful novelty, or finding that an insane one attracted a larger and more credulous and enthusiastic hearing, they were confining themselves to the latter variety.

Suddenly we awoke. We had only fallen asleep over the morning papers. The last item that had attracted our waking attention was a long account of a woman who was proposing to "free her astral body" by a prolonged starvation. The account was quite serious. To the reporter—and presumably therefore to the readers—"the freeing of the astral body" apparently seemed a nice sort of thing to do, and starvation a nice sort of way to do it.

The next item, equally seriously presented, was an account of a new way to raise babies. Their "vibrations" were either to be merely ascertained, or also altered—we could not quite glean which; but when the maneuver was effected their evolution into great souls was assured.

Every individual has a soul color, a number, a keynote, and a name. The number indicates the age of the soul and your name indicates your color. If your name is wrong your soul cannot be sufficiently developed.

We are now in deadly terror lest our own name—Blank—ought to have a y instead of an a. We are thinking of visiting the baby-farm, perhaps returning to have our visiting cards printed otherwise.

The next item indicated a still swifter way of regenerating society. You had only to hypnotize all the children into all the virtues. All that is necessary is to murmur to Johnny in a low impressive tone: "Johnny you will never again have the least wish to mount on the family Bible and steal jam from the jar on the top shelf."

Then there was a proposal to purify the world by slaughtering or sterilizing all the criminals, leaving only the shining and impeccable ones—ourselves—to people the redeemed world with our properly vibrated and hypnotized children. Every criminal, of course, gets into jail; and every one in jail is necessarily a totally different order of being from ourselves. So the matter is all clear and easy.

Along with this were other proposals to segregate in special communities all the epileptics and all the consumptives. The psychomoral atmosphere developed in such communities need not matter; it would affect us in very strange ways, but we could easily ascribe the results to some other causes and invent a serum to meet them.

Another proposal, stimulated into utterance by the discovery that by repeatedly informing your diseases that "All is God" they would get under cover or change their form, was for nothing less than the hypnotization of God himself. This you were to effect by repeating "I am wealthy" very many times. After a while God—"The All-embracing Good"—would hear, accept the suggestion, and say, "Why, so you are!"—and then of course you would be.

A physician had found—or for the benefit of his pocket and renown, wished people to believe he had found—that by developing your muscles in a special way you could develop your brain, and therefore (of course) also your mind and therefore (of course) also

your soul; and by this simple method, in a year or two become an intellectual and artistic and spiritual giant. Not too much of the method was given in the long account lest people should take to spiritualizing their own biceps instead of paying over a fee to be shown how to do it.

Then there was a medical paper. We learned from this that by proper mutilation of tadpole's spinal cords and then sewing two of them together back to back you could find out how their nerves grew. That the cells grow to such or another shape and function, and in such or other ways elaborately relate themselves to each other because they are modeling themselves upon a vital ethereal *eidolon* or (to us) invisible pattern—is an idea out of date. It is all a matter of peculiar chemical reactions. That the doctors would learn some real secrets of animal life if they would drop their materialism and its attendant vivisections and spend their time in a saner way, is old woman's talk, you know.

Another proposal—but why should we go on? Are not these samples enough? We can only apologize to the adepts whom we have quoted for the dream to which their proposals gave rise. Our vibrations somehow got wrong; we had neglected to be hypnotized in childhood; and we had not sufficiently considered that since God is All, these proposals must have come from him.

JOHNNE BLANKE, No. 666

### Not a Square Deal

THAT which most disgusts the average citizen in this mutilating of four-footed friends, until death releases them from agonies no longer endurable, is not only its sickening cruelty but its absence of fair play. Had the dog, for instance, a vote, this question of a right to vivisect him would be dropped with amazing suddenness. Never again would we hear it advocated; laws for his protection would be passed before another sun could set.

Swift, indeed, would be the realization of the fact that vivisection is by no means a necessity.

But the dog has no vote. He is helpless and without friends. For his torture and his death there is no punishment. When he becomes a hopeless wanderer he can be bought for little money. Securely bound and gagged, he endures, in silence, worse agonies and longer drawn out than were suffered in the Inquisition.

It is this deliberate violation of every principle of fair play, this safe disregard of the rights of weaker things, that revolt a civilized community.

"As a surgeon I have performed a very large number of operations, but I do not owe a particle of my knowledge, or skill, to vivisection. I challenge any member of my profession to prove that vivisection has in any way advanced the science of medicine, or tended to improve the treatment of disease." (The late Dr. Charles Clay.)—*Life*

### Masonry in Saxony

THE King of Saxony, by a recent edict, now permits the officers of his army to join Masonic lodges, a privilege they have not enjoyed since the middle of last century. The reigning House is of course traditionally Romanist, although 21 out of 22 of the population are Lutherans. The edict is directly in the face of Vatican influence, and the opposition to it seems likely to recruit the ranks of the Craft from quarters far beyond the army. For thousands who never thought of the matter before have begun to speculate upon the real reasons of official Romanist hostility to the Masonic Order. Whether they will find those reasons is another thing. They are no more necessarily known to every priest than every Mason. CRAFTSMAN

# Art Music Literature and the Drama

## John Knox, Scotland's Great Religious Reformer

WHEN all that was mortal of John Knox was laid to rest in the old churchyard of St. Giles (said by tradition to be Parliament Square, but that is uncertain, as Knox's grave, like Calvin's, was left unmarked and the churchyard was later covered by buildings) the Earl of Morton uttered these words: "Here lieth a man who in his life never feared the face of man; who hath been often threatened with dagge and dagger, but yet hath ended his days in peace and honour."

John Knox was born and bred a Romanist. It is stated that about 1530 (when twenty-five years of age) he took orders in the church of Rome as a secular priest and that for a decade or more thereafter he was connected with a Romanist establishment near his birth-place, the county of East Lothian, Scotland. The martyrdom of Wishart (for Romanists and Protestants were at that time zealously slandering, abusing, robbing, persecuting, murdering and hating each other in the name of Christ) awakened Knox and made of him first a thinker and then a zealous protester against the Romanist system of religion. He abandoned scholastic theology, announced his adherence to the Protestant faith and shortly entered upon his career of spiritual reformer.

Antiquated and even bigoted as now seem many of the views held by John Knox, in that day he stood forth as an advanced thinker and an honest man, as one who truly loved humanity and did his best to serve it. When we see him putting the best of his spiritual energy into disputations as to whether "wafer-bread" or ordinary bread should be used for the sacrament, or into the effecting of a reform by which worshipers should sit instead of kneel in the act of communion, let us not smile. He had not the light that even the most creed-bound may have today. He had no glimpse on brain-mind lines of the great truths of Theosophy although he did have its light in his soul or he could not have lived zealously and have died in peace and without thought for himself. His was the typical "ecclesiastical brain" and in point of fact his genius for disputation, his close knowledge of theological doctrine, would seem to the Theosophist to have led him away from the truth, not toward it as he himself thought. The great spiritual advances in his life were made when his soul was thrilled by some strong and impersonal emotion, as for example at the pitiless martyrdom of good men by professed followers of Christ merely because of differences on points of doctrine.

On some lines the ideas of John Knox were antiquated in the extreme even for that day, as when, while writing and preaching in Gen-

EVERYTHING hath two handles: the one soft and manageable, the other such as will not endure to be touched. If, then, your brother do you an injury, do not take it by the hot and hard handle, by representing to yourself all the aggravating circumstances of the fact; but look rather on the soft side, and extenuate it as much as is possible, by considering the nearness of the relation, and the long friendship and familiarity between you—obligations to kindness which a single provocation ought not to dissolve. And thus you will take the accident by its manageable handle.

—Epictetus



Lomaland Photo. and Engraving Dept.

JOHN KNOX'S HOUSE IN EDINBURGH,  
THE CITY IN WHICH KNOX PREACHED IN 1559

eva, he put forth a treatise entitled *The First Blast of the Trumpet against the Monstrous Regiment of Women*. It was scarcely politic, for England was faring passing well under the "regiment" of Elizabeth and the reformer's native land was also ruled by a Queen, the beautiful but ill-starred Mary, Queen of Scots. Needless to say the ill-will of both was incurred and a little later, when Knox desired to return to Scotland and applied to the English Government for permission to pass through Elizabeth's domain, it was denied him. Whether Knox changed his views as to the "regiment" of woman or whether more immediate reforms absorbed his attention is not clear; all we know is that his purpose to blow a

second and third "Blast"—in his own words, "thrice to blow the trumpet in the same matter, if God so permit"—was never carried out. One experience which happened in the same year is worth recording. A Theosophist might add it to the chain of evidences tending to show that history repeats itself. A certain abbot of Crossragwell, one Quintine Kennedy by name, had put forth certain writings anent the mass, purgatory, praying to the saints, etc. and had announced his intention of taking up these subjects more fully in his chapel on a certain date. On the Sunday specified Knox quietly appeared in the neighborhood, the news of which so upset the good abbot that he absented himself from his chapel altogether—and Knox preached in his stead! A little later a famous religious debate occurred between the disputants, forty witnesses being present on each side. Both the sides claimed to be victorious, but a little later, "to counteract the one-sided reports circulated by the abbot and his friends," Knox himself published a history of the debate taken from the records made by the notaries present; so conclusions may be safely drawn. How reminiscent of this was the quick departure of two ecclesiastical persecutors of Katherine Tingley when she (represented by her lawyer) appeared upon the scene! How reminiscent, indeed, of the famous "Debate" to which the Theosophists challenged the clergy of San Diego some six or seven years ago! Details differ but who shall say that the inner forces at work were not the same?

The power of John Knox over men was as tremendous as his personal courage. On one occasion, when through the representations of Romanists to the Queen, Knox had been publicly proclaimed an outlaw and a rebel—this in the land of his birth—he boldly entered St. Andrews and announced his intention to preach in the Cathedral. "Undismayed by the threats of the archbishop, unmoved by the remonstrances of his friends, he carried his purpose into effect, preaching for four successive days, and with such signal effect that the provost, bailies and inhabitants agreed to set up the Reformed worship in the town, stripped the church of images and pictures and pulled down the monasteries."

The Theosophist would not do today all that John Knox did, any more than he would, or could, dispute over the same doctrinal points—or, in fact, dispute at all—but all can afford to emulate the Scotch reformer's courage in carrying out an honest purpose. He lived in an age of spiritual quarreling (if such an anomaly can be conceived), an age of religious (!) disputation, but nothing could make him lose sight of his mission—which was to serve his fellow men. STUDENT



"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."—Jesus

JUDGE J. W. MACK, formerly of the Juvenile Court of Chicago, deserves well of all American women for his courageous efforts to open the eyes of parents to certain fearful dangers their children are running in multitudes of cases, from the absence of wholesome restraint and intelligent supervision. Writing in the *Ladies' Home Journal* for May on the need for protecting the young, Judge Mack makes the horrifying statement that in three years—only three years—several hundred distressing cases have been brought before him of young girls ranging in age from seven years to eighteen, "every one of whom had made a misstep"! This was in one Court only, and then, who knows how many hundreds of cases were hushed up for one that was dragged into the miserable publicity of legal procedure!

In his unsensational, but none the less harrowing article, the Judge accentuates his points by melancholy illustrations from his own painful experiences on the bench, all of which, in his opinion, point to at least two important conclusions: 1st, that parents should never lose the confidence of their children as being their wisest and most willing advisers; 2nd, that parents should watch far more carefully the growing mental and physical natures of their children and be able and ready to answer the spoken and unspoken questions which will otherwise be responded to in ways most undesirable and with consequences most disastrous. Yet multitudes of fond, foolish parents sit complacently congratulating themselves that all is well—until the shock comes.

The Judge is writing chiefly about the fearful danger threatening undisciplined and ignorant young girls which, from the general standpoint of the world, is accounted more degrading than for the opposite sex. To the

## Perverted Instincts and Parental Neglect

student of Theosophy there is no difference, for in either case, when temptation has overpowered the will, or sheer ignorance has produced the inevitable disaster arising from playing with fire, one of the main pillars of spiritual life—purity in thought and deed—has been undermined, and many years, perhaps incarnations of suffering must follow before the thread of high purpose can be resumed in peace. It is needless to enter into the details of Judge Mack's excellent article with its plain speaking to parents upon their responsibility, but we would draw particular attention to one reference he makes to a question upon which Katherine Tingley has been most earnest in speech and energetic in action. He points out that there are many parents who are quite unfit to instruct their children properly in the true meaning of life's problems, and who are even unwilling to call in the aid of the wise and kindly experience of the family physician, and that there is a consequent demand for some wholesome system of guiding and protecting the young in connexion with every school to save the otherwise probable victims from a fall of whose magnitude they, of course, have no adequate conception.

Many years ago, when Katherine Tingley was working amongst the "Submerged tenth" of the East Side of New York City, she made many sad discoveries of the same nature as those made by Judge Mack, and found the truth of what the rescue societies have finally discovered and now speak of, *i. e.*, "that one-half the girls would never have come to their 'rescue homes' if their mothers had done their duty." With her remarkable insight Katherine Tingley soon discerned the only effective remedy—the early training of the children in the way they should go—but not

until she succeeded to the Leadership of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY had she the full opportunity of putting her original ideas into practice, because until then she had not a body of workers willing to subordinate self in harmonious co-operation to the great end of elevating humanity on the practical, spiritual lines of brotherhood. Not too many who were faithful to their proclaimed ideals did Katherine Tingley find in the Theosophical body, but there were enough to begin, and the result of her tireless work of training teachers, re-organizing and protecting the Theosophical activities from foes within and without, has been the magnificent success of the Rāja Yoga system of education, which strikes to the core of the evils discussed by Judge Mack, as of all the others arising from the lower nature.

Students of Theosophy will heartily agree with the Judge that for the crying evil of unrestrained vice in the young, "Society itself, not fully awakened to its obligation, is responsible," and as Society is principally composed of parents who are most of them not alert to the danger, or who do not know how to eliminate it when they see it, what is there to do but to nip it in the bud by starting in early life with the individuals who will shortly form Society themselves, *i. e.*, the children? To show how little even intelligent mothers know of the natures of their children, the Judge gives an appalling instance of juvenile depravity in which a number of school children were concerned in Chicago. The mothers of these unfortunate young people were energetic Club women, probably considering themselves qualified to advise on large matters of municipal or national policy, perhaps chafing at "the limitations man would place upon woman," and yet their own higher duties were being so shamefully neglected that their darling children were able to take advantage of their mothers' absence at the regular club meetings to ruin their lives!



Katherine Tingley has said with absolute truth, "Let me have a child from the time of its birth until it is seven years old and all the temptation in the world will not move it." Why is this? Because "it will have been taught the divinity of its own soul." It will have learned self-control—the control by the Higher Self.

The Râja Yoga system of education, now firmly established at several national centers, is based upon the principle of *self-control*, not control by fear or force or desire for reward or other outside agency; and as this saving principle becomes established in the pupils under the equal development of the physical, mental, and spiritual parts of the nature, purity of thought and deed, the innate modesty and dignity of the Higher Self become manifest, and the energies of the lower passions are transmuted from tyrannical masters to obedient slaves. Thus an unshakable bulwark of protection is created. Judge Mack points out with great acumen that

An innate or inbred modesty not only makes a girl in every way lovely, but it is also her greatest shield; her sole completely reliable protection.

And he proves this by evidence given by boys and men who, the world over, can always tell whether or not a girl or woman is approachable—this intuitively, a strange gift, but one which has been cultivated for ages and incarnations.

In her wide experiences at home and abroad Katherine Tingley found that as there were so many parents utterly unfit to train their children, the latter were in imminent danger from the absence of self-control and the needed firm and kindly treatment, free from either unwholesome coddling or the neglect of weak and foolish parents. When she established the Râja Yoga Schools and Academies she insisted that it was useless for pupils to be entered for a few weeks or a few months, as the required results could obviously not be obtained in a short time, for it takes long patience and individual watchfulness by carefully trained teachers to eliminate the weak spots and to foster the growth of the better qualities. For complete success it is also necessary that the child's progress should not be hindered by frequent gaps caused by unnecessary vacations—unnecessary in a proper system of education in which the mind is never over-taxed. It is a truism that more than half of the benefit derived from the best class of education given in boarding-schools to the children of the well-to-do, and also in colleges and universities, is very often destroyed by the license of reaction during vacations.

As the Râja Yoga system is the direct outcome of the logical and satisfying philosophy of Theosophy the time is here when that portion of the world that really thinks and is looking for enlightenment is gradually beginning to find out that Theosophy is what it needs. For Râja Yoga is the way to "the sweet, clean, strong life" of the soul.

It is impossible to close without drawing the attention of the reader to the significant fact that if any Theosophist, even a few years ago, had written as Judge Mack has done in his article—which is placed in the forefront of a widely-read magazine, and which

has no doubt been respectfully studied by tens of thousands of inquiring women—he would have been immediately charged by the carping critics with endeavoring to separate parents from children, with trying to undermine the private rights of parents to do what they like with their own, and goodness knows what else! Truly it seems that the world has moved a little towards the Theosophical position, but how slowly! More helpers, more intelligent devotion, more joyful self-sacrifice is the need. Who will join the ranks of those who are working in the only way that can produce permanent results?

STUDENT



Lomaland Photo. and Engraving Dept.

"CAPITÁN" ROSA CASTELLANOS  
Who nobly served her country in  
the Spanish-American War

### From Center to Circumference

**I**N journeying from Southern California to New York, it is striking how Nature mirrors the descent—if that word may be used—from transparency to density of atmosphere and in what a variety of ways she expresses thought.

Allowance perhaps should be made for the high altitude of the start from Point Loma, the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; yet it was not by the light of the sun that the start was made, but by that of a moon nearly full, and it was accompanied by songs and flowers (with treasures hidden in them), by comrade-greetings, hand-clasps and messages for distant England, that from there will pass on again to many lands. Those who know the true atmosphere of the Center will feel that the outer expression is seldom repeated, that it varies in originality but never fades as a picture before the mind because prompted by the changeless Heart of inspiration. There were the domed circular buildings; the groups on the steps leading down on either side; children within the porch of the great door; and in detachments, until Tent Village was left behind, were groups of comrades and well-wishers.

There was nothing enervating in the fresh cool air, it breathed of energy and effort, while the palms sent messages of peace from West and East. Still, it was a gradual descent, from a wealth of flowers, roses, sun-

shine and breezes first, to simpler wild-flowers, hawthorn, flowering dracaenas; then, bordering on dryer land, cactus, and a weird variety of palm, with stretching arms pointing in strange shapes and all directions; a descent passing from sunshine into gray shade: not to be regretted, for knowledge is, sure that the sun travels along its rays, even if unobserved—a Jacob's Ladder of life-giving power—else those in the gloom might forget its existence, and those in the light fail to realize what shadow is. Then the deserts of Nevada and Utah are crossed, holding so many secrets of life, but now showing no blade of grass, just great bare plains with hills or hillocks rising from them, all a uniform dun color, only the clouds making lilac or purple shadows.

With a higher altitude a more northern land shows its patches of snow in the foreground and on the mountains, adding to their height and beauty with its pine trees that speak of strength and endurance. In Iowa are cattle and sheep grazing, and farms under cultivation. Here a dark, almost black, cloud gathers and remains by night and day; between it and the horizon is a clear light space of sky, where the sun before setting shows a typical sea of glory, and where the full moon rises; aided by summer lightning it fights out a way beyond the clouds. The clear blue sky and atmosphere of the Pacific Coast have now disappeared, a growing soiled-looking haze or veil shuts it out, yet the heat has grown intense. The sun shines, all its spring power seems to have passed into the exquisite greenness of the fresh foliage—perhaps Nature knows that the mass of humanity is too materially occupied to look at the sky. So, with a great deepening of the gloom around the cities, the suburbs of New York are reached. Here the winds join in the fight for a day; they are beaten by a warm spring rain and the United States shores are last seen in a haze. Another day discloses the Atlantic Ocean a smooth indigo, and the sky, well—blue (!) to the eye that has not lately looked on the skies of Point Loma.

A subtle difference lies in atmospheres. Many know, or have noted, that difference between the East and West of America, or between the Eastern and Western Mediterranean, between Japan and other countries. The study of Theosophy as now given to the world by Katherine Tingley can alone throw light on such problems. (On Board R. M. S. *Adriatic*.)

FANNY JANET BUSHBY

**I**T is interesting to note the instances so frequently cited in the current papers showing that the influence of the new order of things which is opening door after door to women extends beyond the confines of the dominant race. In a recent issue of the CENTURY PATH mention was made of Miss St. Cyr, a member of the Winnebago tribe, who as a lawyer has done so much for her people. In Kansas City, Mo. is another Indian woman lawyer who took an active part in the attempt made to preserve the historic burying-grounds of the Wyandotte Indians. The land was recently designated to be sold by the United States Government and this patriotic Indian woman has made every effort to save the spot, which is held as sacred by her people, from desecration.

STUDENT



# OUR YOUNG FOLK

## America, the Home of a New Race

ONE of the most interesting stories in history, to those who speak the English language, is that of the spread of English-speaking people and their transformation of the waste spaces of the world into homes for mighty nations. And of vital interest to the whole world is the story of the opening of the land now the United States of America to the vast throngs who pressed westward to take their part in the building of the new race here to find its home.

Many other nations have had their periods of race-expansion as well as of conquest. The all-conquering Roman power spread over Europe only in turn to be absorbed by the Teutonic peoples who came forth from the forests of the Rhine and the Danube. The movement was taken up by the dwellers along the coast of the Baltic Sea and North Atlantic Ocean, and there were new rulers in every land from Sicily to Britain. In all these cases, the sway of the conquering races was never permanent. They gave names to the kingdoms but they were absorbed by the people they subjected. They adopted the laws, language, and habits of those they conquered, the Goths becoming Spaniards, the Danes Irish, and the Franks and Northmen Gauls. The one exception to this general rule came when the Jutes, Angles, and Saxons invaded Britain. Here, in this little island there sprang up a type of nationality distinct from those of the European mainland, a branch of Germanic stock which was destined to grasp world-wide power and hold in its hands the fate of the coming years.

The discovery of America gave the opening for an even vaster race-expansion than the Teutonic wanderings had been. With the voyages of Columbus and his successors European colonization began, and shoals of settlers were thrust upon the shores of this new continent, the most important of the lands beyond the sea. Again the stock that had conquered in Britain conquered in the race for supremacy on the American continent and won command of the ocean.

It was not until the American people had developed a national life, become a separate and individual people, that they were able to take possession of that part of their continent lying between the eastern mountains and the Pacific. This winning of a wilderness for the benefit of civilization and in the interests of mankind is the distinguishing work of the American Republic, second only to the preservation of their national life.

At the time of the Declaration of Independence the American colonists all dwelt on the Atlantic coast or along the rivers flowing into the Atlantic. In a century and a half they had spread only from the Atlantic to the Alleghanies; but in the three-quarters of a century after becoming independent, they had spread from the Alleghanies to the Pacific. Beyond the chains of forest-clad mountains stretched the dim wilderness filled with wild beasts, lurking foes, and rushing rivers, nameless and unknown. Into this somber woodland pushed

## AMERICA

Bayard Taylor

FORESEEN in the vision of sages,  
Foretold when martyrs bled,  
She was born of the longing of ages,  
By the truth of the noble dead  
And the faith of the living fed!  
No blood in her lightest veins  
Frets at remembered chains,  
Nor shame of bondage has bowed her head.  
In her form and features still  
The unblenching Puritan will,  
Cavalier honor, Huguenot grace,  
The Quaker truth and sweetness,  
And the strength of the danger-girdled race  
Of Holland, blend in a proud completeness.  
From the homes of all, where her being began,  
She took what she gave to Man;  
Justice, that knew no station,  
Belief, as soul decreed,  
Free air for aspiration,  
Free force for independent deed!  
She takes, but to give again,  
As the sea returns the rivers in rain,  
And gathers the chosen of her seed  
From the hunted of every crown and creed.  
Her Germany dwells by a gentler Rhine;  
Her Ireland sees the old sunburst shine;  
Her France pursues some dream divine;  
Her Norway keeps his mountain pine;  
Her Italy waits by the western brine;  
And broad-based under all,  
Is planted England's oaken hearted mood,  
As rich in fortitude  
As e'er went worldward from the island-wall!  
Fused in her candid light,  
To one strong race all races here unite;  
Tongues melt in hers, hereditary foemen  
Forget their sword and slogan, kilt and clan,  
'Twas glory, once, to be a Roman;  
She makes it glory, now to be a man!

the men of the axe and the rifle, of the chain and compass, Daniel Boone, Simon Kenton, George Rogers Clark, James Robertson, John Sevier, driven by their restless eagerness for adventure and thirst for exploration of the unknown, and built their stockaded hamlets on the banks of the Cumberland, and the Kentucky, the Ohio, and the Tennessee. Close behind them came the adventurous hunter settlers and their cabins sprang up here and there in the great forest land. Then came the permanent settlers who were thrifty as well as industrious, who erected substantial houses and barns and tilled the soil as carefully as the farmers of the seaboard states. They grasped the land not only for themselves but as an inheritance for their children and their children's children. Well-to-do planters and merchants and lawyers came from families who stood high on the Atlantic slope. New England poured her ideas of righteousness and sound public policy into the Ohio frontier, while Virginian pride of race and courage and hospitable open-handedness spread down out through the southwest.

During the years when the Constitution was being adopted and carried into effect the struggle necessary in order to invade and tame the shaggy wilderness, went on. Hamlets were erected into free governments which should

form part of the union founded on the seaboard. This struggle was of vital importance, for then was decided whether the vast tracts of fertile land on the western border should be won for humanity and civilization and whether a mighty nation should there abide.

There was much in that front rank of civilization as it spread from ocean to ocean that we of the 20th century in our more merciful humanity deplore. In this epic of world conquest and building and welding of a nation, as on a field of battle, many turbulent elements were tossed in wild confusion. Deeds rough and lawless, wanton aggression, treachery and meanness can be traced. Yet the preponderating strands in this continental fabric were of lofty and generous daring. A strong and simple people with love of freedom at their heart's core, composed the bulk of the frontier population; upright, resolute men, courageous patient women, toiled hard, endured greatly, were devoted to their country and ready uncomplainingly to lay down their lives for their friends. Such as these formed the backbone and body of the State.

While the pioneers were mainly Americans from all the States in the Union, there were numbers of immigrants from nearly every country of Europe and even from Asia. Germans, Irish, Scotch, Scandinavians, French Huguenots, all the representatives of numerous and widely different races, were speedily welded into one people under the hard conditions of life in the wilderness. Their iron surroundings served as a mold which turned out all with new sympathies. Long before the first Continental Congress assembled, these makers of roads and builders of towns who were to establish young commonwealths from the Alleghanies to the Golden Gate, had, whatever their blood, become Americans in thought and character, a distinctively and intensely American stock.

A wonderful picture still — the magnificent areas of the United States with the ever flowing stream of human life pouring in upon them and being assimilated and transformed just as the Roundhead and the Cavalier, the Hollander and the Huguenot were in early colonial days. The stream is caught up in that current which pulsates through all the channels of life and which we call the American spirit. Full of intense vitality is this spirit; full of spontaneous eagerness and reaching forward to all the light and beauty which the future may hold in store.

And what possibilities must lie in wait for a nation thus formed! From east to west it stretches. The beginnings were in the East; but in the West, on the very "sunset rim," is the key to the highest and noblest that the patriots and comrade-citizens of the future shall attain. This is where, at Point Loma, California, the teachings of Theosophy, and the Râja Yoga education that awakens the god within, are fostering the Higher Patriotism, that will lead to the full expression in daily life of the fairest possibilities of the new race in America.

STUDENT

# THE CHILDREN'S HOUR

## The Kingdom of the Princess of the Pine Wood

HIGH on the bank of a deep-flowing river grew a lordly Pine-tree that stretched its cone-laden arms to the north, south, east, and west, spreading balmy fragrance all around. Through its green depths the zephyrs wafted the odor of violets. "She is coming, the little Princess of the Woodland," and the Pine-tree sang a song of joy. Only the beautiful River flowing between its high banks knew how the Pine-tree loved the Princess, for he loved her too, and together the River and the Pine filled her life with sweet music.

Who was the little Princess of the Woodland? Just a pretty brown-haired, bright-eyed little maiden the villagers among whom she lived thought, one who loved to roam in the pine-woods for long hours together. Only the sweet music of her grandfather's flute could call her away from the woodland. In the winter by the great open fire, or in the summer in a quiet corner of the sweet old garden round her home, she would steal softly to her grandfather's side and would listen, oh, so quietly, while he played. Did he guess, the dear old grandfather, as he looked down upon her, that as the notes flowed in a silver stream from his flute, that the little girl saw the elves and fairies of her woodland kingdom, dancing joyously amidst a whirl of beautiful colors?

With the first light that peeped into her window one summer morning the little girl awoke, and before the sun arose she was standing under her beloved Pine-tree. In her hand was a branch of laurel bright with rosy blossoms. As the sun appeared she waved it in a circle three times around her head and pronounced a magic word. Instantly the whole woodland was resounding with children's voices. From every direction children came trooping in. There were tiny toddlers, sturdy boys and girls, tall youths and maidens, all singing as they came. And the Princess? The laurel branch was now a magic wand tipped with fire, the wreath of leaves that she wore in honor of the summer festival was turned into a crown of gold, and her simple white frock was changed into a flowing robe of softest silk, with a golden star embroidered on the breast, and she stood on a throne strewn with flowers. All this, however, was as nothing compared with the shining light in her eyes, as she looked out over the sea of children's faces.

What should she give them? Flowers! She caught up an armful from her throne and tossed the blossoms among them. How they laughed and clapped their hands! The more she threw, the more there were to throw, for all the good fairies of the woodland were there, though unseen in the light of the sun. Then the children, taught by the Princess, made wreaths and garlands and when they were finished she led them from tree to tree, and they hung the wreaths and garlands upon them, saving the most beauteous of all for



Lomaland Photo. and Engraving Dept.

### MORNING EXERCISE IN LOMALAND

the great Pine-tree. The remaining flowers they gathered in their arms, and the Princess led them down the little path to the river and they placed the blossoms on its bosom, "Bear them to all the children of the world," they exclaimed joyously.

When the village clock struck seven, slowly, sadly, silently, the children disappeared. The Princess stood alone upon the throne, not less sad than they.

"Why art thou sad, little Princess?" asked a low deep voice. The Princess looked up, for the voice seemed to come from the Pine-tree; but the tree had vanished! There stood, in its stead, a tall form whose kindly face beamed down upon her from his great height, and as he spoke all the changeful music of the Pine-tree sounded in his beautiful voice. "These many years, little Princess," he continued, "I have watched over and guarded thee, and I have noted that thy heart is full of love for thine own kind and all creatures. The magic moment has now come when I may stand revealed before thee. What dost thou wish that I may grant?"

"I wish to be the queen of a kingdom of children, so that they may be as happy as the birds and flowers of the woodland," said the Princess bravely.

"That is a difficult wish to fulfil," declared the stately visitor, "it can only be accomplished by one who has the Invincible Sword, the Golden Key, and the Magic Jewel that were won by the dauntless maiden Warrior who climbed to the Morning Star. Prove that you are worthy and they will be given to you in due time. Only the dauntless heart can win them. Without their magic you cannot enter your kingdom. Now take this pebble," and he placed in her hand a brown stone about the color and size of a hazel nut, "it was dropped by a Wanderer who last evening rested on the spot where you now stand. Just before sunset cast it into the river and without looking back, return here."

"I will obey," declared the Princess, placing her right hand upon the golden star on her breast. At that moment, all the birds of her woodland kingdom began singing joyously, and a lovely white wood-pigeon hovered above her head and uttered a long soft love-note. She answered with a gentle cooing sound, and the dove fluttered down into her outstretched arms and nestled its head on her heart, while she stroked its pretty wings. When she looked up she was alone. Again the Pine-tree spread its protecting boughs above her.

As the shadows of the laurels in the garden lengthened, the little girl again ran down to the river. She cast the pebble far out into its waters. It fell with a soft gurgling sound just as the sun sank below the horizon. Without once looking back she sped, lightly as a bird, to the Pine-tree. Then she turned to look out over the river. Through the trees she could see a long line of whiteness, and she knew it was the evening mist clinging to the river. Slowly the mist arose, a silvery curtain, and the blue distance looked like the sea. Low on the horizon the clouds hung dull-colored and heavy, and they looked like the land rising out of the sea. But above they piled themselves up in billowy white masses, the summits glowing with pink and purple light, until they looked like palaces and temples with jeweled domes and towers. A mocking-bird in the Pine-tree sang out gaily. It sounded like a call, and from every direction the little Princess of the Woodland beheld children, marching, marching, toward the sparkling towers and domes.

"My kingdom!" she cried in ecstasy, her face aglow with rosy light, her arms stretched out toward the golden west. Then she sang! Up, up, sprang the magic tones. Fairies caught them in their crystal chalices and away they flew, scattering them over the world like dew. And every child that entered the Princess' kingdom, came bearing one of those magic notes in his heart! STUDENT



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the  
Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

(1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"

(2) CANT ABOUT THE CLASSICS  
Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
June the 28th, 1908

Total number of hours sunshine recorded during May 248.  
Possible sunshine, 429. Percentage, 58. Average number of hours per day, 8.00 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JUNE	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
22	29.646	67	57	60	57	0.00	SW	3
23	29.634	68	57	60	59	0.00	S	3
24	29.695	69	59	60	60	0.00	SW	3
25	29.692	67	58	60	60	0.00	NW	2
26	29.626	67	57	59	58	0.00	SW	3
27	29.656	68	57	61	59	0.00	SE	4
28	29.685	66	57	58	57	0.00	SW	1



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.**

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

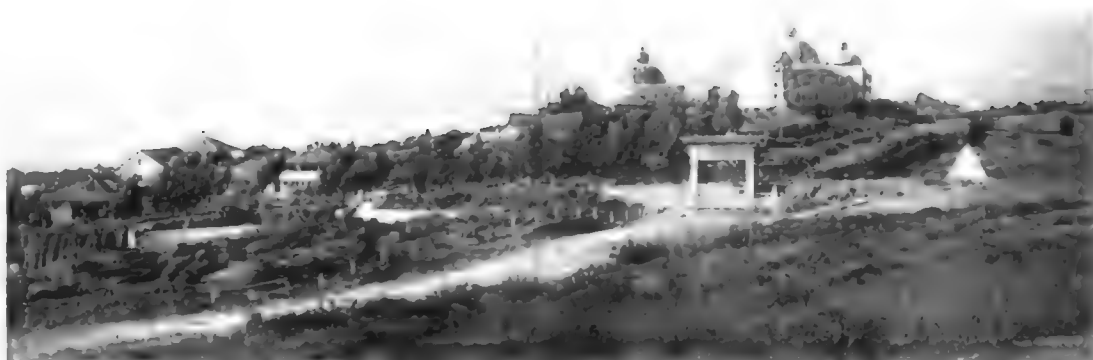
—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY**

(UNSECTARIAN)

## **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**

**POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA**

## **THE RÂJA YOGA MESSENGER**

**A** N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

**POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA**

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU**

**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the *Los Angeles Saturday Post*, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

**POINT LOMA, CALIFORNIA**

## **Theosophical Literature in Spanish and English**

**FOR SALE AT THE**

**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED

# CENTURY PACE



Year 14 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JULY 12, 1908

No. 36

# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 36

## CONTENTS

### Pages 2, 3—EDITORIAL

Volcanoes, Earthquakes, and the Sun  
Spiritual Exiles  
Can We Communicate with Mars?

### Page 4—TWENTIETH CENTURY PROBLEMS

A Half Chapter of Philosophy  
Women Police  
A Public Execution in America  
In Eight Years!

### Page 5—ARCHAEOLOGY, ETHNOLOGY, ETC.

The Denderah Temple  
Portico of Denderah Temple (illustration)  
Hilprecht Vindicated  
Assyrian Elephants  
Six-Story Cliff Dwellings in Colorado

### Page 6—TWENTIETH CENTURY SCIENCE

Metaphysical Biology  
The Nature Mind  
Pigeon Etiquette  
Blended Waves in the Germ  
Biological Blood-Analysis

### Page 7—NATURE STUDIES

The Conservation Conference  
The Setting in the East Room of the White House  
for the Convention of Governors (illustration)

### Pages 8, 9—STUDENT'S PATH, ETC.

Continuous Life under Perfect Law  
Theosophy—the Only Remedy  
Parental Responsibility  
A Morning Summons (verse)  
Theosophical Forum  
The Higher and the Lower Self

### Page 10—THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Why?  
Protection from Tropical Heat

### Page 11—THEOSOPHICAL FORUM, ISIS THEATER

Lomaland Students at Isis Theater  
"Ancient American History"

### Page 12—GENERAL

Portents and Prophecies  
History in Words  
American Speech

### Page 13—ART, MUSIC, LITERATURE AND DRAMA

Welsh Literature—Prose—Fifth Article  
Herakles and Lichas (illustration)

### Pages 14, 15—WOMAN'S WORK

"That Injured Feeling"  
Inner Courts of the Nizam's Palace, Haiderabad, India (illustration)

### Page 16—OUR YOUNG FOLK

Râja Yoga in Santiago de Cuba  
Young Cubans at the Parent Râja Yoga Academy  
in Lomaland (illustration)  
Râja Yoga for Cubans in Lomaland

### Page 17—CHILDREN'S HOUR

King Pharaoh, the Famous educated Horse, at  
Point Loma (with three illustrations)  
A Swedish Tale  
A Tame Cat-Bird

### Pages 18, 19, 20—

Meteorological Table; Advertisements; Book List

## Volcanoes Earthquakes and the Sun

FOR the past few decades science has been approaching — with hesitating steps certainly and as if there were some peril threatening the materialistic position — one of the fundamental principles of Theosophy, *i. e.*, the domination of the law of Cycles in human life and in nature as a whole. Not only in human and animal physiological functions are new discoveries being made, but at last the general principle enshrined in the wise proverb "History repeats itself" is re-asserting itself in other directions.

To the student of Theosophy the value of the recognition of the cyclic return of events and conditions is greatest when it explains the ups and downs of human and national life, for it is of personal importance to each of us to know his best opportunities and also the occasions of mental and physical depression against which to take precautions. From the testimony of antiquity it would seem that the ancients were more sensitive to the recurrence of the cycles than we moderns, for they took

**A Knowledge  
not Limited  
by Physical  
Machinery**

great pains to counteract evil influences and to reinforce good ones by elaborate preparations founded on a knowledge of certain principles in man and nature, now unknown, or disregarded by the world in general.

But the cyclic impressions must be as potent as ever, and it would be a curious study to unravel why the most materially progressive races have almost ceased to recognize them. For it is a fact that outside the purely formal ceremonies of the churches — for keeping which at those particular times the ecclesiastics advance no good reasons except that the events commemorated happened to take place at the corresponding periods — the world of culture only recognizes our annual celebrations as arrangements adopted by practical people for general convenience. In fact, new holidays, like the English Bank Holidays, are even created without regard to anything but material needs. We have ceased to work with nature in more ways than this, owing to ignorance and selfishness, and we have to suffer the penalties. And yet, in the words of H. P. Blavatsky:

**Riddles We  
Will not  
Solve**

We stand bewildered before the mystery of our own making, and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. (*The Secret Doctrine*)

And again:

The revolution of the physical world, according

to the ancient doctrine, is attended by a like revolution in the world of intellect — the spiritual evolution of the world proceeding in cycles, like the physical one. Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. (*Isis Unveiled*)

As there was once accurate information upon astronomical subjects, including the roundness of the earth, which was entirely lost during the Dark Ages, so the equally apparent laws of Cycles have only begun to be recovered after a still longer time. As the official representatives of science are awakening to the fact that some at least of nature's laws are periodic, we may expect ever-increasing discoveries to this end, all of which must be of importance to us — creatures of circumstance as we are in such large measure.

**The Harmony  
of the  
Universe**

H. P. Blavatsky constantly urges the need of our recognizing the law of cyclic progression; in *The Secret Doctrine* it is mentioned as one of the fundamental principles inherent in creative manifestation, from the widest sweep of planetary building to the tiny span of an insect's life.

The dreaded phenomena of earthquakes and eruptions, have, until lately, been supposed to show evidence neither of regularity nor signs by which they could be foretold. But with the greater number of classified facts now accumulated, a rough order has gradually come into view, and it is now clearly demonstrated that there is some definite connexion between these phenomena and the eleven-year period of the beating of the solar heart as shown by the sunspots and the regular rhythmic contraction and expansion of the sun's polar and equatorial diameters.

**The Beating  
of the  
Solar Heart**

Dr. Ellsworth Huntington of Yale University has just published an exhaustive series of tables dating from 1755, including thirteen sunspot cycles and the corresponding seismic and volcanic activities. The tables which Dr. Huntington discusses at length were prepared by two highly competent observers, Messrs. Sayles of Harvard University and Jensen of the Royal Society of New South Wales, entirely independently of each other, and the harmonious results derived from the average of

the two are most remarkable and convincing.

Lockyer, Brückner, Bigelow, and others, have detected cyclic climatic changes on earth of 3, 11, 36, and 300 years which closely agree with the solar variations. The 36-year cycle in particular is well marked, during which temperature is low at one extreme and high at the other, accompanied by the natural phenomena that might be expected under the conditions. Dr. Huntingdon sums up his conclusions as follows:

**Rhythmic,  
Magnetic  
Excitation**

The resemblance between the mean sun-spot and mean seismo-volcanic curves is extraordinary. The maximum of the one occurs at the same time as the minimum of the other, and in both cases

there is a steady progress from maximum to minimum and back. If our terrestrial data of earthquakes and volcanoes were as complete as our solar data of sunspots, it is probable that the resemblance between the two curves would be still closer. . . . It seems impossible to avoid the conclusion that the marked coincidence between telluric and solar activity indicates a relation of some sort between the internal phenomena of the earth and the sun.

As to what that relation may be we have no clue as yet. The best that we can do is to speculate. It may be, perchance, that there is some cosmic source of energy as yet unknown, which pulsates through the universe causing both the earth and the sun to respond, each according to its kind. Possibly changes in the amount or in the nature of the energy emitted by the sun engender corresponding changes in the earth in some manner as yet beyond our ken.

Other observers have advanced the suggestion that the oscillation of the poles of the earth, though only amounting to thirty or forty feet, is responsible for some earthquakes. It is a cyclic

**A Living  
Macrocosm**

movement, reaching its maximum about once in seven years, and according to some

authorities there is a minor earthquake cycle of the same period. The severe earthquakes of 1906 occurred soon after the maximum of this cycle of polar movement. This suggestion has not received the convincing demonstration that has been derived by Dr. Huntingdon from the observations of the solar and terrestrial activities, but it is interesting as showing the efforts that are now being made by scientists to penetrate the veil hiding the great rhythmic pulsations of nature.

As Dr. Huntingdon truly says, the causes of these cyclic changes are yet beyond the ken of physical science; but why? Is it not for the same reason that the nature, nay the very existence, of the soul remains a mystery to the materialistic physiologist or "psychologist"? *i. e.*, that they are looked for in the wrong place, in the outer phenomena of matter instead of in the real thing behind, of which the illusion called matter is but the impermanent symbol. The knowledge of

**Science Ap-  
proaching the  
Meta-Physical**

these periodic laws brings us a little nearer to the meta-physical; makes us realize the immanence of something that

cannot be grasped in terms of physics. A clue to the action of the sun at a distance was given thirty years ago by H. P. Blavatsky when she pointed out that the sun is really a great magnet. This idea was not the matter of general acceptance when she wrote *Isis Unveiled* that it is becoming now. The varia-

tions in the compass, diurnal and otherwise; the magnetic storms aroused by the passing of sunspots (according to Maunder and others); the fluctuations of the Aurora Borealis; and perhaps the changes in the solar corona, support the statement that the sun possesses controlling magnetic energy (whatever that form of the One Life may be). A remarkable observation was made in March of this year at St. Thomas, Dutch W. I., when strong magnetic earth-currents were noticed affecting the cables for some hours *before* the earthquake. Why *before* the earthquake?

**Atheism  
Kills  
Philosophy**

The profound weakness of materialism is its practical atheism (in the Theosophical sense), veiled under the garb of agnosticism, and while it remains so and holds the position that all beyond the sense-perceptions belongs to the "Unknowable," which is almost the same as the non-existent, no real progress can be made except in the direction of utilitarianism; though of course, the *facts* of science may and surely will be used by those who can see more deeply into the inner meanings. The necessary step to be taken before any correct realization of the kind of universe we live in is possible, is to perceive that all things are manifestations of consciousness in different degrees, moving onwards to self-consciousness and that Intelligence is behind the forces of nature. The following few words of H. P. Blavatsky are worth dwelling upon:

The essential power of all the cosmic and terrestrial elements to generate within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *Intelligence*, *ab extra*, or *ab intra*, or conceal such within and behind the "manifested veil." Occultism does not deny the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind or within those Elements—a dogma with us. . . . Newton recognized fully the limits that separate the action of natural Forces from that of the *Intelligences* that set the immutable laws in order and action. And if a Newton had to renounce such hope (of ever explaining the original impulse given to the millions of orbs, by merely the laws of *known* Nature and its material Forces) which of the modern materialistic pigmies has the right of saying: "I know better"? (*The Secret Doctrine*)  
C. I. R.

**Spiritual Exiles**

THEY have just published in England at an almost nominal price the *Thoughts* of that perplexing colossus Leonardo da Vinci. The fact of the publication at such a price is nearly as interesting as the man himself and far more so than the actual contents of the book. It is now possible for the library of the English working man to be furnished with the best of all the literature of nearly all times and countries. Cheap reprints, running upward in price from even two cents, appear actually daily, and a whole new series of such reprints begins every year or two from one or another publisher. These necessarily answer to a demand, and the demand means that the popular mind is pushing about in all directions, groping, in search of something.

In search of something; for the popular mind is not given to, or characterized by, a mere literary interest, an interest of culture, in bygone literature, recent, older, or archaic.

When medieval religion had full sway, there was no such popular search or demand. The questing instinct was not, for the questions were forestalled in the teachings ere they arose.

But when these teachings were felt out of date the hunger came up in consciousness. For a while it seemed satisfied in a way by the teachings of materialistic science. But these have finally left that particular hunger where they found it. The hunger is an inarticulate question, the question of the ages.

In his way Leonardo da Vinci was on the same quest. Not knowing what he wanted, he wanted his own soul. The hunger did not drive him all over the field of literature. It energized his intellect to a consuming curiosity about every thing save the one thing that would have satisfied it. His mind, never limited to his art, covered the mental activities of the age. But that it was restlessly turned outward instead of inward, constituted the pathos, the almost tragedy, of his life. If he had searched his soul as he searched everything else, he would have found peace.

He knew of the soul but did nothing with his knowledge, did not know that anything could be done with it. He said:

The soul can never be infected by the corruption of the body, but acts in the body like the wind which causes the sound of the organ, wherein if one of the pipes be spoiled, the wind cannot make the music.

In another place he says:

Every evil leaves a sorrow in the memory except the supreme evil, death, and this destroys memory itself together with evil.

Such a character can never be understood except in the light of Theosophy and its teaching of Reincarnation. He was one of those who had once, in some earlier life, probably, nearly reached the great light of life, and then, perhaps when another effort might have carried him to victory, fallen back upon some lesser interest. The stored fiery energy gave him the intellect of the life we know, its power, its tireless aspirations, but the very activity of it held him with his inner hunger unsatisfied. Not a few men, great lights as we reckon them, have thus turned back, and so have been compelled to go hungry for many incarnations, gnawed by their half memory of a nearly won golden age. They are spiritual exiles.  
STUDENT

**Can We Communicate With Mars?**

"NO, we shall never talk with Mars," said a Professor who is described as a "common-sense scientist." He was at all events a dogmatic scientist, and a bold one to state such an emphatic negative. Are such statements reliable as an indication of future possibilities? Experience answers, No. Again there are other scientists who think that we *shall* talk with Mars.

We should have to communicate by flashes of light, said the Professor, and this would be unintelligible for want of a code and from the impossibility of arranging one. Yet other scientists have averred that such a code could be established; and, in view of such facts as the education of Helen Keller and the decipherment of hieroglyphics, it would certainly seem possible. Again we may be able to communicate by electricity or some power not yet discovered—but there is no hurry. H.



# Some Views on XXth Century Problems

## A Half Chapter of Philosophy

A SERIES of articles entitled *The Human Machine*, appearing in an English contemporary, has been exciting considerable attention. The writer supposes the average man suddenly realizing that he is but the average man, that the ambitions of his youth can never be fulfilled; that life offers no more for him than he has already got; that the days to come will be just like the days past—save that powers will slowly fail as old age draws near. The future has no more dawns, only one gray afternoon deepening to a sunset that has no sun.

What shall he do? Shall he accept the situation? Is his cheerless acceptance of it the best he can do with it?

By no means! answers the writer. And then he goes on to translate ably and genially and encouragingly into twentieth century vernacular a fragment of very ancient Eastern wisdom. He may have gone to headquarters for his fragment, or he may have evolved it for himself from that inner consciousness which in all of us contains so much more than we take the trouble to dig out.

Many years ago a little Indian book was translated for the Theosophical Society by its then Leader, William Q. Judge—the *Yoga Aphorisms* of Patanjali. The complexities of the original were simplified, and for the man whom our writer is addressing, this version is better than any of its several predecessors. Whether Mr. Arnold Bennet knows it or not and since we are entirely ready to credit him with honesty, we assume that he does not—he is serving out small doses of that book with deductions therefrom. But he does not give, or has not yet given, the best.

The keynote of the articles, as of the book, is concentration of mind. The discouraged man in his gray afternoon is reminded that he can be much more than he has ever yet imagined. His faults can be cured, his mind energized and developed, and latent powers unfolded. He is invited to test his control of his mind by giving it some one topic or idea to hold and dwell on for half an hour, and by this experiment to find out that half a minute of unwavering steadiness is altogether impossible to him. The mind slips like a globule of mercury under the finger. So he is to cure this weakness by daily attempt to hold the mind still upon one idea for half an hour, being assured that it will grow in health and strength exactly as would his body and muscles from that much time of proper athletic exercise. The idea suggested for the beginning is in the words: *I am not my mind; my mind is my servant and I will teach it to obey me when and for so long as I choose, thinking only such thoughts as I choose and absolutely dropping all others.* We demand that of our muscles. They do exactly what we choose, for as long as we choose, and cease when we have ceased to will.

This is for the thinking machine, to renew its health, to give it more health and more vigor and penetration than it ever had before. Through this, character is to be reformed and

moral failings removed. Mere good resolutions are but one blow of a hammer upon the nail. The weaknesses and failings must be taken into meditation, the mind held daily for a long time upon their absurdity, upon the injury they do, upon the sense of power to surmount them, upon their opposites—until at last their opposites replace them.

This may be very well as far as it goes; but it may also be very ill. The faults that are known to a man may not be all that he has; they may even be a very small proportion. The profoundest selfishness sometimes exists quite unsuspected; to it, the faults upon which attention is concentrated being relatively mere ripples. It might not only be untouched by a mental training directed to remove say the tendencies to give way to temper or sensuality, but might be the cause of the impulse to undertake that training. Being thus daily served, it would grow daily. And when at last, in spite of all effort, the weight of years began to tell and the sharpened mind to dull again, the man would find he was mentally but little farther—ultimately *no* farther—than when he started his discipline; and in character farther *back*, selfishness more deeply engrained than when he began it all. He had merely cultivated for a few years more and keener use the faculties of which death will at last deprive him. He is no nearer to, he is farther from, the only real human victory, victory over death. This victory comes only of the cultivation of that part of consciousness which death cannot touch. And that part cannot be touched or cultured from the motive of selfishness.

This greater work is not only not hopeless but it is easy and pleasant. The service of others is the only pleasure that looks well in memory and that is a lasting benediction to the man who does it. Let him do one good sound act of that kind, involving some sacrifice or trouble; and then, sitting down, feel back into his own nature for the source of that sense of high approval, as from some onlooking divine being, which followed the act. That being exists; it is his own real self, absolutely beyond the reach of death; of which what he has hitherto called himself is but a reflection in the troubled waters of mind and feeling. He must somehow get hold of that self, get his mind into touch with it. The method is dual. He must work daily, at his duty and for others, in such way and spirit as will entitle him to, and will bring, that sense of its divine approval; and in daily meditation or aspiration he must seek it direct. His selfishness will begin to thin out and disappear, a real love for all taking its place. His mind will sharpen and become energized, its faculties ripen. He will begin to understand life and death, finding his own place altogether above the level of those things which the scythe can mow down. And in the very wastes of his own past he will find the richest soil for the growth of the divine plant of his new consciousness.

In the sphere of morals a man can lift "himself" by his own bootstraps! STUDENT

## Women Police

IT is said that encouraging reports upon the efficiency of women as police constables come from Norway and America.

It is noticeable that women often have more power of discipline in a school than men. So long as there is no question of physical strength, their power to control need not be less than a man's and may be greater. True control is exercised by the sympathetic influence invisibly transmitted from a well-disciplined nature to those with whom it is brought into contact; the discipliner holds them, as it were, by an invisible chain—not hypnotic, but of a kind that arouses the will and self-controlling power in the others.

Anything that helps to show women what power they wield over others helps to bring them to a realization of their responsibilities. If they would but exercise the great powers they have, instead of clamoring for powers not worth having, they would have their hands full. Men would have to put them in places of power, as these feminine policemen have been put, simply because of their efficiency. But are there not other spheres of control-duty besides the streets? STUDENT

## A Public Execution in America

ACCORDING to report a sheriff recently admitted 600 non-English-speaking foreigners of his county to witness the hanging of a murderer. His object was to impress them; and photographers were allowed to take photos to be spread abroad as a warning.

A man with ideas like this ought not to be in a position of power. For one per cent of good which the spectacle might do by way of example, it will do ninety-nine per cent of evil in the way of suggestion. Those 600 witnesses and the many others who look at the photographs will have stamped deeply upon their imagination a scene of violence and death inevitably tending outward into future action. In days when public hanging was the rule, the effect upon the imagination, particularly of the young, was so bad that the practice was abolished. Headmasters find it most inadvisable for the same reason to inflict corporal punishment in the presence of the school. The only possible good such an action as the sheriff's can do is to foment a wholesome revolt against the practice of capital punishment. But the revolt would be hardly likely to arise among the witnesses. STUDENT

## In Eight Years!

THIS nation appears to run the risk of de-evolving from one of the soberest of civilization to one of the drunkest. Fortunately we seem to have realized the danger and to be taking measures to meet it. But for a mere eight years the figures are extraordinary. Thus for 1899 the total drink bill was 970 millions of dollars; for 1907 it was nearly 1500—half as much again!

The increase is mainly in the matter of wines, the amount rising from .28 gallons *per capita*, to .67. Spirits have risen from 1.12 gallons to 1.63; beer from 16 to 21. C.

# Archaeology      Palaeontology      Ethnology

## The Denderah Temple

**T**HIS temple stands nearly 400 miles south of Cairo and between 3 and 4 miles from the river. The illustration shows it as it appeared *before* the excavations, about half the height of the columns being then buried. It belongs to the Ptolemaic period, having been built by the last of the Ptolemies on the site of an earlier temple. It was not completed until the time of Nero, and contains royal ovals with the names of Cleopatra, Caesarion, Augustus, Tiberius, Caligula, Claudius, and Nero. The portico, illustrated, contains 24 columns, in four rows of six, about 47 feet high and six wide, the capitals being Hathor heads, four on each column, facing four ways; and above the heads are small temples as abacuses. A low wall connects the columns below, the top of it being seen in the picture.

Beyond the portico is a hall of entrance, a hall of assembly, then another small hall, a small ground-floor sanctuary, and upwards of twenty side chambers. The total length is 220 feet, and the width of the portico about 140. It was surrounded by a vast wall and entered by a single pylon which still exists.

Among the many sculptures are the portrait of Cleopatra and the celebrated zodiac on the roof of the portico. This zodiac, whatever may have been the date of its actual engraving, has been shown by investigation to have been copied from one drawn up long before Denderah was built. It is testimony to the great antiquity of the knowledge of astronomy.

This Zodiac, with its three mysterious *Virgos* between the *Lion* and *Libra*, has found its Oedipus, who understood the riddle of these signs, and justified the truthfulness of those priests who told Herodotus that:—(a) The poles of the Earth and the Ecliptic had formerly coincided; and (b) That even since their first Zodiacal records were commenced, the Poles have been three times within the plane of the Ecliptic, as the Initiates taught.—(*The Secret Doctrine*, vol. II, p. 368)

STUDENT

## Hilprecht Vindicated

**T**HE news states that Professor Hilprecht, the Assyriologist of the University of Pennsylvania, has obtained so fully the backing of his university against the attack made on him by another (and reverend) archaeologist, that little has been heard of the matter recently. Since the publication of Hilprecht's book, the accuser has modified his judgment and the incident may be considered closed. As nearly as the laity can understand, says the report, Professor Hilprecht was careless in the form of his original statement, and conveyed the idea that certain articles were found in his "temple library," which in fact were not found there, but used (in the absence of the actual articles) to illustrate the character of the contents of the library. Regarding this controversy, the following is condensed from *NEW CENTURY PATH*, vol. viii, no. 32:



Lomaland Photo. and Engraving Dept.

PORTICO OF DENDERAH TEMPLE (BEFORE THE EXCAVATIONS)

The discoveries of Hilprecht so enlarge our ideas and threaten prejudice that one would expect to see unfortunate attempts made to depreciate them in quarters where the forces of dogma entrench themselves.

The attack resembles the kind that is always made by prejudice against liberal thought. The whole vast question of archaeology is ignored in the insistence upon one or two petty charges; and these charges suggest that familiar kind which is apparently unanswerable, yet so easily explained when the suppressed facts are made known. The fact that Dr. Hilprecht disdained to reply to such vague and malevolent aspersions was made capital of. Well he might disdain, for what innocent and honorable man will meekly walk into a pillory erected for him in the market-place, there to defend himself against charges so vaguely couched that their very denial must convey an impression of contamination?

Dr. Hugo Radaw, Assyriologist of Columbia, Munich, Göttingen, etc., defended Hilprecht. He testified that Hilprecht did discover a library, for Radaw examined 300 tablets taken at random from a collection of 17,000 or 18,000. As to the tablets alleged by the accusers to have been purchased in Arab bazaars, it is only too likely that the excavations having been open for years, some perfectly genuine tablets from them would find their way to the bazaars and be bought by an archaeologist recognizing them. The defender said:

"It is surprising how many persons seem unmindful of the fact that in this collection the University of Pennsylvania is the proud possessor of one of the most ancient and extraordinary historical treasures owned anywhere in the world. It is even more surprising to me, as an outsider, that in Philadelphia, the city of its custody, all hands are not raised in support of the work Professor Hilprecht has done, rather than tongues employed in criticism. To anyone familiar with the facts, such a situation is attributable to a condition of ignorance founded on a network of malicious and jealous fabrications, rather than the expert judgment of those who are able to speak."

The whole case appears to be one of those in which the timorous and time-serving school has felt resentment against the go-ahead-and-do-something school, and has vented that resentment by a criticism of "methods." In the life of a busy man it is always possible to find some details that might have been done better.

STUDENT

## Assyrian Elephants

**I**T is stated that ancient Assyrian records afford practically conclusive evidence that elephants formerly existed in the Euphrates valley; and that this is confirmed by the discovery, in Armenia during the Crimean war, of fossil remains of an elephant intermediate in species between the present Indian elephant and the mammoth. In connexion with this it is also said that an American model of one of these animals was set up with the tusks curving downwards, giving rise to the theory that the elephant was a digger; but it seems that the tusks on the model were put on the wrong way up.

H.

## Six-Story Cliff Dwelling in Colorado

**S**OME years ago the group of cliff dweller ruins known as Balcony House, Spruce Tree House, and Cliff Village was discovered in the cañons of the Mesa Verde in Southwest Colorado. But last summer a still more wonderful ruin was found in the same neighborhood. In Spruce Cañon, within two miles of Cliff Palace, was found a six story dwelling containing more than forty rooms and in a good state of preservation. It has been called "Peabody House." It is remarkable how things can exist even above ground without ever being suspected; and it is expected that future explorations in Mesa Verde will result in still further discoveries.

H.

# ✻ The Trend of Twentieth Century Science ✻

## Metaphysical Biology

THE old theory of gemmules, according to which every organ—even every cell—of the body contributes to the formation of the new individual, that is, to the germ plasm and so makes heredity comprehensible, might perhaps have been exploded by every gardener. And every gardener might have thrown some light upon the location of the germ plasm in the body, coincidentally suggesting the essentially metaphysical character of that substance.

Most plants and trees can be made to grow from cuttings; theoretically perhaps all can. In the case of some plants the "cutting" may be as little as one leaf, even part of a leaf; theoretically perhaps any cell of a leaf.

On the animal side, some of the lower organisms can reproduce themselves from a mere fragment. In those that consist of one cell, any part of this cell, provided it contain a fragment of the nucleus, will do.

But if we consider the case of a leaf, which, separated from the parent, reproduces the whole plant, root, stem, leaves, and finally flower, is it not clear that that leaf, and even every cell of it, must have contained germ plasm?

If so, dividing by the number of cells of this new plant, the quantity of plasm contained in the leaf from whence it came: and dividing by the number of cells in the parent plant; the quantity of plasm it received from its parent in the seed from whence it sprang: and so on backwards—is it not obvious that the continuity of the germ plasm is rather a *metaphysical* than a physical continuity?

It can hardly be said that we have any physical analog to the process. Break a magnet weighing a pound into spicules weighing a grain. With one of these, magnetize a bar of steel weighing a pound. Break that into spicules, and so continue, say a thousand times. How much of a magnet will be your final bar? But the germ plasm is a spicule of the *thousandth* bar capable of conferring on the thousand-and-first bar a magnetism equal to that of the *first*. And the analogy immensely simplifies the case for the sake of illustration.

Is not the germ plasm rather a dual *force* than a bit of matter, even though it takes successive embodiments in bits of matter? It is a metaphysical duality since it consists of a plan, an idea, a form, and the magnetic or guiding force necessary to attract or fashion matter according to that form. Biologists may not like to find themselves in any such "morass of metaphysics," but they are there nevertheless.

STUDENT

## The Nature Mind

ONE of the calculating prodigies, a man as it happens of intellect and education, contributes to a contemporary some account of his compeers past and present in the possession of his own power. But he does not draw the inference which nevertheless is so strongly suggested by his record.

Is the power mental? If we say yes, then

we must relegate it to a mind quite other than that which reasons on ordinary lines and matters, quite other than that to whose work we apply the word intellect. For intellect and the prodigy's calculating power seem wholly unconnected.

Thus the writer notes that "there is nothing more striking about the mathematical prodigies, nothing which has been the subject of more uncritical amazement, than their almost uniform precocity." That is, the power is often in full swing long before intellect has done much more than stir. Thus it has shown itself at the ages of 3, 4, and 5.

Its degree has no relation to the degree of intellect or general intelligence. It has flourished magnificently in men who were otherwise almost idiots. It may or may not grow as intellect grows; it may disappear as intellect reaches its development. It has no connexion with art or with capacity in any of the arts or sciences.

Most significantly, it sometimes disappears with the acquisition of school and college arithmetic, with knowledge—by the other, intellectual, mind—of the rationalized rules of calculation. It is not a reasoning arithmetician in the way that the other may become under ordinary tuition.

It is in fact a nature-mind and its workings a nature-process. If we could bring our other mind into cognizance of this one's workings without interfering with them we might learn how we digest food, how we move our muscles, how we repair waste tissue, and so on. Fortunately we do not know how to try. There are other parts of our nature much more immediately important for us to understand and either dominate or co-operate with.

STUDENT

## Pigeon Etiquette

IN *Science* is reported an attempt to explain on sociological lines the cooing, dancing, strutting and other performances on various occasions of pigeons and doves:

Just as the primitive man must perform a certain ceremony upon every important occasion in his life, so the pigeon must give a certain call or coo, and must go through a bowing or strutting performance upon all important occasions; as, when he wakes in the morning, when he goes to roost at night, when he joins the flock (and so on).

Zoology and psychology, it seems, will not explain. Sociology must come to the rescue. But when come, the rescue is not obvious.

The utility of these pigeon performances is the same as that of ceremony in primitive man—social control. . . . The pigeon is a true free individual, hence social ends among pigeons can be secured only by some means of social control; . . . the actions of the different individuals in the family are connected and socialized through control by ceremonial observances.

The pigeon must be a marvelously intelligent creature if he has evolved a complicated system of ritual, governing all he does, merely in order to keep himself in order and unify himself with the clan.

Every state of feeling consciousness, whether

in man or animal, tends to come out finally as a physical motion and attitude. It is by that process, among others, that the body becomes more completely evolved, and the state of feeling ensures its own future better and fuller reproduction. Men often find that the easiest way to reproduce a feeling is to produce the bodily setting of it. The motions of the doves may not seem to us very well related to the feelings we assume them to have, but then we are not doves!

The ceremonials of "primitive man" are of quite another order. Surely sociology has shown them to be magical. And Theosophy adds that they are remains of far more complicated ceremonial in use among the forgotten races of which "primitive man" is in every case a relic.

STUDENT

## Blended Waves in the Germ

A BIOLOGIST, studying the development of hybrids in embryo, that is, the embryonic development of organisms resulting from the union of more or less unlike parents, finds that the influence of the paternal and maternal factors alternates in slow waves, now one and now the other dominating. The final result at birth, therefore, represents the work of the two sets of waves.

It would seem that this oscillation persists throughout the life of this new individual; at any rate the law of Mendel, according to which the offspring of hybrids tend to sort themselves out into the original types, would find in that persistence a possible explanation. For as these offspring arose in the body of the parent—and the origination is mostly successive even when several are *born* together—they would resemble that one of the *grand*-parents whose wave was at that time running or predominant. Either of these waves might be reinforced from the other parent, resulting in offspring predominantly of that type.

Atavism, or reversion to extinct types, also finds here a possible explanation. White light, which contains all the colors, may be made to appear of any color by adding to it an extra ingredient of that one. So the germ plasm, in coming down from the past, contains all the waves contributed to it by its hosts, representing the peculiarity of each. Any one such wave, deeply hidden amid the rest, might be accentuated by a variety of causes. A succession of slight accentuations might have been gradually bringing it to the front for long periods of time, and at last it becomes strong enough for sudden manifestation.

## Biological Blood-Analysis

THE new method of blood-analysis, perfected by Professor Nuttall, promises to solve several open questions in zoology. It reveals relationship where none was supposed, and the absence of it where it was suspected or believed. The walrus turns out to be a horse, the hippopotamus a pig. It corroborates the known relationship of bird and reptile. And it shows that man has no tie with monkeys whilst having a very faint one with the anthropoids. Naturally, for they are an *offshoot* of humanity.

STUDENT



## Nature

## Studies

## The Conservation Conference

**P**RESIDENT ROOSEVELT'S Conference of State Governors and others, on the protection of resources, marks an epoch in the art of managing public affairs unofficially and yet with the advantages of unity.

The President in his opening address said that the Conference was a meeting of representatives of all the people of the United States to consider the weightiest problem now before the Nation, our national resources being in danger of extinction if we continue the old wasteful ways of using them.

When the founders of this Nation met at Independence Hall, the conditions of commerce had not fundamentally changed from what they were when the Phoenician keels first furrowed the Mediterranean. Anthracite coal was a useless stone; the great fields of bituminous coal were undiscovered; steam was unknown; water and labor were the sources of power; iron was little used; wood was used locally and forests were regarded as obstructions. The development since then has been a most striking phenomenon. But, while we have discovered so much, we are more dependent on nature than ever before.

Washington saw that the perpetuity of the States could only be secured by union, and that the only feasible basis of union was commercial. He helped to outline a scheme of commercial development, and by his influence an interstate waterways commission was appointed by Virginia and Maryland. The Constitution thus grew largely out of the necessity for united action in the wise use of natural resources. Once more there is the call for united effort.

Steam and electricity have revolutionized the industrial world. The discovery of mineral fuels, alloys, coal, and iron, the resources of our forests, the richness of our soil and the facility of transportation, have made the conditions of life unparalleled in comfort and convenience. But these resources have reacted to promote the complexity of life.

"So great and so rapid has been our material growth that there has been a tendency to lag behind in spiritual and moral growth; but that is not the subject upon which I am to speak to you today. Disregarding for the moment the question of moral purpose, it is safe to say that the prosperity of our people depends directly upon the energy and intelligence with which our resources are used."

Here one would pause to say that the moral purpose can not be disregarded, and indeed was not this what the President meant? As is the moral purpose, so will be the result of the energy with which we use our resources. If we are on a wrong tack, we should be better without so much energy. The word "intelligence," as used, begs the question; in its better sense it implies the moral purpose; in a worse sense it implies a quality that would abuse, not use, the resources. To continue:

These resources are the final basis of national power and perpetuity, said the speaker. [Again one would remark that they are quite secondary to character. Sterling character is developed amid stringent conditions; afterwards its prowess enables it to achieve resources. Then a great civilization grows and the character tends to succumb to the prosperity. Nations have to learn to avoid

this. But it is clear that character is the controlling influence and not resources.]

These resources are in course of rapid exhaustion. The limit of unsettled land is already in sight, and little land fitted for agriculture now remains unoccupied save what can be reclaimed. We began with an unapproached heritage of forests; more than half the timber is gone. We began with coal-fields more extensive than those of any other nation and with iron ores regarded as inexhaustible, and many experts declare that the end of both is in sight. The mere increase in our consumption of coal during 1907 over 1906 exceeded the total consumption in 1876. The enormous stores of mineral oil and gas are largely gone. Our national waterways are not gone, but they have been so injured by neglect that there is less navigation than fifty years ago. We began with soils of unexampled fertility, and we have so impoverished them by injudicious use and failing to check erosion that their crop-producing power is diminishing instead of increasing.

Some resources, like mines, must be exhausted in time; and of them we have to learn the most conservative use. Other resources are renewable, such as the soil, the forests and the waterways; and these we must learn to use so as to make them continually renew themselves. In former times people moved West when the soil was exhausted or the forest cut down, and took to the railroads when the river became choked. Now they can no longer do this. So it is necessary for the father to exercise wisdom if his son is to make his living, for he must make it on the same farm. But—

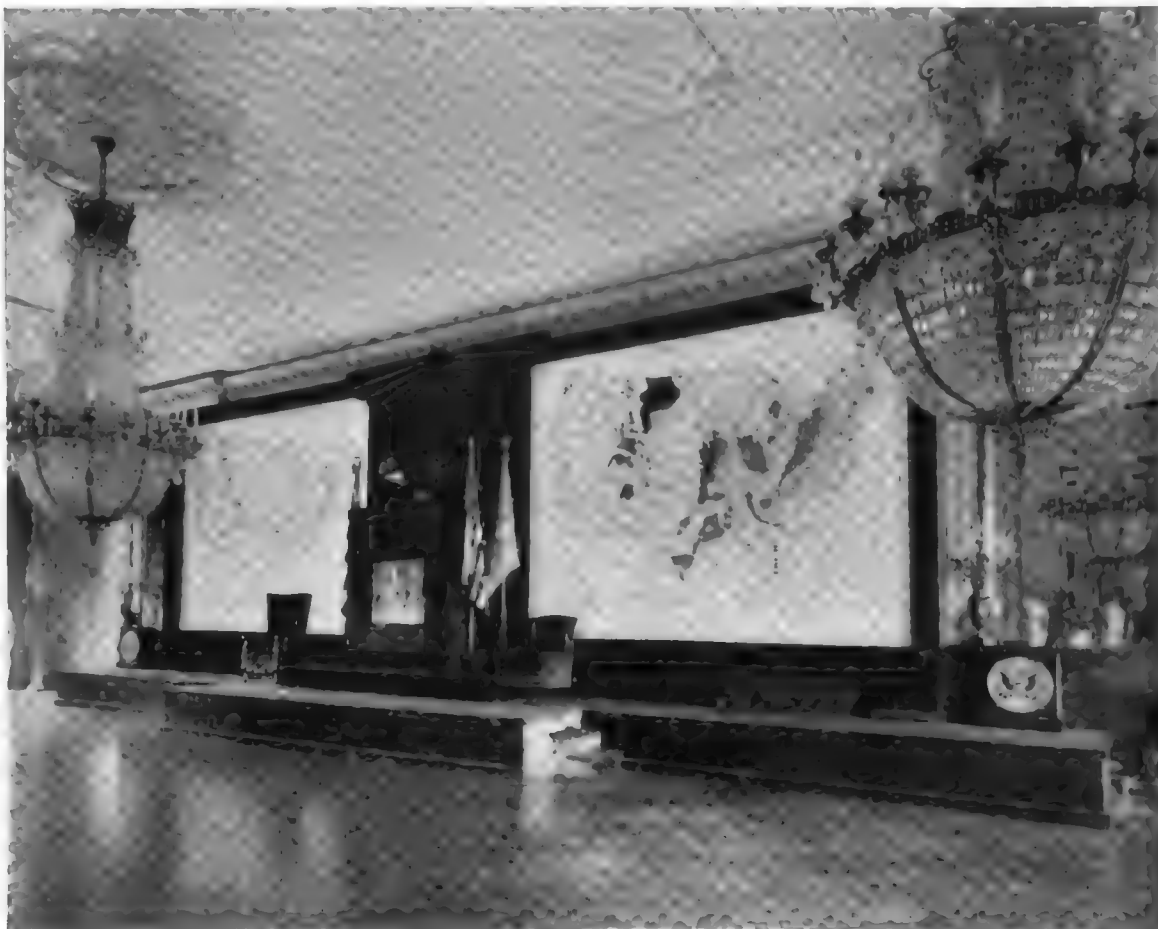
"No wise use of a farm exhausts its fertility. So with the forests."

All our methods of conservation and reproduction need to be co-ordinated in a coherent plan and not treated in haphazard and piecemeal fashion.

"We are coming to recognize as never before the right of the Nation to guard its own future in the essential matter of natural resources. In the past we have admitted the right of the individual to injure the future of the Republic for his own present profit. The time has come for a change."

There are signs that the people are awaking to this truth. The supreme court of Maine decided, in regard to questions as to the right of the legislature to restrict the cutting of trees on private land, that the duty of protecting the soil from drought and the waterways from choking was paramount, and that the property-rights of the individual are subordinate to the rights of the community.

"Finally let us remember that the conservation of our natural resources, though the gravest problem of today, is yet but part of another and greater problem to which this Nation is not yet awake, but to which it will awake in time . . . the problem of national efficiency, the patriotic duty of insuring the safety and continuance of the Nation. When the people of the United States consciously undertake to raise themselves as citizens, and the Nation and the States in their several spheres, to the highest pitch of excellence in private, State, and national life, and to do this because it is the first of all the duties of true patriotism, then and not till then the future of this Nation, in quality and in time, will be assured." H. T. E.



Lumaland Photo. and Engraving Dept.

THE SETTING IN THE EAST ROOM OF THE WHITE HOUSE  
on May 13, 14 and 15, 1908, for the Convention of Governors

Students'



Path

### Continuous Life under Perfect Law

"CONTINUOUS life under perfect law" — such is the picture of life presented by Theosophy. No "fortuitous collection of atoms," no "chance" effects, no puppet-humanity swayed hither and thither, spineless and will-less. Not at all. Rather a host of incarnated gods, purposeful, strong, at ceaseless work on the divine plan of an ultimately perfected humanity as the result of human effort.

We have both a spiritual and a physical nature. United in consciousness with the spiritual, it is within our power to become god-like; but when identifying ourselves with the physical nature we experience, as the animals do, the same sensations of heat and cold, hunger and thirst, passion, appetite, desire for material comforts; and because of being more than animals, having as well the power of mind, we perversely add to the category of these lower animal qualities, ambition, avarice and pride.

The pivotal point in Theosophical teachings is the essential divinity of man; man — the Thinker, the inner Mind — is not and never was, an animal, though he inhabits an animal form. The true man is a ray of the divine, incarnating on earth for the purpose of gaining experience by passing through every plane in nature and gaining mastery over the lower forces, through practical experience and the attainment of self-control. By fulfilling his duty as man, that is, as a divine soul, man raises the kingdoms below him to a higher state of consciousness; the animal nature becomes docile and obedient to the dictates of the master, the god within, and evolution proceeds in a normal manner.

It is because humanity has lost sight of its true nature in the whirl of the materialistic life with its false delights and sensations; it is because it has forgotten its essential divinity and become selfish that it has had to suffer all through the darkness of ages, and it is because of its wider opportunities and the misuse of these that it has in some respects sunk even lower than the animals.

But it is not in the divine plan which is engraved in the spiritual consciousness of humanity that men should remain forever degraded and halting and ignorant. The law of harmony eternally existing exacts the penalty of infringement, and by pain and suffering forces man at last to act in accordance with it. Again and again he may break the harmony and again and again must he suffer until finally he learns the cause of suffering and the way to escape therefrom. Theosophy comes to our aid, teaching us of immortality, of the purpose of existence, of life governed by perfect law, from a knowledge of which we may escape from pain and the penalties of ignorance. It teaches us that we may be the lords and rulers over, or the slaves to, the

many physical forms that we inhabit in our repeated incarnations on earth; and that according to the way we live now, so shall we be either lords or slaves in the future, either rulers or prisoners, just as we please. If we serve Mammon there is no alternative but that we shall find ourselves slaves in our next and succeeding lives; but if we cling to the highest, if we seek to realize the divinity of our natures, if we control the lower animal nature and stamp out greed, lust, anger and ambition, just so far are we learning to rule in the outermost sphere of our existence and growing our wings for freedom.

But to attain to this conquest over self it is not sufficient to make one fierce effort to dominate the lower nature; it is by the unrelaxing steady effort applied to the small things of life, to the every-day thoughts and feelings and the every-day duties, that at last the soul gains control and blossoms out in the sunshine of freedom. No more can this be done in a moment than a seed can in a moment blossom into a perfect flower.

The perfect law brings us back to earth, life after life, wherein we reap the exact result, not merely of the great things, but of the small things of the past, both in character and circumstance. Of these character is the more important, for circumstance changes, it can be over-ridden, but character is the very vesture of the soul which it carries over with it from life to life, adding to and modifying by every act and thought just as the tapestry weaver adds to and modifies his design by stitch after stitch of the many colored threads.

Are we appalled when we think of what we have yet to accomplish in order to obtain the mastery? Said a wise Chinese philosopher, "the journey of a thousand miles begins with the first step." H. P. Blavatsky, in the *Book of the Golden Precepts*, has taught us to

Have patience, . . . have perseverance, . . . as one who doth for evermore endure. Thy shadows [personal selves of succeeding incarnations] live and vanish. That which within thee *knows*, for it is *knowledge*, is not of fleeting life. It is the man that was, that is, and will be, for whom the hour shall never strike. E. I. W.

### Theosophy --- the Only Remedy

THE majority of people are ready to admit that there is something radically wrong with human life and customs as we see them today, and are looking about for a clue to something that will explain it all, and offer a solution or remedy.

Science deals with but one phase of the question, and in science much that is declared as truth one day is denied the next. The churches and theologians are fast proving themselves incapable of dealing with the situation. So-called education tends toward the fostering of selfishness. Commerce is based upon ill-fated competition, which might well be considered an exaggerated individualism, or better, personalism. Each individual or corporation strives for personal supremacy, wilfully ignoring and sacrificing any and every thing that may interfere with their material advancement.

Some look upon existing conditions as hopeless, while others regard them with a blind hope which they feel, but have no definite knowledge upon which to base their conclu-

sions. The message of Theosophy is to both these classes.

Theosophy explains that which other systems leave unexplained, and those who are truly seeking a remedy for the selfishness and suffering of the age are turning to the old Wisdom-Religion with a question as to what it is in Theosophy that is vital — able to transform life and living.

The greatest stumbling-block in the way of the public mind today is ignorance; ignorance of the laws of life; ignorance of the real nature of the universe and of man; ignorance of the true meaning of education; ignorance of the spiritual unity of man, and of the unflinching justice of the Moral Law, which we recognize on the physical plane as cause and effect. Add to this the marked indifference of the so-called public and we have just cause for conditions of life such as we see on every hand.

Theosophy admits of no separateness. It does not recognize one law for life on earth and another totally different law for life hereafter, but affirms there is but one eternal, immutable justice which governs and guides the whole process of evolution, from the highest conception of creation down to the lowest atom.

When men begin to turn their minds toward this law with the motive of gaining knowledge concerning it instead of merely to deny it, and when they begin to live in harmony with the knowledge they gain instead of seeking to appropriate it for personal, selfish ends, as many are doing at the present time, then may we begin to lay the foundation of a true and enduring civilization. M. R. F.

### Parental Responsibility

IT has been shown by statistical investigations made some years ago, that if, in a family of children, some were born while the parents were abstainers from alcohol, and some after one or both had become excessive consumers of it, the latter group exhibited marked tendencies not possessed by the former. These tendencies included epilepsy, idiocy, insanity, and mental peculiarities of various kinds.

This is an extreme case, but it will do as an example. Parenthood often extends over a period of many years, during which time the characters of both parents may undergo marked change. Beside their advance in years; their habits and degree of health vary; their love for each other, their comradeship, deepens or disappears.

It is therefore but natural that the children coming to them should tend to be unlike each other. If the tie of affection between the parents has disappeared with years, if one has grown in mind and spirit and the other gone backward, if *any* marked change has come about, the souls that were once attracted to them for birth will be so no more.

Our bodies are changing every second, passing away and being rebuilt. And our minds have their moods from day to day and even from hour to hour. Who knows what one single hour or even moment of passion or anger may do in affecting the child born perhaps long after?

Some day these things will be understood and acted upon, and then almost a new humanity will be possible. H. C.

## A MORNING SUMMONS

Archibald Lampman

UPON the outer verge of sleep I heard  
 A little sparrow piping in the morn;  
 Unto my very heart the sound was borne;  
 It seemed to me a something more than bird,  
 Even Nature's self that touched me with a word:—  
 "While thou sleep'st on, I have not done my duty.  
 Awake, O man! Of all this gift of beauty  
 Lose not one grain. The forest deeps are stirred  
 With morning, and the brooks are loud afflow."  
 Perhaps it was a dream, but this I know,  
 Behind me, as I passed into the sun,  
 Whether to me or each one to his mate,  
 I heard the little sparrows one by one  
 Piping in triumph at my garden gate.—*Selected*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell.

## Question

Is there any finality about Reincarnation? "Except ye be born again," etc., seems to imply only once; or are we to play many parts in the world's history?

## Answer

The gulfs that separate one man from another are enough to answer this question. You do not need a text from any scripture to assert it to you, seeing what men are. Mars and Jupiter are not farther from the earth, than perhaps you are from your next-door neighbor; and you could not so come together as to able to talk the same language, or see the same relevance in things until—one more life?—thousands more of lives had passed over the one or the other, or both of you.

As for the text quoted, it was surely not spoken of Reincarnation. The context shows that it refers to an interior and spiritual birth, a coming into a new range of one's own possibilities, the entering upon possession of a new inherited kingdom. "The wind bloweth where it listeth," says the text; and this revelation is like the wind, in that you cannot tell when its advent will be, nor whence; nor whither its departure.

There is an inexplicable mystery for us in every one we meet. All the sounding lines in the world will not suffice to sink a plummet into the depths of a child's consciousness. The finality of Reincarnation is to be thought of when you have gained all that the world has for you; also, when you have given to the world all the stores you may have hoarded or are to gain. What use would another world be to you, if you had left anything not perfectly comprehended on this one? As well might a general leave a fortress held by the enemy in his rear. Of all the millions of men and conditions on the earth, we know some few, well or ill; and the rest not at all. Yet have we come out here to make all our own; so that we should know the two poles and the equator of mentality, and be familiar with the aspect of every human mood. You cannot help unless you can understand, and helping is the great business of life.

We are too apt to take up the coward's or the sluggard's attitude with regard to life as a whole; we demand that the least should be asked of us, and to be forgiven for slipshod or non-accomplishment of that. But let us by taking thought renew our youth, and go forth conquering and to conquer. Is perpetual rest to be for us after a paltry sixty years

—after a paltry sixty lives? Or shall we claim this world for our own, ourselves most proper and native to it and utterly bound up in its interests—and shrink from the thought that our connexion with it should cease?

There are millions and millions of men, and millions little better than the beasts—nay, much worse, for with their human mentality they have gone to work to find out ways of blaspheming against the laws of being—and all these are to shine out with their innate godhood before all is over.

Whole life-times, perhaps, before the first little lesson can be learned. Criminals evolved in many centuries; knotted and twisted souls who have long pitted themselves fiercely against all beauty and peace, a scourge upon their fellows and themselves—shall we take no account of these? They must learn; some raindrop of enlightenment out of some unfathomable sky must reach them at last, so that the universe will look new to them, and such instruments of our education as pain and the pressure of all humanity upon us will seem to them no longer things to be railed on or snapped at fiercely with long wolf-fangs of distrust; but gentle and to be endured; friendly, not hostile, when their purpose is known. And then, the long probation of endeavor to correct mistakes, the patient effort to disentangle what so many lives have built up, the strength of purpose growing up from so long opposition to so many failures and mistakes, the wisdom broadening out, the compassion-glow beginning and increasing—is all this to be done in one life or a few lives? Or in a thousand lives? Yet this man, too, is an atom of our being, a companion who could not be left behind.

All men are such companions to us in truth; and those most alien must become as near and well-understood as whoever is nearest. How shall we speak of the end of reincarnation then? We have so much to do, such rare and royal adventures to undertake. It will take us millions of ages yet, before we shall have the right to feel the least weary of this many-changing wide, man-demanding world.  
 M.

## Answer

II. So often a wrong interpretation may be put on an isolated statement apart from the context, so let us look at the context in this particular instance. It is from the story of Nicodemus, a ruler of the Jews, a Pharisee, who came to Jesus by night and said:

Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.

It is plain that this particular passage refers not to the rebirth of the physical body, but to a rebirth into a new life, a spiritual birth into the heritage of the soul.

As to the question, Is there any finality in Reincarnation, are we to be players of many parts, etc., the inquirer is referred to our Theosophical literature, especially the *Theosophical Manuals*, and the *Key to Theosophy*.

The teaching is that there is finality in Reincarnation on this earth, in the sense that it is possible to reach to that stage of development in which there will be no further need to reincarnate, no further causes to draw the soul back to earth. But this cannot be until all the experiences of earth-life have been passed through and all its lessons learned. This must mean the playing of many parts, and the coming back many times. Surely, if we are wise we shall not concern ourselves with the thought of escaping Reincarnation, but be content rather with doing our whole duty, relying on the Law. There can be no finality to life, or to experience and development. That which does concern us is the fact that we can make our life and our many lives full of joy, crowning them by the service of others; or full of pain and sorrow, a burden and a curse—but we cannot escape from life nor from incarnation until the whole round is completed. As said in the *Bhagavad Gītā*:

Death is certain to all things which are born, and rebirth to all mortals; wherefore it doth not behoove thee to grieve about the inevitable. . . . What in this is there to lament? . . . This spirit can never be destroyed in the mortal frame which it inhabiteth, hence it is unworthy for thee to be troubled for all these mortals.  
 STUDENT

## The Higher and the Lower Self

THE HIGHER SELF is

THE SPIRITUAL divine Ego is

THE INNER or HIGHER "Ego" is

THE LOWER, or PERSONAL "Ego" is

Ātmā, the inseparable ray of the Universal and ONE SELF. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it! the spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which the former is no Ego at all, but only the *Ātmic Vehicle*.

*Manas*, the "fifth" Principle, so called, independently of *Buddhi*. The Mind-Principle is only the Spiritual Ego when merged *into one* with *Buddhi*; no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."

the physical man in conjunction with his *lower Self*—i. e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with *Kāma Rūpa*, and operating through the physical body and its phantom or "double."

(From *The Key to Theosophy*, by H. P. Blavatsky).

THEOSOPHY does not teach that the passions are to be pandered to or satiated, for a more pernicious doctrine was never taught, but the injunction is to make use of the activity given by the fourth principle so as to ever rise and not to fall under the dominion of the dark quality that ends with annihilation, after having begun in selfishness and indifference.—*William Q. Judge*



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Why?

THERE were even those amongst the highest Epoptae of the Greater Mysteries who knew nothing of their last and dreaded rite—the voluntary transfer of life from hierophant to candidate, the mystical operation of the adept's transfer of his spiritual entity into the youth he loves with all the ardent love of a spiritual parent. . . . The body can scarcely be kept alive beyond the ten or twelve score years. The old garment is then worn out, and the spiritual Ego forced to leave it, selects for its habitation a new body, fresh and full of healthy vital principle.

Once that an adept was initiated into the last and most solemn mystery of the life-transfer, the awful Seventh rite of the great sacerdotal operation, which is the highest theurgy, he belonged no more to this world. His soul was free thereafter, and the Seven mortal sins lying in wait to devour his heart, as the soul, liberated by death, would be crossing the Seven halls and Seven staircases, could hurt him no more alive or dead; he has passed the "twice seven trials," the Twelve labors of the final hour.

The high Hierophant above knew how to perform this solemn operation by infusing his own vital life and astral soul into the adept, chosen by him as his successor, who thus became endowed with a double life.

The foregoing was written by Madame Blavatsky in the early days of the Theosophical Society when she had just begun her teachings to the world. Why was it written?

The asking "why?" in regard to anything, provided the "why?" is asked in a proper mood, is an indication of interest and respect, in some cases of reverence. It is well to query "why?" constantly. From childhood to life's termination this question should constantly be put. It should be put to the stars and to the planets; to the cities and to the wastes; to the night and to the day; to the friend and to the enemy; to virtue and to vice; to weakness and to strength; to the dust and to the diamond; to the scientist and to the theologian; to the itinerant and to the dilettante; to the artist and to the merchant; to the work of art and to the work of nature; to the infinitesimal and to the infinite; to the gods and to the fiends.

It has been said that "for the sake of the soul alone the universe exists." Therefore it, the universe, should be incessantly asked "why?" The universe is the great educator; the objectivization of the eternal inscrutable omniscience. It educates by continually stim-

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

ulating the mind to ask "why?" To ask "why?" is more important than to ask "what?" A man unacquainted with modern human life see another man walking in the rain with a raised umbrella. The next day he goes out with his umbrella raised beneath a cloudless sky. Why? Because he imitated the act without advising himself as to its purport. A man is a day-laborer and a hearty eater. Another man, not doing heavy work, imitating the laborer in eating, would not fare well though he had fared too bountifully. The day-laborer, noting the spare diet of the invalid and trying to adapt it to his own uses, would find his labor impaired from want of bodily sustenance. These are far-fetched illustrations, it is true, but they are only intended to show forth by analogy a sometimes disregarded truth.

H. P. Blavatsky was a wonderful woman. As the years pass by this is being increasingly recognized. She never said or did anything purposelessly. Her whole life was an intense sacrifice in which she was constantly giving of her own spirit to others and taking upon herself their woes and sorrows. Look at her face, as pictured in the latter years of her life. Note the expression. The eyes, the look of appeal, of grief, of pathos! The tale thus read is of one who was everything for others, nothing for herself. Now why did such a one make such a statement as before quoted? In reading her writings, full of clever raillery, keen wit, caustic reproof, inimitable ridicule, spontaneous humor, mirth-provoking nonsense, one is frequently startled by seemingly abrupt breaks in the continuity of the argument, unexpected presentations, weird pictures, strange facts, and almost incredible statements. Was this done motivelessly? Surely not. Then why? Was it not done because self-psychologized humanity had settled in a slough of ecclesiasticism, or was headed for an exitless cul-de-sac of materialism, and had to be jarred, startled, jostled, and driven out of its positions?

But why reveal a profound mystery which

has no possible application to the reader? Why did Mr. Judge bring forth similar facts such as this: "The change of a man into another class of being—such as that of a celestial being—is effected by the transfusion of natures"? The main if not the sole purpose of this and kindred statements was to point out the fact, in the manner which

would most impress it on the attention, that human entities are entirely distinct from corporeality. It was, at first, of slight moment whether these statements were or were not accepted. The mind had, primarily, to be made accustomed to a conception, new and odd to the epoch, especially new and odd in the Occident—this conception of man as *something else than a corporeal entity*.

Was the work accomplished? Yes, and thoroughly. Few realize to what an extent present civilization has been impressed and modified by the labors of Madame Blavatsky, Mr. Judge, and the present Leader of the Theosophical Movement. Few, too, realize the wonderful change in the years since Madame Blavatsky's work for humanity was started in New York City, in 1875. The Theosophical work is infusing—if slowly—the essential qualities into our civilization, and thanks to it, there is a fair promise that Pluto's realm will be changed into a *bona fide* fairy land. H. T. P.

## Protection from Tropical Heat

IN a recent lecture at the United Service Institution, London, Col. Maude pointed out the relation between actinic rays and their effect upon the nerve centers running down the spinal column. If excessive the disturbance reacts upon the stomach, as well as provoking the malady of sunstroke. Those who lined their wearing apparel and helmets with a red fabric, have, it was stated, secured instant relief from the afflictions incidental to working in a torrid blazing sun. That distinct benefits accrue from the use of red shirts is borne out by the experience of many working in the shadeless plains of Nevada, where the summer temperature is sufficient to raise iron to an unbearable heat, and who nevertheless, clad in their red shirts, pursued their tasks for hours on end in the broiling sun without suffering bodily pains or ill effects of any kind. It would seem that these facts, if reliable, should be more widely known. J.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening in Isis Theater

Mr. H. T. Edge Speaks on "Ancient American History"

AN address, both profoundly suggestive and showing careful research, was read by Mr. H. T. Edge at Isis Theater last Sunday evening. It is really astonishing that whereas a new way of spelling the name of some Chaldaean monarch sets the archaeological authorities a-buzz, there lie buried in tropical forest and on the plains of the Tibet of the New World (the Andes' plateaux) structures equaling Egyptian workmanship and a thousand times more mysterious, which antiquaries almost forget!

Selections from Mr. Edge's address are reproduced. OBSERVER

It is often quite refreshing to get a glimpse into spheres entirely different and to be able to imagine a history that has nothing in common with the familiar history of Europe and the story of Christianity. Recently we heard in this hall a lecture on the Wisdom-Religion of the ancient Celts, the predecessors of the Druids, and were surprised to hear that they had knowledge and faith so far surpassing in scope and grandeur the Church teachings which were brought to them in their declining years by the missionaries from Rome. It gave us a new point of view—an idea that perhaps after all, Christianity does not represent the last word of knowledge on every subject, and that even Christianity may be but the heir of ancestors that were greater than itself.

In America likewise we have the records of a history that will open up to us entirely new fields and introduce us to civilizations that flourished independently of those we are so familiar with in the Old World.

In Central America, in Mexico, Guatemala, etc., and also in Peru and adjacent countries, are found stone ruins of a size and massiveness comparable only to those of ancient Egypt. Their architecture evinces an engineering skill, a vastness of conception and of execution, such as could emanate only from a people of the highest civilization and the greatest resources. These stones are carved abundantly and intricately all over with symbolical figures which have the value of a hieroglyphic language, part of which has been interpreted by ingenious and patient students, but the bulk of which still defies their efforts to interpret it. These ruins were certainly not the work of the Aztec and Inca races whose remains the Spaniards found when they came. The ruins were old even in the days of these peoples, nor were they able to tell who had erected them.

When the Spaniards came, they found not the signs of primitive man struggling up on his way towards civilization, but the remains of decaying civilizations—civilizations which had once been great and grand, but now were in the days of their decline, through strife among themselves. We have the records collected by such historians as Prescott, and they present the picture of races succeeding races, successive invasions of peoples, driving out the settlers whom they found and settling in their turn. But the origin of all is lost in obscurity and legend. Only all alike agree in believing that in the remote past there was a greater grandeur and knowledge and that the people from whom they sprang were greater than themselves.

The speaker then quoted extensively from

an article by H. P. Blavatsky entitled "A Land of Mystery," recently republished in the CENTURY PATH. Continuing he said:

Where did these civilizations come from?

The most remarkable point is the wonderful similarity between the building designs and the symbols on the buildings to those of ancient Egypt. We have pyramids and huge temples. And the calendar stones of Central America are graven with mathematical and astronomical lore, couched in emblematic language, just as we find in ancient Egypt, though the hieroglyphics may be different.

The key to the whole problem, and of other problems of the same kind lies in the fact that we must take a much larger view of history than we have been accustomed to take. It is absurd to limit the antiquity of the human race to a few millenniums, when we allow a so much greater antiquity to the globe itself and to all the other life upon it. Human history must be on a proportionate scale. The discoveries of archaeology in the Old World now prove beyond all possible doubt that history goes back very much farther. . . .

That there was some connexion between Europe and Asia and Africa on the one hand, and America on the other, cannot be doubted. But it was in times far preceding those of ordinary history. There were times when the present distribution of land and water was not the same as it is now. Geology tells us this; and records, such as that preserved in Plato's *Timaeus*, together with the universal traditions of the Floods and Deluges, confirm the geological testimony. There was a great continent which has been called Atlantis, where now the Atlantic Ocean lies; and on this continent flourished a mighty civilization. It was the principal home of the Fourth Root Race of humanity, our Race being the Fifth Root-Race. It ran its course and passed away, transmitting its knowledge to its successors who took refuge on the new continents that sprang up as the old one went down.

The value of a due recognition of these facts about our past has a most important bearing on our future. It reveals to us the greatness of our own ancestry and shows to what heights we ourselves are destined one day to attain; for we are a later race, and though we have not yet reached so high a point in our cycle as that former race did in its, yet we shall ultimately rise higher than they did.

. . . You and I stand at this moment on the very ground where these ancient ancestors of ours stood. Our physical heredity may be European, but what of our other kinds of heredity? Whence are the Souls that inhabit our bodies, and whither went the Souls that enacted their parts in that ancient drama? Reincarnation is a universal law, applying both to individuals and to races. W. Q. Judge, the former Leader of the Theosophical Society, has said that the energy of the present American people is chiefly attributable to the fact that on this ancient soil are being reborn many of the Souls that once tenanted it before. But we have a good deal to live down before our civilization can be a worthy receptacle for the ancient spirit. That energy often takes strange forms, acting as it does through the accumulated prejudices of so much past European history. . . .

It is one of the teachings of Theosophy that there existed in ancient times a Wisdom-Religion which was once the common property of mankind all over the earth, but which, as the times degenerated, was gradually withdrawn from public knowledge and kept sacred and inviolable in the Schools of the

Mysteries or Sacred Colleges. This Wisdom-Religion, which thus afterwards became the Secret Doctrine of the Initiates, is the common origin of all religions and great philosophies. It embraced the whole science of life, including all that we now put under the separate heads of religion, science, philosophy, and so forth, and a good deal more.

But, since higher knowledge can not be attained except through purification of one's own nature, so it was necessary that candidates for this knowledge should be qualified for initiation therein. And, as the dark ages came on and men fell away from spirituality, the candidates who were qualified became fewer and the knowledge was confined to eclectic bodies.

The teachings of this ancient science were conveyed through a symbolical language, because symbols, drawn from nature, are no arbitrary signs but keys that can be understood by all whatever their race or tongue. It is these symbols which we find carved on stones and buildings all over the world, in India, Egypt, Scandinavia, America. Archaeologists are sorely puzzled to account for their identity. The astronomer Laplace was struck with amazement at the idea of the days of the week being related to the names of the deities in the same way and in the same order in ancient India as in Europe: as Wednesday, named after the Scandinavian deity Woden, which is the Roman Mercury, whence Mercredi, Miércoles, etc.; or Donnerstag, after the thunder-god Thor—Thursday—which in Latin languages becomes Jeudi and Jueves, the day of Jupiter. The symbol known as the svastika or Thor's hammer, so common an article of manufacture by the Indians and Mexicans of these coasts, is found in every country of the globe, Eastern and Western. So are the Serpent, the Cross, the symbols for water, fire, etc., etc. They are all relics of the ancient mystery-language, and serve to reveal the knowledge to some and to conceal it from others.

The hieroglyphics on the stones of Central America reveal, so far as they have been deciphered, a wonderful mathematical and astronomical knowledge, showing that the people who carved them must have studied astronomy and related sciences for enormous periods of time in order to acquire such knowledge, or else that they inherited it from a race greater than themselves. But it is not to be supposed for a moment that the astronomical key is the only key to these hieroglyphics, or that all these elaborate arrangements were made solely for the purpose of recording astronomical cycles. That is only a small part of it.

If people on this continent would only give more attention to these ancient records they would find it indisputable that our predecessors on this continent were a great and mighty people, and that the Wisdom-Religion of antiquity has had its home here as well as in the Old World. . . .

It is only by recognizing the vastness and universality of religion that we can make it fit with the expansion of modern knowledge and rescue it from the narrow grooves that sufficed for a more ignorant age. "It is an ill bird that fouls its own nest," says the proverb; and if we belittle our own ancestors, do we not belittle ourselves? It is due to our own self-respect that we should recognize the worthiness of those from whom we are descended and show a largeness of mind at least equal to the task of appreciating them. Stepping out from the complacency and self-sufficiency that have accompanied our earliest steps in knowledge, let us prepare for the knowledge to which we are heirs by studying the foundations on which we have to build.

### Portents and Prophecies

THE Law of Cycles is one of the characteristic teachings of Theosophy. It is only a more complete presentation of a law generally recognized in a partial and incomplete degree. The familiar cycles are those of day and night, the changes of the moon, and the annual cycle of the seasons. These are connected with astronomical facts.

But in addition to these there are other and larger cycles, also connected with astronomical facts, only our present system of astronomy does not comprehend these facts.

There are no finite lines or closed circles in the infinitudes of time and space. The cycles are compounded with each other, and each one begets another. The daily rotation of the earth, giving us the sidereal day, is compounded with the earth's annual revolution, giving us the mean solar day. The sidereal revolution of the moon, accomplished in 27 days and a fraction, is compounded with the year to form the lunation of  $29\frac{1}{2}$  days. The annual revolution of the earth—but here modern astronomy stops. A careful study of ancient astronomical data and methods will indicate to the thoughtful student that some of the ancient astronomers believed the apparently arbitrary and unsymmetrical cycle of the solar year to be the result of a compounding of other cycles. For they used all kinds of years: one of 12 lunations, one of 13 lunar revolutions, one of 360 days, and so on. That they knew of the true sidereal year is proved by their tables, as for instance those of the Hindûs, where it is given as 365d. 6h. 12m. 30s. We are ignorant of many of the astronomical phenomena corresponding to these cycles of theirs; but one was that of the precession, giving a period of some 26,000 years. Inside this, however, there were others.

At critical points of cycles there are marked happenings in nature. For instance we have dawn and sunset, and the seasons. To the influence of the various phases of the moon we are less sensitive and observant in these days, though many feel them. More marked phenomena occur when two or more cycles coincide. The lunations coincide with the solar year by 3 and 37, 19 and 235, 600 and 7421, and so on. This establishes a whole series of cycles, the import of which was understood by the ancient chronologers. But our observations extend over such a short period, and we allow such scanty credit to those of our predecessors, that we are lacking in data to check these cycles. Again many of the effects are not physiographical but psychic and mental.

All history is full of the records of such cyclic phenomena. In the reign of Justinian

In the fifth year of his reign, and in the month of September, a comet was seen during twenty days in the western quarter of the heavens, which shot its rays into the north (A.D. 531). Eight years afterwards (A.D. 539), while the sun was in Capricorn, another comet appeared to follow in the Sagittary; the size was gradually increasing; the head was in the east, the tail in the west, and it remained visible above forty days. The nations, who gazed with astonishment, expected wars and calamities from their baleful influence; and these expectations were abundantly fulfilled. . . .

Without assigning the cause, history will distinguish the periods in which these calamitous events have been rare or frequent, and will observe that this fever of the earth raged with uncommon vio-

lence during the reign of Justinian. Each year is marked by the repetition of earthquakes, of such duration that Constantinople has been shaken above forty days; of such extent that the shock has been communicated to the whole surface of the globe, or at least of the Roman empire. Two hundred and fifty thousand persons are said to have perished in the earthquake of Antioch. (*The Student's Gibbon*)

During this period the plague raged with terrible violence and lasted for 52 years. It is needless to enumerate other instances. In all there is the same concurrence of phenomena, physical, mental, and moral.

The ignorance of people has often led them to associate such phenomena with their own peculiar religion and to regard them as special and isolated events instead of natural and periodic ones. Snatches of archaic lore preserved in scriptures have been seized upon and interpreted as prophecies relating specially to contemporary time. Thus the world "comes to an end" periodically throughout history, and Daniel, Ezekiel, and St. John are called in as evidence. But the symbolic utterances of these writers might equally well be applied to other such cataclysmic epochs. Whether the writers alluded to any particular set of events or were describing the turning-points of cycles in general may be questioned.

In 1897 ended the first 5000 years of the Hindû *Kâli Yuga*, and the precessional cycle is supposed to have carried the equinoxes past the junction of two signs in the celestial zodiac about the same time; and H. P. Blavatsky states that other cycles changed. The foundation of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY had reference to the new age initiated by an important concurrence of cycles. The anticipation of important changes seems to be in the air. Passing over the strange unrest of Asia, and other marked signs of rapid movement among the nations, which have been commented on from time to time, we may notice particularly the crop of prophecies that is flourishing. One weather prophet says we are never again to have the same kind of weather experienced by our ancestors and those who live for another eighty years will note very great changes. Others are anxious about the stability of the Poles, or expecting that the Antarctic ice-cap will melt. While most of these ideas are as wild as those we read of among the superstitious of past times, their prevalence indicates a general sense of something impending.

STUDENT

### History in Words

SOME of our mercantile terms have interesting sources. The word "bankrupt" carries us back to the Italian money markets, in the days when the usurers sat at their benches in the market with the money for loan displayed before them. When such a merchant failed to meet his obligations, it was the custom amongst his associates to break his bench in token that he had forfeited the right to conduct business. His bench was called "banco," and in the case of such disaster he was called "bancorotto," a "broken-bench." When the Lombards came to London and introduced their business (even now Lombard Street is one of the great business centers of the city), the term bankrupt came with them, although there is no evidence that the custom of the broken bench became naturalized in England. And the humble Florentine or Lom-

bard bench is now the dignified "bank," scarcely changed in name from the original "banco."

The word "dollar" is the German "thaler," but its connexion with a valley, which is the literal significance of the word *thal*, dates back to the fifteenth century. The Counts of Schlick coined ounces of silver from the mines at Joachimsthal (Joachim's valley) of such purity and weight that they became standard coins. Other coins made in imitation of them were called merely thalers (or dollars), to distinguish them from the Joachim thalers.

The importance of agriculture in the original Roman system of civilization is illustrated by the word *pecunia* for money (*cf.* the English *pecuniary*). The possessor of many cattle (*pecus*) was a rich man, and money only represented his herds to him. It may be that many a large rancher now reckons his cattle as so much money, just as the old Roman ranchers once did.

Although no picture of historic word-migration, or of anthropologic interest is involved in the word, the familiar "rupee" recalls the term "rûpa," from the form of a man said to be impressed on the coins first called by that name.

Some day far distant from this the civilizations of South America will find archaeological interest in the "sols" of Peru, the Bolivar of Venezuela, the Sucre of Bolivia, and in the other coins named after the national heroes of the Liberation. P. A. M.

### American Speech

NOW it is no less an authority than Dr. Skeat, Professor of Anglo-Saxon at Cambridge University, who adds his testimony to that of Dr. Alois Brandt of Berlin, on the subject of the excellence of English as it is spoken on this side of the Atlantic. One of the reasons which he gives is that more attention is paid in this country to the teaching of the language than in England, where the great schools are taken up with Latin and Greek as of primary importance. It was to the pupils turned out by these institutions that a character in one of Mr. Bernard Shaw's plays referred when he said that "few Greek scholars know Greek, and none of them know anything else."

To what extent this devotion to the Classics, or neglect of phonetics, is the cause of English ignorance of English speech, the fact remains that in the United States there is no such diversity of accent, to say nothing of dialect, as exists in Great Britain.

Anybody who has traveled much in Ireland, if he has a quick ear, will be able to decide at once what county a stranger came from. In the case of Scotland, it is notorious that neighboring cities like Glasgow and Edinburgh have distinct and unmistakable peculiarities of speech. On the other side of the Tweed there are more dialects than religious sects. A Yorkshireman may be quite incomprehensible to a native of Lancashire, a Lancashire man to an inhabitant of Dorsetshire, and the last to a Cockney. On the other hand, while many of our immigrants from the continent of Europe speak English badly, that is the only complication. The mass of the school children use the language in pretty much the same way everywhere.

The Scots may be proud of their Doric dialect as they are fond of calling it. But, in spite of Burns himself, we may well be glad that the business of life is subject to no such complication in this part of our continent. The Habitant dialect in Canada, while not without its fascination, is a hybrid that has resulted from the effort of two distinct races with different tongues to get along together.—*Evening Sun* (New York), May 10, 1908



# Art Music Literature and the Drama

## Welsh Literature—Prose—Fifth Article

### THE ROMANCES IN THE RED BOOK OF HERGEST

#### 1. THE MABINOGION

THE chief prose work of Wales is the romances contained in the Red Book of Hergest, which comprise the Mabinogion in Lady Charlotte Guest's translation. These stories may be divided into three classes, to only one of which the name Mabinogion rightly applies. These three classes are: First, the "Four Branches of the Mabinogi," the Mabinogion proper (the suffix *on* denoting the plural). These were tales sacred of old to the Sun-god Mabon (Apollo Maponos of the Gauls), knowledge of which was a part of the equipment of members of the Bardic Schools; second, Arthurian stories; and third, certain old tales which are not rightly to be classified under either of these heads.

The Four Branches are the stories of Pwyll the prince of Dyfed, Branwen the daughter of Llyr, Manawyddan the son of Llyr and Math the son of Mathonwy. The first three of these belong to what is called the Dimetian or Southern Cycle, the last to the Venedotian or Northern, their heroes or setting being of the south and north of Wales respectively. The flavor of these tales is altogether pagan and noble; they do not tell of woad-stained savages or wicker cages aflame, filled with human beings; but they do tell of a race that went hand in hand with the spirit of nature; of men who fed their souls with the sense of the ever-presence of nature's marvels, her glamor, her enormous and fairy wealth; a race by whom

Out of the depths of the seas,  
Out of the hearts of the mountains,  
Out of the waves on the rivers  
Some God is always to be expected, bearing  
rich gifts for the good man.

There are but few allusions to Christianity in these tales, or indeed, in any of the collection; and such as there are prove nothing but that they crept in or were inserted in and after Christian times. Manawyddan had captured a mouse of the enchanted army of mice that ravaged his fields; she was in reality the wife of Llwyd ap Cilcoed the magician, who

appeared to Manawyddan in three different guises to rescue her; first he came as a clerk, then as a priest, lastly as a bishop; we may safely assume that in earlier editions or versions he appeared first as an ovate, then as a bard, then as a Druid. Also such phrases occur as "*Myn fy nghyffes i Dduw*,"—"by my confession to God," which all need no more accounting for than by saying what

one of the three fortunate concealments of the Island—since, while it should remain there, Britain was to be preserved from all oppression by foreign foes and invaders.

Oh, wonderful tale of the feast at Gwalas in Penfro, where they came into the hall, and it seemed to every one of them that what the Wonderful Head had said was true, and that from the time the sea and the sky and the old palace were made, no one had ever opened the door that looked out towards Aberhenfelin and Cernyw! There were in the hall at Gwalas three doors; one looked westward toward Ireland, and through that they went in; one looked eastward toward Wales, through that in their time they would be going out; and these two were wide open. Then there was that third and shut one, and the fate of the Island of the Mighty rested on whether they could stay during the Wonderful Head's pleasure, leaving it shut as it had been from the beginning of time. Heilyn ap Gwyn Hen failed: after eighty years that went by them, they could not have told that more than a single day had passed. "Evil fall upon my beard," said he, "unless I open now that door." He did, and old age came upon them all, and ruin upon the world-old palace-place of Gwalas, and the life was gone from the Wonderful Head.

History, not invention; true, every word of it, as all old sacred tales are; and bearing relation to the history of mankind and to the individual history of each of us, or to some stage of it. Here truly is

that most ancient drama which

Hath in it life and death and fate,  
And what dwells under night and day;  
Which God for countless ages sate  
To watch his countless angels play.

(To be continued) A WELSH STUDENT

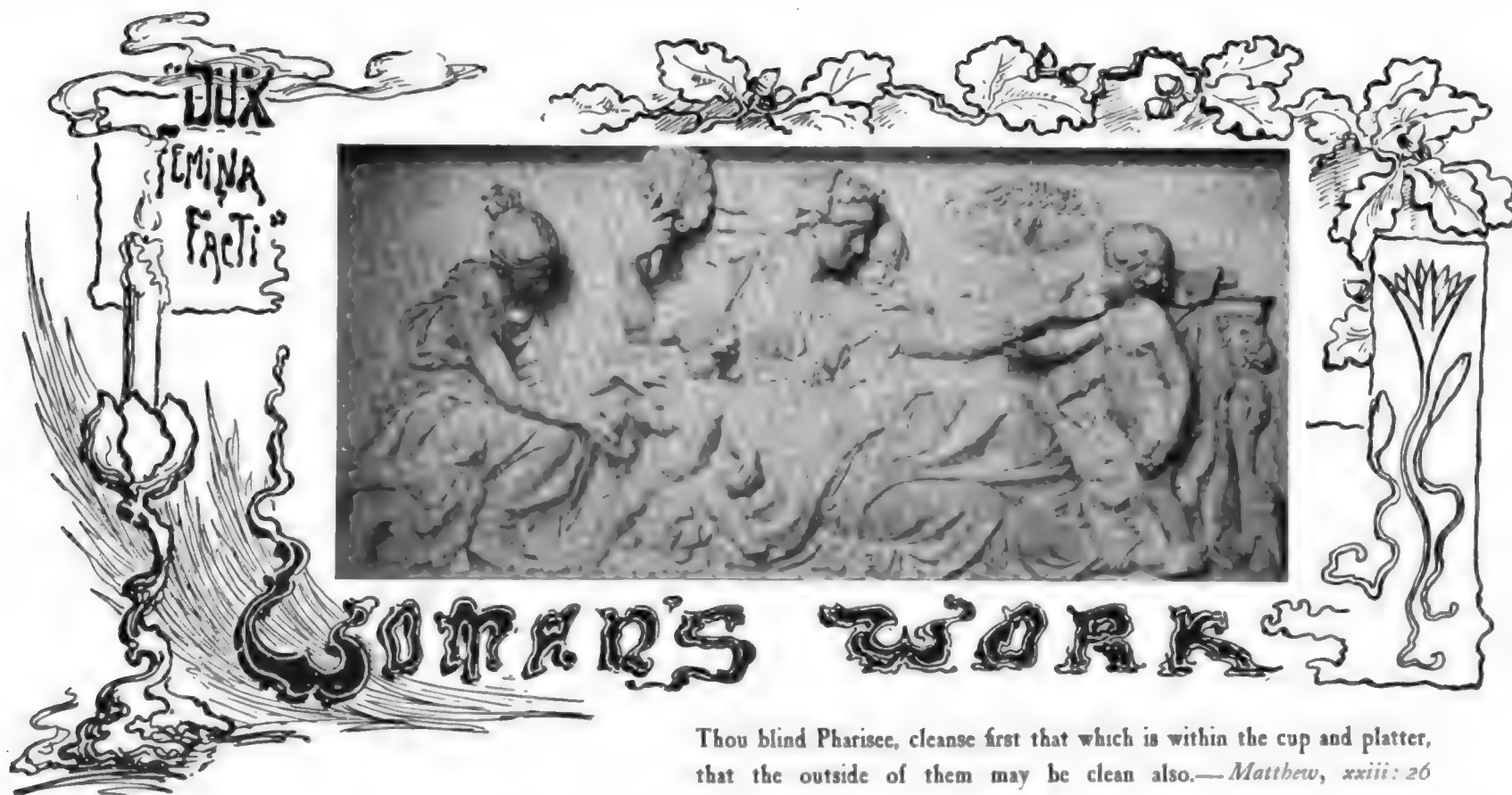
NO MAN is made happy by the mere possession of objects. The measure of our desires is the measure of our slavery. Only by an acquirement of the Science of Life can happiness come, and only the true philosophy of life can make man master of the world and of himself.—Katherine Tingley



Lomaland Photo. and Engraving Dept.

HERAKLES AND LICHAS—TORLONIA MUSEUM, ROME

we well know to be the fact, that the Red Book of Hergest was written in the Twelfth or Eleventh century. But it is pagan gods and heroes that ride through these pages. Here are the Doniaid, divine race of the Children of Goddess Don; here are Arawn, king of the Underworld, and the Wonderful Head, which, although bodiless, was full of life and able to give teaching and instruction to the seven who brought it from Iwerddon into the Island of the Mighty. Its death or silencing was because of the disobedience of one of those seven, and its burial in the White Hill in London, with the face towards France, was



IT is an old simile, the likening of one who enters the Path and in actual honesty battles to better his life, to a diver plunging down into ocean's depths. The usual interpretation considers the ocean as symbolic of the vast ocean of wisdom, but here let us consider it for a moment as symbolizing the almost fathomless deep of his own nature, into which the Student plunges. Bravely he may do it or warily, but plunge he must. There are pearls to be found there, of a surety, but also other things, many of them astoundingly enormous and savage and which may even stir up the whole ocean in their first wild anger at being disturbed. They are the old old "enemies within the household," which the Student, once he has roused them to the fighting point, must lay low, and that speedily, or be laid low by them. We all know them, or some of them: fear in all its guises, ambition, pessimism, appetite and desire in few or many of their myriad forms, and so on.

The Student "who has come prepared" is armed and ready for them and, if he does not purpose to be driven from the field, in no long time he comes off victorious. Not all the enemies in this vast ocean of human nature—and his own nature, though but the drop in that vast ocean, yet partakes in every tone and color and atom of the being and essence of the whole—not all are defeated in this onslaught. Only the more robustious ones at first put in an appearance; or rather, only the more evident and easily excited parts of *It* make themselves felt, for the evil is after all *one*, one frightful thing only, of which the different passions we fight as they crawl out trying to strangle us are only tentacles.

Considerable has been gained at the first siege, and it will stay gained if we do not galvanize all these severed tentacles into another—and for a time apparently fiercer—life by negligence and conceit. Some do this and herein lies the explanation of why certain

## "That Injured Feeling"

Students seem to be no more than out of trouble with themselves when they are forced into the same battles again. They couldn't resist the temptation to plume themselves a little over their "victories"—others might not rise to the point of appreciation, you know,

THEOSOPHY teaches the divinity of man and that consequently through a realization of this teaching man himself can change all the bad conditions in the world which have arisen from humanity's having turned its interests and aspirations from high and divine things to those which are connected with the lower nature. Theosophy can remove from humanity all hate, jealousy and selfishness because it has the power to call forth the feeling of that great unity that lies hidden in the depths of the hearts of all men. Theosophy also has the power to eliminate fear, one of the greatest evils of our time, because it teaches that the divine in us is the essential, and that what happens to us should concern us only in so far as it makes us feel nearer to, or further from, the consciousness of our divine nature.—*Katherine Tingley* in a lecture given in Sweden in 1907

if they did not—or they did not learn compassion in the struggle, and so missed the real use of it, or for other reasons. This is the case with everyone who does miss the real use of his struggles, which is to give us sympathy, genuine sympathy, for others. This should not be, and need not be, for the Law means our progress to be progress, not a traveling round and round the wheel of a squirrel's cage.

Many of us do, however, waste valuable time every year we live, every day even, in the squirrel's cage process, and one favorite method with a certain type of Student—often a sensitive and fine type—is the cultivation of what may be termed "that injured feeling." We have done valiantly, the enemies in our

households are conquered (we think), we have wonderfully purified our natures (we think), we have attained heights far above those on which we stood a year, five years, or ten years ago (we think). And things ought to be going to suit us pretty soon (we also think). But alas! they do not. We see someone whose faults (to us) seem obnoxious as a hedgehog's quills, enjoying advantages which we had by that time and very reasonably (!) expected would be ours. We let some inside disappointment seize hold of us (although we should be highly indignant if anyone were to hint that perhaps we had been working all these years for reward) and before we know it "that abused feeling" has settled down upon us and hugged us tight in its thousand soft and slimy arms.

Some Students are so fortunate as to have the trust and sunshine in their natures that enables them to escape this experience. But those with a touch of pessimism, even though unsuspected, those who did not at the very start *absolutely purify their motives*, have to have their little experience with the octopus mentioned. Some waken with a start when they feel the hideous enfoldment of the creature and, summoning all their will, all the light and strength of their souls, free themselves speedily. Occasional ones settle down with a sigh that "it is my Karma" and do not waken until the misery has been a prolonged one. A few seem to want to postpone the awakening indefinitely.

But the change in the natures of those who are thus horribly enfolded! They wear the sign of it in every move, every word, every act. There are those who can read it. If you cannot, it simply means that there are some experiences you have not yet had, conquests you have not yet made. It shows itself in a thousand ways, such as an absorbing interest in other people's affairs—"curiosity" we usually call it, but curiosity is only one of the tentacles of the Thing; in a dead-set pessi-

mism, however concealed — another tentacle; in those little fretful anxieties and demonstrations which write "jealousy" — tentacle number three; in a tendency to criticise others while very complacent about oneself; in a tendency, even eagerness, to pick flaws in others even to the point of persecution, and so on — all tentacles of *It*, every one. And the whole cause is a letting something wind itself around the nature that is the opposite of trust. We may shout trust and loyalty to the skies, day in and day out, but these little signs of "that abused feeling" are absolute proofs — to those "who can read the mysteries in the human face" — that trust is not there.

What is to be done? Let us first get down to the heart of our motives and settle, once for all, the question of what we entered the Path for, of whether it is to be trodden "for its own sake or for the sake of our feet that shall tread it." Next, let us get down into the heart of our duties and search out our motives for doing them. It often helps to go back to some of those precious ancient writings that but for H. P. Blavatsky would be sealed and unknown to the West today. One need not enumerate them, all are so precious, so wise, so wonderful, and the doors of the heart open to let honesty walk in when we read the priceless, simple, yet to the world at large, veiled words, words that could give us the very core and essence, the very uttermost secret, of the Râja Yoga system of education *if we could read with full understanding*. How the mind reaches to steadiness when an effort is made to follow the laws there laid down — the laws enjoining sympathy for others, dispassion, disinterestedness, benevolence, tenderness and true concentration.

But this will not do it alone, nor will works, nor faith. It takes will-power. We must make an effort, and we shall never have the wit to do it, nor the courage either, until we face ourselves squarely and flatly repudiate the dishonesty in our own hearts. For dishonesty is there in the case of everyone who permits periodical visitations of this octopus, or "that injured feeling," which when chronic, as it is certain to become if allowed to remain, means that we are in its clutch right along.

Dishonesty? Yes — we are dishonest when we preach "Karma" and then practise a perennial whine. Supposing we cannot see the reasons for so-called unpleasant things. We are equally blind as to the causes of what we call pleasant (which word very often stands for what will feed our self-esteem or our am-

bition, by the way). Yet the latter calls forth no complaint and usually, alas! no gratitude. Must we have proof that the Law is just? We need not travel backward through the mazes of ten incarnations to find it. Let us weigh and observe with care, with reverent, loving discrimination, with earnestness and tenderness and trust, the events of *but one day in our own or our fellow-workers' lives* — we shall have all the proofs we will ever need of the Divine Justice of the Law, of an actual abiding, regnant Presence, moving among us to guide, protect and save.

What is this thing that makes us rebellious, discontented, critical, jealous, fretful, "abused"? Trace it to its source. There it is at last — some desire that but for the very things we rebel so against would probably

be capable of gratitude, ready for joy, and worthy of an atmosphere of peace. STUDENT

### Jottings and Doings

(From a Student's Note Book)

MRS. ELIZABETH GOODNOW, whose husband was for nine years United States consul at Shanghai, China, is now working actively among the poor on the East Side of New York City. Her observations anent missionary work in China are of special interest because she was so many years on the ground, having gone there in full sympathy with it. She says:

After nine years of observation of missionary work in China, I am convinced that I can do more good among the poor of New York than I could in China. I cannot give you a very good opinion of the American missionary workers in China. Of



Lomaland Photo. and Engraving Dept.

INNER COURTS OF THE NIZAM'S PALACE, HAIDERABAD, INDIA

drag us to perdition. What evidence can we find that the very circumstances that so conspire to make us think we are "abused" are not divinest, tenderest of safeguards thrown about us in sheer mercy by the Law? None of us can know what seeds of cruelty, love of power, egotism, vanity, indolence, sensuality or treachery may be lying dormant at the base of our natures ready to sprout and grow at the first sign of favoring conditions. God pity us if we think we do. And how plain all this is in higher moments, those rare times when we can rise to the point of daring to look ourselves in the face, of daring to admit to our own souls that we are not perfect, nor even, perhaps, very near it. That is what lets the light in, and trust in, and honesty in, and when these stand back of the will "that injured feeling" will have to go, tentacles and all. When we have finally pitched even its ghastly memory out of the window we will

course, there are some who are doing good work, but as a rule they are a little, narrow-minded lot, and I do not blame the Chinese for often looking down upon them. Their ideas of Christianity would never be accepted by our people and it is little wonder to those who observe their methods from close range that they make no greater headway than they do among a people *so advanced in religious thought as the Chinese are*.

ST. PETERSBURG, June 22.—Czar Nicholas today promulgated one of the most sweeping measures ever issued in Russia, by which all women students are ordered expelled from Russian universities.

The order affects 2200 women, many of whom are nearing graduation, and the bitterness is widespread.

The Czar issued instructions to Minister von Kauffman, chief of the bureau of public instruction. These orders set forth that henceforth no women shall be admitted to any university.

It is announced that the action is the result of activity on the part of women students in revolutionary movements.—Los Angeles Examiner



# OUR YOUNG FOLK

## Râja Yoga in Santiago de Cuba

THE following press notices, translated from Cuban journals, show how the appreciation of Katherine Tingley's work for Cuba is growing in Santiago de Cuba.

### STUDENT

ACCORDING to announcement for last night and in spite of the bad weather, the reception was held at the Râja Yoga Academy. The program was as follows:

March		Zimmerman
	ORCHESTRA	
Class Work by the Tots		
Waltz	"Barcarolle"	
	RÂJA YOGA GLEE CLUB	
Violin Solo	"Berceuse"	Ehrhardt
	ENRIQUE COLUMBIÉ	
Piano Duet		Streabbog
	ANGELITA PLANOS AND JOSEFA ROVIRA	
Piano Duet		D. Aubel
	EMILIA MOYA AND ANGELITA PLANOS	
Song	"Good Morning"	Spaulding
	GENERAL CHORUS	
Class Work by Little Boys		
Military Drills		
INTERMISSION		
"The Awakening of the Flowers"		
Maypole Dance		
Tableau	"San Juan"	

All parts of the program were received with great applause by the very large audience present. We congratulate the directors of the school who have won such a noble standing for its name.—*La Prensa*, June 5, 1908

LAST night the Râja Yoga Academy gave a concert at the close of the school year. It was attended by a large number of people and was highly successful.

For Thursday evening is announced another children's *fiesta* to be given as a reception to some distinguished English guests who desire to learn something of the attainments of the children of Cuba.—*El Oriental*, June 2, 1908

THE pupils, both of the Râja Yoga Academy and the Free School, gave a special *fiesta* in honor of some distinguished guests who came from London purposely to learn something of Cuba and the Cuban people. Mr. Raleigh Phillpotts is a lawyer in the great metropolis. He is accompanied by his wife. The Directress of the Academy, a friend of these distinguished guests, wished to present to them the Cuban people in the persons of the children of the school, in order that by thus seeing a number of them they might judge of the rest.

The children who took part called forth repeated applause, and once more demonstrated the efficiency of the system of teaching in the institution and the vivacity and natural intelligence of the Cuban child.

We do not know what will be the impression of Cuba and the Cubans which Mr. Phillpotts will communicate to his friend, Lord Lucas, but we venture to affirm that the children whom he saw, as representatives of the best, have demonstrated to him that Cuba, with all her defects, has a brilliant future before her because of such children.

The military drills and exercises are a real pleasure to the children who are educated by the Râja Yoga system. If all the public schools of Cuba would educate in the same manner, within a few years we should have a generation of men and wo-

men who would make it impossible for us to envy any other country in the world.—*El Oriental*, June 8, 1908.

THE inclemency of the weather did not prove an obstacle to the Râja Yoga Academy last night in giving a delightful reception to Mr. and Mrs. Raleigh Phillpotts. The well arranged program was rendered with charming taste, in all its details. The music was exceptionally good, and all the exercises were executed with the highest degree of ability and dexterity.

Râja Yoga is indefatigable in its great work of instructing the Cuban youth.—*La Independencia*, June 5, 1908.

At the Râja Yoga Academy, the work of which is carried on with such brilliant success in this city, there was held last night a grand reception at which were present many of the most distinguished society families of Santiago, to meet Mr. and Mrs. Raleigh Phillpotts who came from London to visit the Directress of the Academy, Miss Herbert.

The boys of the Free School connected with the Academy carefully gave a select program, notably speeches upon subjects suggested to them, music, and military drills, in addition to that rendered by the Academy pupils—which included musical numbers on the piano and other instruments and by the orchestra, tableaux and drills; all demon-

strating what excellent instruction the children receive from their teachers.

The distinguished guests were highly entertained. The large assembly was afterwards served with ices, coffee and cake.

In reiterating our cordial welcome to Mr. and Mrs. Phillpotts, we take pleasure also in congratulating the teachers of the Râja Yoga Institute on the new triumph won by them.—*El Cubano Libre*, June 5, 1908.

## Râja Yoga for Cubans in Lomaland

THE cut on this page pictures well what Râja Yoga in Lomaland has been doing for the large group of Cuban boys and girls who have been pupils at the Râja Yoga Academy at Point Loma for several years. Standing amid wreaths and garlands, beside the flag of their country which they have here been learning to serve with the Higher Patriotism, and the harp which symbolizes the world of music opened to every one of them by the training they have had, they present the promise of a glorious future for Cuba. The coming years will prove that Râja Yoga has awakened in their young hearts the desire to serve nobly and help to uplift humanity. G.



Lomaland Photo. and Engraving Dept.

YOUNG CUBANS AT THE PARENT RÂJA YOGA ACADEMY  
IN LOMALAND, CALIFORNIA

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. The incessant call for this work has exhausted the earlier editions.

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

Cloth, 400 pages, Postage prepaid - - - - -

\$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHILL  
POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

- (1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"
- (2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
July the 5th, 1908

Total number of hours sunshine recorded during JUNE 173.  
Possible sunshine, 428. Percentage, 40. Average number of hours per day, 5.77 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JUNE JULY	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
29	29.726	66	58	60	59	0.00	NW	6
30	29.689	65	58	60	60	0.00	NW	5
1	29.619	67	60	61	59	0.00	NW	4
2	29.640	66	58	62	59	0.00	W	3
3	29.747	67	59	62	60	0.00	SW	3
4	29.679	68	60	61	60	0.00	S	3
5	29.667	69	60	63	59	0.00	W	3





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in  
paper, which barely cover the cost, for it is  
printed and bound, not gaudily, but with  
such carefulness and thoroughness of art  
and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

**Isis Conservatory of Music  
OF THE UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY**  
POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

**SOME OF THE ERRORS OF CHRISTIAN  
SCIENCE  
CRITICISM**

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

— by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

— by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy  
there is given no adequate explanation of the healing  
that is at times accomplished, nor of its *rationale*,  
nor of the ultimate price that must be paid and the  
dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## LOMALAND

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students'  
and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at  
one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders,  
**H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating  
some of the main teachings of Theosophy, its purpose and work as a great  
redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic pro-  
ductions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY - 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

**INFORMATION BUREAU**  
**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

**The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the *Los Angeles Saturday Post*, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 14 Point Loma, San Diego, California Copy 104

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

JULY 19, 1908

No. 37

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 37

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>
Christianity's Mistake
The Science of History
The Awakening of Asia
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>
Vocal Melody
The Army of Suicides
Born Hypnotized
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>
The Sacred Bo Tree, Anurādhapura, Ceylon (with illustration)
Was Eve a Negress?
"Evolution" of the Greek Temple
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>
Animal and Plant Life
Contaminated Ice
Symbiosis
The Starvation "Cure"
<b>Page 7 — NATURE STUDIES</b>
"Facing Westward"—from the foot of Lomaland Cliffs (illustration)
The Beach at Lomaland
Mummy Wheat
The Fair Hills of Ireland
<b>Pages 8, 9 — STUDENT'S PATH, ETC.</b>
"Johnny Appleseed"
The Path
The Principle of Desire
Passion (verse)
Theosophical Forum
<b>Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>
Theosophy versus Despair
<b>Page 11 — THEOSOPHICAL FORUM, ISIS THEATER</b>
Lomaland Students at Isis Theater
<b>Page 12 — GENERAL</b>
Theosophy and the Moral Code
Marine Signalling by Sound-Waves
North Pole on the Rampage Again!
Incandescent Lamp Without a Vacuum
<b>Page 13 — ART, MUSIC, LITERATURE AND DRAMA</b>
Mr. Joseph Fussell—Lomaland's Oldest Student (with illustration)
<b>Pages 14, 15 — WOMAN'S WORK</b>
The Higher Silence
Letter from an English Comrade
A Daughter of Ireland (illustration)
Jottings and Doings
<b>Page 16 — OUR YOUNG FOLK</b>
Glass Making
Rāja Yoga Girls Viewing the Big Guns on the Kentucky (illustration)
A Wet Sheet and a Flowing Sea (verse)
Grover Cleveland
Facts Worth Knowing
<b>Page 17 — CHILDREN'S HOUR</b>
Bees
Your Busy Friends, the Worker Bees (illustration)
How Many Times a Day do You Say "I"?
<b>Pages 18, 19, 20 —</b>
Meteorological Table; Advertisements; Book List

### Christianity's Mistake

being asked by a reporter concerning the vitality of Christianity here, said:

There is, I am sorry to say, a tremendous ebb in church-going. . . . The great bulk of the people do not trouble about the churches at all. . . . If you put in a Sunday morning at an average church in Boston or New York, you would be painfully struck by the evidences that the church has lost its hold of the people. . . . It seems to me it is just this—that the church is itself out of heart, it is apathetic, it is unimaginative, it does not seem to have energy either to think or to act, and it does not see either the exigencies or the opportunities of the situation.

Professor Foster, of the Divinity School of the University of Chicago, recently wrote:

In my opinion, Christianity is in the most grievous crisis of its history. . . . It is the dying of the old faith which Christianity is witnessing.

### The Activity of Impending Dissolution

The activity of the churches and their apparent prosperity, according to him, are only throes which precede dissolution.

These quotations represent the general opinion of those whose knowledge qualifies them to speak. And, if Christians, they must hold that the age is morally deteriorating. For if it is morally advancing whilst Christianity is losing its hold, it follows that Christianity is unnecessary and could not, therefore, have had a divine origin.

So it is deteriorating. Is this due to loss of Christianity? Then Christianity showed itself incompetent to keep its hold, was an imperfect prescription, and again, therefore, not divine. If the other way round, Christianity showed its incompetence and non-divinity in failing to prevent the deterioration which led to its own loss of hold.

Christianity, then, in its present form, appears to be self-admittedly a failure. Would it not be well for its believers to face the demonstration of facts and make some inquiries? It has had sixty generations in which to train men's minds; and the minds so trained have decided to reject it. To urge that it has been supplanted by false and materialistic teachings is useless. Why was it so weak as to be supplantable?

The religious streams which converged to the point of origin of Christianity, taught, one and all, in various terminologies, that the soul

in man was of a higher and diviner nature than his lower reasoning mind; that it was capable of uniting itself with, and knowing, Deity; and that in so doing it passed from merely elevated and aspiring feeling into *actual knowledge*. Christianity later on, took great care to cut itself off from all these streams, to disavow any connexion with them, and to make its teaching as different as possible. This it could do, and did, in the most effective manner, by dropping the soul without dropping the name of it; by teaching of it, not as a divine ray whose natural home and origin was the divine world, and whose natural function was knowledge concerning that on which men have since had to speculate or grope for in uncomprehending faith, but as some undefined thing which itself needed help and salvation; in a word, by teaching away man's divinity and dignity.

But the real teaching would not die so easily. For nearly six hundred years it kept cropping up in the various forms of Gnosticism and Neo-Platonism—only to be steadily suppressed and voted heresy. Man should not be, must not be, is not, innately divine; he must not, cannot, have knowledge, power of self-redemption through his own soul.

And so at last, by dint of time—forty, fifty generations—mind took the mold required and ceased to recognize soul as a veritable power and potentially redeeming light. It closed itself in—which meant materialism. The *Soul* did not atrophy; that which atrophied was the channel from soul to mind.

Theosophy teaches, and will in due course prove, that that part of Jesus' *teachings* which dealt with the soul as a knowing power, a very part of Deity, was deliberately suppressed—along with much else that would have left him standing *where he intended to stand, i. e., in*

the line of, one of, the world's endless series of spiritual teachers. For religion is a golden cord which has been in the world and has never broken since the beginning of ages. Each time that religion begins to fail, each time that men begin to let this cord drop into the mire, a Teacher has picked it up, restored it to men's view, shown them once more that it is their guide to real life and joy. It does not drop, never has dropped, because men lose interest in it, but because they are designedly misled and deceived. Spiritual ambition is and always has been the enemy of Religion. There have always been those who tried to hide from man his own powers because *they* wanted the throne in his heart that belongs only to

### Emancipating Teachings Suppressed



his soul and its source. The origination of Christianity was their opportunity, and they used it. The present teachers of Christianity are under the same curse as their hearers. They too have been, through the ages of teaching, teaching stamped by hereditary transmission, deprived of true and effective knowledge of their own souls. They have no tongues of fire. Christianity has now no teaching to offer, because it threw the teaching overboard as soon as its journey down the centuries began. And so Theosophy has come to restore to Christianity what it has lost, the message to man that he can know what and as the gods know, that if he will awake himself to the presence of his own soul he can indeed become a god. "Know ye not that ye are gods . . . ?" STUDENT

**The Soul's  
Keys Lost  
— or Stolen**

**The Science of History**

HISTORY was a curious record less than a century ago. History is a curious record now. Stretched on the theological Procrustes' bed of an absurd creation theory, it has even now scarcely begun to stir its stiffened limbs and take its rightful place among the sciences. But like other sciences which seemed definitely fossilized, history found new and unexpected life infused into it by systems of investigation which had lain idle in the rubbish heap among the other unrecognized keystones of the structure of human experience. The higher criticism played with a dazzling searchlight on dogmatic formulae and the literal acceptance of foreign ideas done into unfamiliar words. The probe of comparative philology began to suggest disquieting doubts of ironbound ecclesiastical infallibility and want of elasticity. Archaeological research began to reveal a long list of anticipated "modern" ideas which threatens to leave us very little credit for originality and progress outside the negative honor of restoring the grandeur of former times, great as our achievements may be on the utilitarian plane. Geological evidences began to demand attention as legitimate proofs of the necessity for the measurement of the earth's age by millions of years instead of a few thousands. Gradually the way was prepared for the astounding revelation that there are living organizations possessing actual records of the world's history for untold ages. Gathering the threads together, adjusting, enlarging, suggesting, collating, and bridging the gaps, H. P. Blavatsky found the world scarcely prepared for even this preliminary work. Even now the time has not come to make public more than the few generalities that will be of value in the present transition age. It is humiliating, without doubt, to feel that our civilization in the west can by anyone be regarded as not sufficiently far advanced to be trusted with much more knowledge than we have or think we have, and one is naturally inclined to deride the possibility of such an immense store of knowledge being in anyone's possession — but it is not for such that these records of past history, human, scientific, philosophical, have been preserved. The church deriding Galileo and condemning his philosophy is all that is needed to show the futility of trying to give knowledge to people who are ignorant enough to "know it all," and to set limits to it.

A moment's unbiased thought will show that if in the light of such a picture any person or body possessing knowledge beyond the ordinary were to attempt to spread such knowledge he is rashly venturing where he is not wanted and his knowledge is deficient of common discretion, unless he has so vast a purpose and so unselfish a character that he is willing to be crucified for the sake of helping the few earnest seekers along the path of human progress. This alone gives ample reason for the strange fact that secret bodies of worthy men have of recent years been found to have a very real existence and a very real purpose and a very real knowledge. Freemasons, Rosicrucians, Alchemists, Druses, Druids, Medicine men, Maori chiefs, Kabbalists, some Shintoists, some Buddhists, Sufis, and many, many others are slowly coming to be recognized as not mere visionaries but all representatives of a body of knowledge which may be called the larger history of mankind. True, some have it so crystallized that it needs much digesting and distilling and refining to make it once more a living power in the life of humanity — but the main fact is that it is there, and among a sufficient quorum is pure and active and vigorous, immune from all tampering with its ancient landmarks. If there are visionaries among these bodies, if there are some unworthy among their ranks, if there are some who themselves least suspect what the grand mission of their order may be, that is their misfortune; and yet possibly they may help more than they are aware by forming an outer shell to protect the real workers in their center, by distracting hostile attention, and in other ways.

Link by link the chain of history is being forged anew, and when the world has the picture complete, who can doubt that history will be identified with that vast body of knowledge which various in its aspects, in its totality is the Theosophy that shall lead men consciously to realize that the purpose of humanity is one, though it may have facets innumerable. With all history spread out in due proportion before him, surely it is not too much to expect that the divine purpose will in part be revealed to the seeker for truth. And also it will doubtless appear why some have ever tried to dwarf, to distort, and deny, while those who held the keys waited in silence, lest they should furnish one more weapon for the enemies of human progress by revealing secrets which the moral stability of the race was not sufficiently strong to insure against misuse. It is among thoughts such as these that we find the answer to the wondering question: "Why should geography, history, chemistry, mathematics and such every-day sciences have been in times of old strictly preserved in the secrecy of the temples, unless the schools of antiquity were merely bodies of selfish seekers after the power of knowledge?"

The subject is vast in its scope, and deep as they are, *Isis Unveiled* and *The Secret Doctrine* have but pointed out the landmarks. To one interested in the subject it is interesting to read these works at intervals of several years and to compare notes with the changing and growing theories and discoveries of modern authorities. Students of these works cannot but realize that those who point out the landmarks can also show the way, and they do! M.

**The Awakening of Asia**

THE Western peoples, says a contemporary, will soon be obliged to change their ideas of the Eastern world; for where-as they have been long accustomed to regard it as a land plunged in eternal sleep and indifference, late events show that it has not lost the power to awake and rub its eyes. One rarely sees a telegram from any part of it that does not tell of some upheaval. There is the rise of Japan, the stirring of China, unrest in India. In Indo-China the French officials are haunted by the possibility of a vast popular insurrection. In Afghanistan the warlike clans seem meditating a descent upon the fertile plains below them. One motive for the rapid completion of the Russian railways to the East is believed to be the fear that the Khanates are hoping to get rid of the Russian control. In Persia the people are filled with the Western desire for representative government. In Turkey the martial caste is protesting against tyranny military and sacerdotal.

What, is asked, has thrown so many and such quiescent peoples into an inexplicable fever of agitation? "It is as inexplicable as the sudden movement against polygamy which is said to be affecting the entire female world of Islām." An Anglo-Indian official was startled to find that in Kashmir and in the huge valley of the Brahmaputra every Japanese victory was welcomed by an illumination.

The same kind of thing has happened before in history. Sleep does not mean death, nor long quiescence eternal rest. Recently several important epochs in the natural chronological cycles have been reached. One was the closing of the first 5000 years of the Hindu *Kali Yuga* or Black Age, which took place, according to their reckoning, in 1897; and there are other cycles which turned about the same time. Since then this universal upheaval in the East has been growing more and more marked. Clearly the world has begun a new epoch, a new day; we see the signs of reviving activity everywhere. Old ideas seem as things of yesterday, and new ideas are springing up in their place. The change is as yet only in its incipient stage; what will happen when it acquires momentum? We have also had a few minor cataclysms and doubtless more may be expected; for such cyclic changes are always accompanied by corresponding readjustment in the physical earth.

Many cranks, scenting these changes, try to reduce them all to terms of the Biblical *Book of Daniel*, or some other interpretation. But they are merely regularly recurring events in the world's history. The world has often thus "come to an end" before.

We cannot trace by external observation the causes of such a general upheaval of the human mind; for the causes are interior. There is an outpouring of the "Spirit," not by special favor of Jehovah, or any other special deity, but merely as part of the natural life of that great being Humanity, whose lifetime is on so much larger a scale than that of the units composing it. Humanity wakes and sleeps, has its summers and winters.

The expansion of human nature, due to this influx of the Spirit from within, is seen in the impulse towards broad and lofty ideals of fraternity, freedom, and knowledge. Life is quickened and the forces, alike of evil and good, are gathering to a head. STUDENT

# Some Views on XXth Century Problems

## Vocal Melody

A CONTEMPORARY has been asking its readers to give the lines of poetry that to them appear most musical, and a large number of quotations have resulted. A few contributors have speculated a little upon the cause of the melody, but they generally regard it as mysterious and unfathomable.

Is it so? There may be a mysterious element, but this lies altogether further back. The cause of the melody does not seem at all insoluble.

In the first place one must rule out lines which though of fine and perhaps extremely poetic sentiment, are not melodious. In another journal, conducting a similar discussion, a priest offers as fine lines:

He breaks the power of cancelled sin  
And sets the prisoner free.

Clearly, it was the doctrinal sentiment that was obtaining his approval.

Then again, there are lines which, though not really melodious, or only partly so, derive their seeming melody from their containment of words that are full of richly poetic association, heavy with clouds of half-defined meaning, words like the rooms of an old and haunted house. These lines of Keats' have much of this apparent melody and also some real:

Magic casements opening on the foam  
Of perilous seas in faery lands forlorn.

As well as the haunted words and the actual melody, these lines as a whole raise up strange dreamy pictures, reminiscences of old romance, and formless memories whose source we cannot find. But neither the first nor the last of the three elements will help in the stricter search.

Here are some lines of Tennyson's in which pure and unbroken melody takes first place:

The moan of doves in immemorial elms,  
And murmuring of innumerable bees.

and:

The mellow ouzel fluted in the elm.

Does not the melody consist, first in the long slow open vowels, and second, in the use of fluid consonants, consonants which are half vowels in that they permit the voice to go on unbroken? L, m, s, f, and v, with one or two others do not break the tone.

Our reading of poetry is vocal; it is either actually so, or we hear in imagined reproduction our own or some other voice. Well then, the long vowels and the gliding consonants give the voice the chance of the expression of long unbroken strands of feeling; and in that, it would seem, lies the melody. In verse broken by sharp consonants which for a moment utterly stop the vowel tone, the expression of the flow of feeling is broken—which means that the feeling itself is broken, jarred to pieces. But even then the verse may be melodious, in degree, if the feeling belonging to it is very simple, elemental, and such as would naturally find expression in short bursts.

Some verses bring the voice to a pause in-

tionally in order to get the effect of *silence*. But it is a full silence, which the imagination bridges with continued sound. The melody is broken and it is not. Such a pause occurs at the end of the first of these two lines:

For old unhappy far-off things,  
And battles long ago.

Between the first and second lines is a space which the mind will fill with formless thought and unheard tone, making its own melody.

The real secret of the melody, then, is in the soul of the reader, and this melody of consciousness, of feeling, will find its way into the lines if they permit. Lines which permit, and are rhythmical, are melodious. And their permission lies in their unbroken sound flow. A very fine and cultured reader may sometimes make unmelodious lines melodious by prolonging the boxed-up vowels and smoothing away the angular consonants. STUDENT

## The Army of Suicides

A POPULAR contemporary publishes the recent suicide list for this country and for Europe. As regards ourselves, there are now about eleven times as many persons per million who take their own lives as in 1881. The rate was 12 per million in the earlier year; 126 per million in 1907. If this rate of increase persists—and why should it not?—during the next five years about as many will thus perish as during the five years of our civil war. In Europe the increase is also very marked, amounting now to about 70,000 a year, perhaps the deathrate of a year of a great war.

Discussions of the causes of suicide usually reach nowhere. It does not help us to know that they are more frequent in June or on Monday or on fine days, or that the favorite method is this or that. Monday occurs no more often south of the sixtieth parallel of latitude than north of it, and suicide does. The real cause can usually be found by the average reader in himself. What will he do when he has read the article with its figures? *Read the next one!* Neither his imagination nor his heart has been touched by that silent, suffering army of unfortunates despairingly leaping into the dark gulf. There was never a suicide in *his* family, thank God!

But part of his indifference is of a little nobler hue. He really knows not what to be at in the matter, and in self-defense shuts it out of his thought.

In another of the magazines there is a short story differing from most short stories in being worth reading. It is of an over-worked, underpaid doctor living in the densest part of a great city. His patients, mostly gratuitous, have learned to look to him not only as their doctor but as their ever ready friend and helper and adviser. A chance suddenly offers itself to him for removal to the country, to fields, flowers, streams, lighter work, congenial society. As he is thinking it all over, he is called to the bedside of a poor woman and has to stay all night fighting death. But by the time he returns home in the silent early morn-

ing, utterly wearied out, he has solved his problem. His duty is with the people whom he can help, whose difficulties he can lighten a little. He decides to pay his life into the common life instead of holding it back for his own.

Suicides are increasing because there are fewer and fewer who even think of paying their lives in for and to the general life. The atmosphere is getting ever colder, wrapping the lonely and despairing ever closer into their loneliness and despair. Every purely selfish or self-limited thought and deed makes it colder. It is probably nowise too much to say that every *unselfish* thought and deed, winging its unseen way, stops a suicide somewhere from his leap to the gulf. STUDENT

## Born Hypnotized

A DOCTOR writes to one of the medical journals lamenting the persistence of the popular belief in birthmarks, in the formative power of the mother's imagination upon the child. "We even find," he says with tears that one can hear falling on the paper, "that this superstition has not been thoroughly outgrown by the profession itself." Loftily disdaining all the facts known to all peoples in all times, he argues:

Are such stigmata even possible in the absence of a nerve connexion? But (*italicised*) *there is no intercommunion whatever between the nervous systems of the mother and the child.*

How does he know? The microscope has not yet shown any; but the microscope is only just beginning to suspect that there is a nervous system in plants. And to argue *à priori* and in defiance of countless facts, that imagination cannot make the transit because there is no nerve to run by, is no better than to maintain that a magnet cannot affect a poised needle ten feet away because there is no wire connexion.

But the other pole of belief is as mischievous as this. Says a mother, writing to a health paper:

I determined that my children should all be musicians. They have all answered to my will and took to musical instruments like young ducks to water.

Born hypnotized! and no more musicians for that than a dog is a man because he is taught to stand on his hind legs. The natural formative work of their own souls has been interfered with, and that must be done slowly and imperfectly in post-natal years which might have been done swiftly and easily in pre-natal months.

But it does not follow, because the mother may not ignorantly interfere, that she may do nothing. Her task is to provide the atmosphere in which the soul of the child may work at its best. If she will keep her *own* life and thought clear and sweet and sunny, her *own* feeling free from moods and whims; and will hold the thought of her child as a *soul* whose earlier years are to be in her charge as a sacred trust—she will be serving it and humanity. Give it *this atmosphere* and she may trust it to find its own best path. STUDENT

# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

## THE SACRED BO TREE, ANURĀDHAPURA, CEYLON

### Sacred Bo Tree, Anurādhapura

**T**HIS tree (*Ficus religiosa*) is said to be the oldest historical tree in the world; according to the *Mahāvamsa* (literally, "Genealogy of the Great"), the ancient chronicle of the Sinhalese nation, it was planted in the month of December, 308 B.C., on the spot where it stands to this day.

The royal missionary Mahā Mahinda Thera, son of the great Indian Emperor Aśoka, had converted the King (Devānāmpiya Tissa) and the people of Anurādhapura to the tenets of pure Buddhism. Princess Anula, the consort of the sub-King Mahānāga, and hundreds of her fellow-countrywomen wished to take vows and enter upon a life of self-devotion. But Mahinda declared that although he had been the instrument for their conversion, only a woman could initiate them as novices, and for this purpose sent for his sister Sanghamitta, prioress of a Buddhist nunnery at Pātaliputra, in India. In response to this call, the royal priestess came to Ceylon, bringing with her, as a gift from the Emperor Aśoka, a branch of the sacred tree in the shade of which Gautama S'ākyamuni attained to Buddhahood.

From this branch grew the very tree which still flourishes at Anurādhapura, and the history of which, says S. M. Burrows in *The Buried Cities of Ceylon*, "has been handed down in a continuous series of authentic chronicles [*i. e.*, the *Mahāvamsa*].

It was carefully tended, enriched with stone-carvings and terraces, and honored with magnificent ceremonies, by successive dynasties; and was spared amid the havoc of invasions, owing its immunity either to divine protection, to superstitious reverence, or to its intrinsic worthlessness to a plunderer. It was visited by the Chinese traveler, Fa Hian, in the Fifth century A.D., and was endowed with lands by Rājā Sinha, the despot of Kandy, so late as A.D. 1739. . . . The leaves which fall from the Sacred Tree are highly esteemed as relics by the thousands of pilgrims who visit it during the full moons of June and July."

The following quotation from the *Mahāvamsa* indicates the veneration in which a devout Buddhist holds the tree:

"This Bo-tree, monarch of the forest, endowed with many miraculous powers, has stood for ages, in the delightful Mahāmegha Garden in Lankā [*i. e.* Ceylon], promoting the spiritual welfare of the inhabitants and the propagation of the true religion."

STUDENT

### Was Eve a Negress?

**O**NE reads in a newspaper that a learned and reverend lecturer, described as the "ecclesiastical envoy to King Menelik of Abyssinia," says that Eve was a negress, and that Moses, Solomon, and Homer, were all negroes. When

Moses in *Exodus* iv, 6, puts his hand into his bosom and draws it forth white as snow, the implication is obvious that his hand was originally black! But the ordinary version of Scripture says "leprous as snow," not "white as snow."

Some time ago the *CENTURY PATH* (vol. x, no. 52) noticed a theory concerning the predominance of dark races at a certain time in the past, in which the author sought to make out that the civilization of other races had been derived from them. Often somebody gets hold of a few facts and proceeds to build a theory on them as if there were no other facts. We might just as easily create a yellow, brown, or red theory of humanity. It is essential to study widely before proceeding to inference.

STUDENT

### "Evolution" of the Greek Temple

**A**N archaeological note informs us that a certain theorist traces the origin of the Greek temple from a primitive house, raised on piles, such as is common in the Celebes. The peripteros represents the outer row of piles, while the naos is formed by enclosing the inner row. The original dwelling has shrunk to the merely ornamental pediment and entablature. The triglyphs occupy the place of windows.

This is an instance where the desire to trace evolution from primitive types becomes a craze. T.



# ✻ The Trend of Twentieth Century Science ✻

## Animal and Plant Life

**A** GERMAN biologist, Dr. Ludwig Reinhardt, has been pointing out the essential artificiality of the line which is currently taught to lie between animal and vegetable life. His article has, moreover, one or two implications which he either does not see or does not dwell upon.

It is a long time since the line has been thought absolute. Now we may say that it does not exist, or that all plants, and possibly all animals lie on both sides of it. Some organisms are so equally on both sides that we cannot assign them to either class.

The essential power of a plant is to take carbonic oxide from the air, split it by means of the energy which it gets from sunlight, return the oxygen of it to the air for animal use, and keep the carbon for the building of its own tissues. There is free nitrogen in the air, but this immense store the plant cannot touch. It must get its nitrogen from the soil, from nitrogenous compounds therein.

The animal can neither get its carbon nor its nitrogen in that way. Both must be supplied in its food, and the food must have lived, and must have formed part of a vegetable or animal body. It does not get heat or energy from the sun, but by burning the carbon of its food. To effect this burning it must take in oxygen by respiration.

Every one of these statements requires qualification. Plants, in addition to taking carbonic oxide from the air and splitting it, breathe as do animals, take in oxygen and return carbonic oxide. But, except at night, the latter process is masked by the greater activity of the former. Their breathing has the same results as in animals; it gives them some energy, and it enables them to maintain temperature. It has been noted that some flowers can maintain a temperature much above that of the surrounding air.

We now know that some few plants, for example the nettle, *do* take naked nitrogen from the air, and it seems probable that in some degree all *do*.

And we know, of course, that some plants are carnivorous, feed on living animal matter such as flies and digest it as we do by means of pepsin and hydrochloric acid.

So much for the plants. They cross the line to the animal in that they breathe as the animal does and for the same purposes, and may feed and digest as the animal does.

In the same way animals cross the line to the plant side and exhibit every power possessed by the plant.

Plants absorb carbonic oxide and split it by means of a green matter named chlorophyl, the green of their leaves in fact. But there are animals which also make chlorophyl and use it for the same purpose. They too absorb carbon from the oxide and return the oxygen. And others do the same without chlorophyl. Except in the case of some crabs, who use the carbon for their shells, this is a very recent discovery, due to a lady biologist, Countess von Linden. She has found that the larvae

and pupae of butterflies, under the influence of sunlight, habitually absorb carbon dioxide, keep the carbon for their growth, and discharge the oxygen. Nor is even sunlight absolutely necessary. The pupae of some butterflies, and some nettle plants, can do this in absolute darkness. The source of the energy they thus expend is a little doubtful. It is assumed to come from their respiration. "This power of assimilation," says Dr. Reinhardt, "identical with that of plants, will probably be discovered very generally throughout the animal kingdom." He adduces the increase of weight in snails during hibernation, of marmots during the same condition, and finally remarks: "A like increase of weight has been noted in fasting animals and in one human faster."

Nor is it true that the naked nitrogen of the air is unavailable for either animals or plants. Besides the nettle, which we have already noted, the Countess von Linden found that most of her pupae absorbed and used it.

It would appear, however, that the animal found other and easier ways of rebuilding its tissue. But when the other ways are not available, as in the pupal state, in hibernation, and in fasting, it can revert to the use of the latent power.

An English physician, Dr. Rabagliati, on the basis of some experiments of his own to which we shall refer later, has recently argued that the bulk of the energy which we use through life is *not* derived from our food, though he confesses that he does not know whence it does come. All the food we really need, according to him, is that small amount necessary to replace actual waste. May it be that we are not only capable of using, but do habitually use the plant power of assimilation both of carbon and of nitrogen? Mankind of the future at any rate may learn to re-awake it, living on the particle of food necessary for the replacement of actual waste of parts of the machinery, or, like some plants, on water and air only. Even if it cost them something to split the carbonic oxide, they would infinitely gain in saving the vast life-labor of digestion.

STUDENT

## Contaminated Ice

**A** SERIES of experiments have been made in order to settle the question of the fate of bacteria in artificial ice or in ice taken from sewage-contaminated water. Considering the amount of ice we eat the question is certainly important.

The results show that bacteria cannot remain alive indefinitely, or even very long, in ice. The farther the temperature below freezing, the shorter their term of life. Their power of resistance varies. But so far as has yet been ascertained, no bacterium can survive twenty weeks of a temperature that is just below the freezing point. At lower temperatures the term shortens very much. The Commissioner of the New York Board of Health reports:

According to our best authorities, we may say

in general that bacteria are reduced in number about fifty per cent after exposure to freezing temperatures for a period of one hour; ninety per cent after twenty-four hours; and practically one hundred per cent after exposure from two to three weeks. The few that are not killed after exposure for, say, one month, have become so attenuated as to be unable to produce disease.

One observer supposes that their death is due to inability to move about and get nourishment; but this inability would not increase with decreasing temperature. Ice is as solid at a low as at a (relatively) high temperature. Nor, for the same reason can it be entirely due to accumulation of their own excretion products. Cold must have some definitely noxious effect on protoplasm.

STUDENT

## Symbiosis

**A**N interesting little bit of mutual service between plant and animal life occurs in the case of certain transparent worms and jellyfish. They are the (presumably) willing hosts of innumerable one-celled plants, algae. In accordance with the terms of partnership the latter sacrifice a proportion of their numbers to the food needs of the former. In return they are fed by the carbonic oxide formed in the former's respiration. Being plants they can split this up again into oxygen and carbon. The oxygen is available for the host; the carbon is the food of the guests. Being thus fed they multiply, and the excess of their multiplication is the food of the host. The circle is complete; the serpent swallows his tail. The fit of course is not perfect or we should have a case of perpetual motion. The host gets more oxygen and more food than his tenants can supply. But that is his private affair. How agreeable it would be if we could tame the bacteria in our bodies, make them use the products of our respiration and tissue waste, and in turn feed inwardly on their superfluous numbers! Even those that were thus fed on, would, as evolving life-monads, profit by their very intimate association with so highly evolved a form of life as that of our bodies; and they could re-incarnate in new bacterial forms the moment we had done with them. Perhaps this is somewhere in nature's plans for our and their future. "The lion shall lie down with the lamb" will read "The bacterium shall lie (harmlessly and usefully) inside of the man."

STUDENT

## The Starvation "Cure"

**C**HICAGO reports a case of death from the starvation "cure." The malady was cancer and the death occurred on the fortieth day.

There is no good result to be obtained from starvation which cannot be better obtained, and with entire safety, from a wisely supervised reduction of diet. It seems possible that in the case of cancer the reduction may, if scientifically done and if backed by proper local and general medical treatment, be brought to a point at which the normal tissues take and properly use all the nourishment given, leaving nothing for the morbid growth. M. D.

## Nature

## Studies



Lomaland Photo. and Engraving Dept.

## "FACING WESTWARD"

Evening, at ebb of tide, from the foot of Lomaland Cliffs

## The Beach at Lomaland

FOR lovers of that enchanted realm where land meets sea there is no more inviting resort than the Lomaland beach at low tide. Its westward aspect is sheltered and quiet even when the wind is blowing above. All the usual beauties of the shore are found there in abundance: sand golden, white, black; rocks smooth and rough, with little fairy pools like miniature worlds of beauty; shells and seaweeds; and above all the balmy invigorating air. At sunset the colors on sky, sea and land are beyond all imagining both for variety and richness. The Ocean of Peace is never in an angry mood, however majestic in his might.

STUDENT

## Mummy Wheat

AN English paper gives a sketch of the produce of one grain of wheat obtained from an Egyptian mummy. The seed was brought from Thebes, and at the most reasonable computation 2400 years must have passed away since it was put into the tomb. There were upwards of 1600 grains of corn in the fifteen stems produced.

Some years ago an Australian correspondent wrote to the CENTURY PATH describing some mummy wheat which her grandfather had and which he sowed with similar results. T.

## The Fair Hills of Ireland

Take a blessing from my heart to the land of my birth

And the fair hills of Eire, O!

And to all that yet survive of Eber's tribe on earth

On the fair hills of Eire, O!

In that land so delightful, the wild thrush's lay

Seems to pour a lament forth for Eire's decay—

Alas, alas! why pine I, a thousand miles away  
From the fair hills of Eire, O!

James Mangan

"ONLY those that have seen the fair hills of Ireland, the beautiful waters, the simple, earnest people, the bare-footed children, the little cabins, can know what the word Ireland means to an Irish man or woman.

"It is a most beautiful country. It has sheltered and developed courageous human beings, men of great genius, women of the finest mental and moral character. It has given to all the world strong workers, good generals, plucky, unselfish individual fighting men, legislators, poets, orators, writers of power. . . .

"When Greece was at her greatest she got from the Celts—then dwelling north of Greece—her blue eyes, her genius for poetry and art. It was not Asiatic nor African blood that made the genius of Greece. It was the Celtic and Germanic blood of Europe. It was the wonderful Aryan race of the cold, dark Northwest that produced in Greece,

in Rome, in France, in Spain, and that produces now in America and throughout the world forces for human development.

"There are Irish names on South American battle-ships; there are Irish names written at the tops of the most important pages of English history; there are Irish bones under the ground of every great battlefield in this country and in the Old World. It is a wonderful race, as young today, as full of power, as in the old days of Greece."—Los Angeles Examiner.

One can hardly help wishing, in reading such rhapsodies as the foregoing, that the old days, before the *Serpents* were driven from Ireland, were back again; and that its people, with so many excellent qualities including a natural devotion and perception of the beautiful united to a rare courage, had not so long allowed their aspirations to be exploited by the class of people who exterminated the *Serpents*, and who both by tacit acquiescence and by the influence of example have helped to foster the luxuriant growth of another kind of serpent—alcohol, in its various forms! For, as any student of ancient world-religions knows, the word "Serpent" was but a glyph for the Wise Ones of the human race; and in perpetuating every March the memory of their extermination from Ireland, do not the Irish but perpetuate the memory of their plunge into the dark ages of holy inquisition, ignorance, and false psychological influences?

The spirit of the past will return when the lesson of unity has been learned. IRISH STUDENT

Students'



Path

### 'Johnny Appleseed'

WE stand now at the dawn of a new century. All the forces of the universe seem to be ours for the asking. With or without wires, we can flash messages round the world. In an incredibly short time we can travel across continents and oceans. We have almost eliminated time and space — and yet — where are we really standing today? In our marvelous intellectual strides have we not passed by one small but most important gateway? Have we not forgotten the chambers of the heart, albeit that the secret rooms of the head are opened to us? In our march onward have we not been so eagerly longing for the goal of victory that we have often stepped on our weaker brethren, to get ourselves into the sacred places of the Most High? If we look about us over our civilization, we see misery and wrong-doing everywhere. Are we not brothers of one great family, and were not the open doors meant for all? One door we have too often forgotten to open — that portal of the heart which only yields to the small golden key of compassion. If we have lost that key there is nothing to do but to find it again, for if we possess all the riches and knowledge in the world, and are without this, we are nothing and have nothing; — “as sounding brass and tinkling cymbals.”

All really great men have had this key. They have builded for the future and for generations to come, content to make their own interests secondary; so they have builded wisely and well. The history of America has been rich in such great names, and all honor has been done to most of them; but there is one man of whom we hear almost nothing, who yet surely had this key of compassion and used it wonderfully.

In 1837 a representative from Ohio rose in his seat at the Congressional Library at Washington, and spoke to the Congress of the death of an old man, who had, he said, “done more for the West than any other man of his era.” Secretary Sherman also spoke of him as “one of the most striking figures of the republic,” and later the citizens of Ohio erected a monument to this “outstanding man of the Heroic Age in American History.”

He was John Chapman, called popularly “Johnny Appleseed”; and it seems that he first appeared on the Ohio River, in the then almost unknown West, in 1790. Legends, myths, and traditions are clustered around his name, but he left no historical records. In 1789 he set out from the valley of the Potomac to travel through western Pennsylvania, and down the Ohio in the following summer in a boat filled with appleseed. Absolutely alone he journeyed through that great unknown land with his bags of seeds which he had collected from the farmers in the East —

on towards the setting sun, his only guide through the forests and untraveled land.

When he found anywhere an open glade he stopped and dug up the soil, planted thousands of seeds and wove around his garden a brush fence to keep it protected from the animals of the forest. Many years after those fruit orchards were found there by the weary settlers waiting for them in the wilderness; peach, apple and pear trees, grape vines and so forth, for it was not only appleseed that this wise man brought with him into the West. Surely there was something here unusual, a rare selflessness; a mind reaching down through the years towards hosts of unborn men and women; thinking for them, planting for them, toiling for them. He made no orchard for himself; laid out no land, and made no home beautiful. Because John Chapman passed that way, there was food for the settler and a resting-place; the bitter edge of weariness and hunger was taken off for thousands of the first wanderers to the west; we may say that he brought a benediction on the whole land.

C. H. H.

### The Path

“THE Path is one for all; the means to reach the goal must vary with the pilgrim.” Such was the instruction, ages old, given in every age to those who desired to become wise, by the teachers of Divine Wisdom, the Custodians of the Heart-Doctrine.

William Q. Judge wrote:

There is a great Cause—in the sense of an enterprise—called the Cause of Sublime Perfection and Human Brotherhood. . . . Man is a being who may be raised up to perfection, to the stature of the Godhead, because he is himself God incarnate. This noble doctrine was in the mind of Jesus, when he said that we must be perfect even as is the Father in Heaven. This is the idea of human perfectibility. . . .

The third idea is the illustration, the proof, the high result of the others. It is, that the great Helpers of Humanity—those who have reached up to what perfection this period of evolution and this solar system will allow—are living veritable facts, and not abstractions cold and distant. They are . . . living men. These Helpers as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

It is for the furtherance of these great ideas, it is to bring humanity to a sense of the true purpose of existence that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY exists. For there is a path that leads from ignorance to wisdom, from strife and war to peace, and as said by William Q. Judge, there are those who have trodden it, who can show us the entrance and the way. The Messengers of Truth are always among us, century by century, and always a few follow them.

The Path spoken of is the path of power, the path of conquest, for it frees men from their imprisoning vices. Step by step the pupil may climb to the heights of perfection through self-conquest, conquest of the lower or animal nature, and the personal limitations that encompass us all so long as we regard ourselves as separate units with destiny and interests apart from our fellow men. The truth, so Theosophy teaches, is that in our Higher Natures, our real natures, the soul, in fact, we

are united; and that there is in man that which distinguishes him from the brute, namely conscience, and the knowledge of right and the will to do right.

Ye are Sons of God, Children of the Highest! What a glorious thing it will be when this is realized by the whole world. For this teaching, given by all the Wise Ones in all ages is true, and there is a path to the center and core of our being, the place where Divinity dwells, the innermost heart of man. How shall we find the way? Be brotherly; live for others; that is the first step on the path. Test all thought and act by that standard and thus shall you come nearer and nearer to the companionship of Wise and Compassionate Ones who dwell in the Heart of the World, the spiritual part of Nature to which we also belong.

Our heritage is to share in the glorious work of bringing Light into the darkness of material existence, but not until we have learned to love the Higher Law with all our heart and with all our strength shall we have entered upon the way. It is Theosophy, brought again to the world by our Teachers, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley, that through the ages has called to men to follow the Light and tread the Path that leads to the heights. E. I. W.

### The Principle of Desire

“THIS fourth principle is the balance principle of the whole seven. It stands in the middle, and from it the ways go up or down. It is the basis of action and the mover of the will. As the old Hermetists say: “Behind will stands desire.” For whether we wish to do well or ill we have first to arouse within us the desire for either course. The good man who at last becomes even a sage had at one time in his many lives to arouse the desire for the company of holy men and to keep his desire for progress alive in order to continue on his way. Even a Buddha or a Christ had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives. And equally so, on the other hand, the bad man life after life took unto himself low, selfish, wicked desires, thus debasing instead of purifying this principle. On the material and scientific side of occultism, the use of the inner hidden powers of our nature, if this principle of desire be not strong the master power of imagination cannot do its work, because though it makes a mold or matrix the will cannot act unless it is moved, directed, and kept up to pitch by desire.

“The desires and passions, therefore, have two aspects, the one being low and the other high. The low is that shown by the constant placing of the consciousness entirely below in the body and the astral body; the high comes from the influence of and aspiration to the trinity above, of Mind, Buddhi, and Spirit. This fourth principle is like the sign of Libra in the path of the Sun through the Zodiac; when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection.”—William Q. Judge



## PASSION

Archibald Lampman

AS slowly on a mountain slope toward spring  
The soft snows gather week by week, and charge  
The peaks and slanted ridges smooth and large  
With drifts that hang light-poised and glistening:  
Then sharply on the hidden key by chance  
An echo strikes, and like a storm unpinned,  
Down a hundred ledges light as wind,  
Loosens and shoots the thundering avalanche.  
So in the soul our passions year by year  
By the cool winds of custom banked and rolled,  
Gather and deftly balance, and hang clear;  
Then on the inner master-chord one day  
Some fateful shock intrudes, and all gives way  
In wild descent and ruin manifold. --- *Selected*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

JH

**Question** According to Theosophy, what relation does the human kingdom hold to the animal?

**Answer** It may be said that man is the god of the animals, the only god they know. Time and again instances have been recorded of the wild creatures having come to him for help or sympathy, when the need was so heavy on them as to overcome their natural fear. That many of them will kill and eat him argues in no way against this; we commonly crucify our own gods, when they come among us and occasion permits. Man stands above the animal world, giving it all it has of thought or character. The tiger tears its prey, but man was the fountain of his angry cruelty; the peacock rays aloft his plumage and struts, but there is no vanity not human in its origin.

We do not often speculate how near and how important the connexion between the two kingdoms may be, yet there is room here for forests of thought. Our right is paramount over brute creation, we say, and must be obeyed. How very glib we are always, with our talk of rights, and how silent, at least inwardly, on the matter of our responsibilities! Yet we should not far exaggerate if we said that only the animals had any rights at all, while the duties remained for our share. This is not advocating sentiment; undoubtedly the rattlesnake should be killed at sight, and all poisonous or menacing things. But in a deeper sense we have a responsibility to creation which must be worked out in that little workshop of self wherein nearly all our duties lie.

We cannot accuse the animals of a moral sense which they may break or keep. They may have laws, which long racial experience in the forest has taught them to keep, so that every mother trains her young in them; but the terms selfish and unselfish can have no meaning for the animals; they have not arrived where these things begin to exist. Hunger presses upon them, which drives them out after food; the keen search, the hunt, the kill — have nothing of evil in them, because no pole of altruism with which to contrast them. The Law inflicts hunger on the wild things for no other reason than to drive them hunting, that their senses and consciousness, may be trained and sharpened. One day that consciousness, which is now a mere outlook on the world, will have received such culture and intensification through experiences of pleasure

and pain, that it will be fit to look in upon itself, and blossom into the soul-consciousness of the human being. At present it is what the sun and the rain, and their hunting, and tyrant man will allow it to be. The driving force of their evolution is desire, bringing upon them experience through sensation. They are not troubled with religion or commerce or politics, but fulfil their own nature, embodying the desire of the world.

We on the other hand, embody the world's thought; at least we are here to embody it. We can plan, sacrifice, intend; we can give, or grab all to ourselves. For us there is a choice between two poles of behavior; selfishness and unselfishness come to mean something. For us there are infinite complications of motive, infinite complications of character; animal simplicity has gone forever.

Animals embody the desire of the world; and yet we too, have the handling so to say, of all of it. For all that we might have reason and thought at our command, we choose to let desire pass through us, getting whatever impress we may set upon it by the way. It is the food and life of the animals, all they have of enlightenment; natural and right to *them*, because it is the means evolution employs to lead them upward. But with us, to follow the light of the animal world means ruin. We have a check in our mentality for desire, and must use it or be destroyed. Their meat is our poison. The wolf and the lion kill for the sake of eating, and eat that their hunger may be satisfied. We kill for the sake of sport, and eat for the delight of our palates. We even vivisect (which is a kind of sensuality). Some animals are no better, you say; watch the cat play with a mouse. Yes — but the cat has no hypocrisy; she says nothing about the advancement of science. We have taken the propensities of the animals, and evolved them into vices and sins. We have mingled mentality with desire, making both these natural things, by their unnatural mixing, corrupt and venomous. Desire was the tool of evolution in the animal world; we have taken it, and made of it a counter-impulse against evolution.

So we have poisoned the whole stream of the world's desire, sending down this corrupted mentality, this evil and malicious intention to the lower kingdoms, and especially to the animals as being the nearest to ourselves, to infect their natures with the reflection of our vice. So the whole creation groans and travails together, waiting for us to go forward for the whole universe, to win a battle for the whole universe. So it is we who have created the ghastly blood-lust of the weasel, sharpened the serpent's tooth and the tiger's claw, filled the waste places of the earth with the abominations of cruelty. So in the Golden Age, the lion and the lamb will lie down together, and the child shall lay his hand on the cockatrice's head.

K. M.

**Question** Does the soul ever depart from the body during life?

**Answer** That this is possible is one of the teachings of Theosophy. The connexion of the soul with the body during earth-life is one of the deepest mysteries, yet there is much that we can understand. We may know by observation and especially

by our own experience, that the soul, the real I, has greater power to express itself when the life is pure and unselfish, and the higher and nobler the life, the closer is the connexion between it and the personal man — the latter in fact becomes a more perfect instrument for the soul to use.

The opposite of this is likewise true, that as the lower life is lived, a life of passion and self-gratification and indulgence, of grasping ambition and selfishness, or of mere intellectuality, so does the nature become less and less responsive to the influences of the soul. And if the life should become so evil that it is lived for the sake of evil, and there is nothing in the nature that can respond to the soul, the soul can have no more hold on that life and must perforce depart, leaving only the semblance of a man behind. Such a man would in fact be soulless, and H. P. Blavatsky has said that we constantly elbow such soulless people without our knowing it.

This condition is not brought about merely by indulgence in animal passions, but more surely by the wrong use of the mental faculties. Hence a man may have all the appearance of respectability, may hold high offices in the community, may even appear and profess to be deeply religious, and yet be — soulless. A short time ago a question was asked regarding the story of Dr. Jekyll and Mr. Hyde; they are everywhere, and yet the people are asleep and do not discern, and do not know how to guard against them. And because of this ignorance, this negligence — one cannot call it anything else — especially on the part of parents, we read, as was the case only a few days ago in the public press, of human monsters, even in the garb of religious guides and instructors of the young and holding high public positions. The public read these things and say how dreadful, and the next day forget all about them. But more and more through the teachings of Theosophy, is the searchlight of truth being thrown on the dark side of human nature and more and more of these things will be revealed because they do exist, and cannot be longer hidden. Theosophists are not pessimistic, far from it, but neither will they shut their eyes to the facts, or to the evil that exists in the world. On the contrary they are optimistic, because they know that the remedy lies in Theosophy and Râja Yoga, which is the practical application of Theosophy to daily life.

The time is coming when the world must awake to these things, and become a more perfect instrument through which the World-Soul may act; and because of the interdependence of all, because of the fact of universal brotherhood, every thinking man and woman has a deep responsibility to guard the on-coming generation from the soulless human monsters that menace all that is beautiful and pure in life. If we do not take this responsibility and respond to the call that is made upon us, then we share in the hidden evil of the world, and are cutting the threads that bind the soul to ourselves, shutting the door through which the soul comes and goes bringing with it the radiance of a diviner life. Either that, or by arousing ourselves to unmask and fight the evil in the world, first seeking to purify our own natures, we shall make possible a closer union with the soul, and help to bring about a fairer life for all earth's children, and transform the earth into a heaven. STUDENT

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Theosophy versus Despair

SOMETIMES people doubt whether any theoretical philosophy can avail to remove the affliction of man's soul when he is thoroughly discouraged with the burden of life, or to bring relief to those hard pressed by poverty and want. If this were true, it should be at least equally true that no philosophy can depress him either. But in our foolish pessimism, we often see only the dark side and allow to evil a power which we deny to its opposite good. If the burdens of life are increased by doubt and mistaken belief, they can be alleviated by removing the doubts and correcting the belief.

But these influences act slowly and on a large scale. The despair which leads to suicide, the limited and clouded vision which leads to rebellion against eternal justice and to reckless desperation, the want of interior calm which leads to drinking and drugging—these are the outcome of ignorance about the essential problems of life, of false theological teaching, of animalistic scientific theories, and of an inveterate habit of regarding oneself as the center of the universe. Acting through many successive generations, and over a large area, these influences have gradually produced the conditions, external and internal, that engender despair.

And the would-be reformer must also plan his work on the same large scale. If his philosophy cannot always instantly remove conditions that are the growth of centuries, it can remove them slowly and surely, which is the way in which they came.

And the extent to which current ideas are responsible for dark views can easily be seen from a perusal of much that is written. Take the following for example.

"Life often seems to me arranged upon the principle of a game of cricket. . . . You step to the wicket, you have only a single chance; the boldest and most patient man may make one mistake at the outset, and his innings is over; the timid tremulous player may by undeserved good luck contrive to keep his wicket up. . . . One boy at school may break every law, human and divine, and go out into the world unblemished. Another timid and good-natured child may make a false step, and be sent off into life with a permanent cloud over him. . . .

"And then we pass into the larger world, and what do we see? A sad confusion everywhere. We see an innocent and beautiful girl struck down by a long and painful disease—a punishment perhaps appropriate to some robust and hoary sinner who has gathered forbidden fruit with both hands. . . .

"Let anyone run over in his mind the memories of his own circle, fill up the gaps, and ask himself bravely and frankly whether he can trace a wise and honest and beneficent design all through. . . .

"It is the wilful sin of man, says the moralist, that has brought these hard things upon him. But that is no answer, for the dark shadow lies as somberly over irresponsible nature, which groans over undeserved suffering. And then, to make the shadow

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

darker still, we have all the same love of life, the same inalienable sense of our right to happiness, the same inheritance of love. If we could but see that in the end pain and loss would be blest, there is nothing that we would not gladly bear. Yet that sight too is denied us."—(From a recent book)

And the author takes refuge in the belief that what we think is evil is not really evil at all but hidden good.

"And then we feel in our own hearts how indomitable is our sense of our right to happiness, how unconquerable our hope; how swiftly we forget unhappiness; how firmly we remember joy; and then we see that the one absolutely permanent and vital power in the world is the power of love, which wins victories over every evil we can name; and if it is so plain that love is the one essential and triumphant force in the world, it must be the very heartbeat of God."

And when the day comes for us to die—

"We shall find that love awaiting us in the region to which the noblest and bravest and purest, as well as the vilest and most timid and most soiled, have gone."

Now let us consider the above. Ignoring the final promise of future happiness in the mysterious hereafter, which appears to have been thrown in as a makeweight, let us consider the main point—that our consolation lies in our unconquerable inner sense of an all-conquering love. We have this intuition on the one hand pitted against two adversaries on the other hand. These two adversaries are the circumstances of life and our false philosophy. How would the matter stand if the philosophy could change sides and ally itself with the intuition against the worldly circumstances.

The author's views stand in his way all the time. His fight is not really against circumstances but against those views. His intuition struggles to find, amid the paraphernalia of modern thought, ideas in which to express itself; and failing, falls back on what after all must to many seem platitudes, and on a vague and non-committal allusion to the theological heaven. "If we could but see that in the end pain and loss would be blest. . . . Yet that sight too is denied us."

At this point Theosophy takes positive and decisive issue. It declares with all possible emphasis that such a sight is not denied us; nor will it consent to accept any number of instances of what *has been* and what *is* as evidence of what *may be and can be*, or allow the past and present to limit the future.

May not man at this moment be standing on the threshold of a new evolution that will lift him out of valleys in which he has been wandering for centuries, millenniums?

The essence of Theosophy's teaching is that man *can* attain to knowledge and wisdom even here on earth. The light of the immortal Soul can shine through the clay, if the clay is purified; nor need we wait until death has removed the clay. The au-

thor admits the existence and power of this immortal Self of man, which he attempts to define dimly as "Love." He concedes it virtually unlimited power over the weaker nature. But his faith outstrips his reason, and by his brain is the winged steed jerked back towards earth again, making a wild clutch at heaven in passing.

The idea that man possesses higher faculties which may be unfolded and brought into action alters the whole aspect of the question. For then we must infer that these higher faculties will endow man with a clearer vision, enabling him to see things in their true relations and showing him that the present outlook is illusive. Then we may infer that the Love which the author extols so warmly can become an ever-present tangible reality instead of a beatific vision, the essential law of life instead of an exotic condition.

The teaching as to *Reincarnation*, too, alters the entire aspect of the problem of inequalities. Granted that the life-history of a Soul extends over countless ages, how can one be expected to be able to trace out the chain of cause and effect, merit and recompense, within the limits of some seventy years? How can we presume to judge the rights of a Soul until we are able to trace its past back through the ages? Again, in view of the age-long life of the Soul, the punitive aspect of suffering becomes less important than the educational aspect.

Can Theosophical philosophy alleviate pessimism and despair? The answer of experience must be a positive Yes! The mere mental acceptance of its teachings goes a long way towards removing doubts and giving a new start in life. But, as time goes on and this acceptance deepens into knowledge, the whole outlook on life changes and peace and light gradually replace the former unrest and gloom. True, so long as one remains more or less under the dominion of his lower nature, he will be to that extent subject to fluctuations of mood. Yet, for a Theosophist these are neither so intense nor so frequent. And gradually these fluctuations become more and more superficial, while the permanent thread of the deeper peace runs through all and is never lost. As his goal, the Theosophist ever looks forward to the time when he will be more and more emancipated from the delusions and moods which cause affliction. But his goal is not that of the monk or visionary. He seeks emancipation and the power it gives, only that he may use that power in service and beneficent work for the race. STUDENT

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Last Sunday Evening in Isis Theater

AT the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY last Sunday in Isis Theater, San Diego, the Hon. Emilio Bacardí and Señora Bacardí, were present as Katherine Tingley's guests in her box. Señor Bacardí has been an enthusiastic admirer of the work of Katherine Tingley from the time of her first visit to Cuba, when she rendered such efficient help to the unfortunate sufferers at the close of the war. From the time he first met Katherine Tingley he has been an enthusiastic supporter of her work and has rendered great assistance in the establishment of the Râja Yoga system of education in Cuba. Señor Bacardí and his wife are at present paying a visit as Mrs. Tingley's guests to the International Theosophical Headquarters at Point Loma, where they have two daughters in the Râja Yoga Academy. Señor Bacardí is one of the most prominent and respected of the Cuban patriots; he has been twice Mayor of the city of Santiago and was subsequently Senator from the Province of El Oriente. The other boxes were occupied by some of Katherine Tingley's Cabinet Officers and others prominent in the work at the Point Loma Headquarters. The music which always gives such distinction to these meetings was rendered by the Point Loma Orchestra, and included the following selections: *Adagio—Allegro*, 2nd Symphony (Haydn); *Chanson sans Paroles* (Tschaiakowsky); *Agnus Dei* (G. Bizet).

A large audience listened most attentively to the music and the addresses, one of which was read by Mrs. Walter T. Hanson, who is well known in San Diego as the Principal of the San Diego Râja Yoga Day School, and who has been temporarily away on a visit to her old home at Macon, Georgia. The subject of the paper was *Theosophy Alone can Answer the Problems of the Twentieth Century*, and covered many of the questions of pressing importance today, including the existence of the soul and the higher and lower natures of man, the duality which is so clearly distinguished by Theosophy and yet about which the world at large is so deplorably ignorant. The problem of divine justice against blind chance was next considered, and it was shown that without the Theosophical key contained in the doctrine of Reincarnation and Karma it is unanswerable, and it would so be impossible to accept the ancient teaching of Theosophy repeated by Paul in the words, "Whatsoever a man soweth, that shall he also reap." The meaning of Freedom arises from the idea of Law, and Theosophy proves to us that we can never be free as long as the animal and selfish side of our nature reigns almost supreme. The only true freedom is obedience to the control of the Higher Self within—the divine voice which is first heard in the conscience.

The position of woman and her influence in the molding of the lives of the generations to

come is one to which Theosophy gives great attention. "Are we women so fashioning our homes that our sons and daughters, husbands and fathers, regard them as a sacred place, the source of their inspiration and strength? Do you not see that this is truly one, if not the greatest, of life's problems today—to strive to keep the home a sacred place, to have it free from unholy thoughts and desires, so that the little souls that abide there are not fettered and cramped but can unfold in the purest sunshine of earnest effort towards the living of the highest ideals? If women could but realize the Theosophical ideal of the divinity of human nature more fully, and the power and responsibility they have in unveiling this in their children by the care and discipline of the first few years of life what a different example they would set before these little ones. . . . O fellow women, it takes divine strength and wisdom to stand strong at your citadel, and in Theosophy alone can you find the key that unlocks the door to the mysteries of life and solves for you the mighty problems of the Twentieth Century!"

The second paper was read by Miss Nan Herbert, Directress of the Râja Yoga Academy at Santiago, who is spending a vacation at Point Loma and receiving instructions from Katherine Tingley as regards the necessary arrangements for the great enlargement of the educational work in Cuba by the establishment of the new Academy on San Juan Hill, Santiago, which is already in course of construction. The subject of Miss Herbert's address was *Theosophy and the Nations*. She drew a vivid picture of the unrest of the present day, but through it all, she declared, the student of Theosophy can recognize the first stage of a new order of life for the nations of the earth.

Conditions have so greatly changed in these latter days that we can easily follow the international waves of thought and feeling, and it is in their world-wide aspect that we can see a new hope for humanity. Asia is now invaded by the modern spirit, and the people are receiving constitutional rights. Africa is becoming opened up by the newest methods of transportation and it would seem as if there would soon be no more unexplored regions. Under the new conditions the whole world may rise to a higher degree in human life than has been known for ages, but there is also danger that the forces which can be used for the unification and uplifting of humanity may be seized upon by the evil-minded and used for the destruction of the hopes of a regenerated humanity. This is a time of choice. As Katherine Tingley has said, "Humanity has long wandered through the dark valley of bitter experience, but the mountain heights are again seen, suffused with the glow of dawn and the promise of the new golden age. The path is once more seen to that realm where the gods abide." The appeal is to the real man, the Soul, and so it was that Theosophy was brought into the world at the right time,

and in its branch department, the Râja Yoga educational work, lies a hope of redeeming the nations from the selfishness and weakness that threaten to bar humanity from participation in the gladness of the new life. For humanity is made up of Souls, a nation is only a group of souls, and it is only by individual self-conquest that the leaven of brotherhood can enter into the lives of nations. RECORDER

## Soul-Memories

HAS it occurred to many to regard aspirations as *memories*? We cannot aspire after a thing unless it already exists; it does not exist in our present world of action, but it exists elsewhere. Aspiration is the effort to bring things from the potential to the actual. But all ideals exist as ideals before they are realized.

The difference between memory and a prevision is not easily definable. Neither one is in the present; one is in what we call the past, the other in what we call the future. Both exist on some plane outside the ordinary space and time.

When we rise to an intuitive glimpse of what man may become, do we not glimpse what he actually is inwardly?

Life moves in cycles, and there have been times in man's past history when he was more in touch with his own spiritual life than he is now. Some of our aspirations towards perfection may be memories of such a state. The Soul preserves the memories of its own immortal life, though the brain can only store up the records of one incarnation. But the Soul may impress the brain with intuitions which the brain interprets as vague aspirations.

For the thoughtful, life is full of these vague memories, of which poets have sung. Faces suggest ideas which lead us into fathomless depths of introspection in the effort to trace the source of the impression. Landscapes suggest vague memories and seem to bring us to the verge of recollections which ever elude us. This does not necessarily mean that we have seen the faces or landscapes before, but that something in them awakens impressions that the Soul has received before. These impressions we cannot fix, because the memories lie stored in a region inaccessible to the ordinary mind.

If people would accept even on hypothesis the doctrine of pre-existence, they should soon begin to find evidences of it; for it is mainly our mental attitude which shuts us out from the gleams of light. It is also the vanity of people that hinders them; for instead of being satisfied with the knowledge that they have lived before, people want to be reincarnations of John the Baptist and Mary Stuart. If we could regard the subject seriously and without this silly vanity, we might indeed be in the way to learn something, for then the soul's great barrier to the re-awakening of the soul-memory would be overcome. STUDENT



### Theosophy and the Moral Code

THE following clipping will prove of interest to members of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY who are watching the growth and influence of the Society as a morally uplifting factor in modern life:

SAN DIEGO'S MORALITY IS ABOVE AVERAGE  
SUCH IS SHOWN IN STATISTICS COMPILED BY POLICE  
DEPARTMENT

That San Diego's morality is higher than that of the average American city is borne out by statistics recently compiled by the police department, which show the number of disreputable houses and people to be one-tenth of the number found in the average American city of between forty and fifty thousand inhabitants. The percentage is figured out on the basis of Detroit's morality, which is taken as an average American city in this respect. San Diego's report will be contained in a book known as *Social Evils in American Cities*, which is soon to be published, and in which San Diego will rank unusually high.—*San Diego Evening Tribune*, June 12.

This seems an unusual state of things when it is remembered that San Diego is a busy port of call for all sorts of vessels from the stately battleship to the humble Portuguese fishing-smack, and that port towns are not famous as a rule for a high state of morality. The question naturally arises why the conditions of public decency should be so considerably above the average in San Diego when compared with other towns of its size.

There are certainly not more churches here in proportion; and with respect to their activity there is nothing to suggest that it is greater here than elsewhere, even on the assumption—which we do not admit—that a high church membership means a higher state of public honor. As a matter of fact, the ascertained statistics are said to show that not quite ten per cent of the population of the city—now presumably between 40 and 50,000—attend the churches. The police force is small, and the city has not adopted the prohibition of alcohol.

Again, that there is something unique in the civic life of San Diego for which the city may be justly proud, was proved recently by the report of the sailors of the British warship *H. M. S. Shearwater*, who told the students at the International Theosophical Headquarters, when visiting the grounds at Point Loma, that this port was the one they preferred to all others, including those in British Columbia, because of the greater courtesy with which they were treated by the people!

Now there must be some cause for these singular facts, and even if we cannot be absolutely certain of it we may venture a suggestion which is perhaps not too wide of the mark.

Theosophy and its uplifting teachings have been prominently brought before the people of this city for over twenty years. Three branches of the Society were established, one the "Point Loma" (!) in 1888, and the others a little later, by persons who had the higher interest of the city in their hearts and who included such citizens of influence and public responsibility as Colonel Blackmer, who passed away recently, a leading Freemason and a staunch supporter of Katherine Tingley and Theosophy to the last. Then ever since 1897, when the corner stone of the School of Antiquity at Point Loma was laid, Katherine Tingley in addition to her world-wide Inter-

national work, has been striving ceaselessly, both personally and through the efforts of her students and the members of the Society resident in the city, to help in purifying the atmosphere of San Diego upon the highest lines of universal brotherhood, which includes a pure morality as its first and indispensable factor. Regular free weekly addresses of an inspiring and informing character upon crucial subjects affecting human life, accompanied by noble music—itsself an elevating influence of no mean order—have been given by Katherine Tingley and her students at the Isis Theater to large and attentive audiences for nearly eight years; a beginning has been made in the presentation of clean, wholesome dramatic representations; and three Raja Yoga Day Schools, in which the children get the highest moral teaching, have been flourishing under the care of the Theosophical organization, taught exclusively by members from Point Loma, for several years. All this is exclusive of the local and International work being done at the headquarters at Point Loma.

*Verb. sap.*

OBSERVER

### Marine Signalling by Sound-Waves

BESIDES the experiments in communication by Hertzian waves, devices have been invented for communicating by sound-waves. Though this can be done to a considerable extent with the human ear as receiver, sound being so much more transmissible through water than through air, the idea is to construct an apparatus more sensitive as well as more watchful than the ear. Another point is to render the apparatus susceptible only to the waves which it is designed to perceive, and not to any others.

The receiver consists of a delicate reed fixed at both ends. To the center, where is the greatest amplitude of vibration, is fixed a carbon pencil so light as not to check the vibration. The vibrations of the reed cause this carbon to vary its distance from another carbon pencil, and thus is established a fluctuating resistance in an electric circuit. When the resistance reaches a certain fixed intensity it will, by an electro-magnetic device, close a relay circuit and thus set in motion the indicator—a bell or whatever it may be. Thus the operator at the receiving station gets a signal, and a succession of such signals can, by means of a pre-established code, convey a message.

The problem is to make the vibrating reed answer only to the impulses sent from the transmitting station. To effect this, it is tuned to a certain musical note; and the apparatus may be rendered still more exclusive by making it consist of a number of such reeds, each answering to a particular note, so that the signal can not come off unless all these notes are produced—either at once or successively, according to the arrangement of the apparatus. In the former case we may imagine a group of transmitters endeavoring to sing a chord in perfect tune; and in the latter, while one man would suffice, he would have to be able to yell a tune through a megaphone without ever getting flat.

This reminds one of old stories of magicians who moved mountains and did other feats by the power of song; and the spectacle of a man trying to sing a distant ship from out of

the path of a sunken rock or submarine mine is interesting. Perhaps he would fail and have to send for Caruso, or perhaps they would find it better to use a gramophone.

It is most interesting to note how we are approximating, by the aid of complicated apparatus, to certain power which the ancients are said to have been able to use without apparatus. But the path of progress goes in curves which tend to come back to the same point; and so we have already discarded our telegraphic wire. We have gone from the lyre, through the various mechanical string-striking machines, to the automatic piano-players; and lately someone has invented an electric organ that makes orchestral music out of the ether without any musical instruments at all. Tomorrow someone may find out how to do without the electricity also, and then we shall have music without any apparatus at all. We shall cook our food by fireless heat, and read our books by pure light without any illuminant. Or perhaps we shall be able to get our knowledge without reading at all, and thus eliminate the whole vast paraphernalia of literature and printing, and nourish our bodies by gazing at a corn-field.

There is more apparatus already in nature than we can construct by taking Nature to pieces and putting it together differently. E.

### North Pole on the Rampage Again!

THE statement, given on the authority of an explorer in Alaska, that the North Pole is shifting, appears to be going all over the world, judging from the number of times one encounters it. The last time is in an Indian paper. The change is said to be of such magnitude as to alter the climate and necessitate the re-marking of those territorial boundaries which are fixed by latitude. One hesitates to criticize statements authenticated by the diffusion of such a quantity of printer's ink; but it does seem as if the latitude could not change in Alaska without also changing at Greenwich and Washington; otherwise the earth would crumple. And we have not observed any great perturbation on the part of the official astronomers yet. Then why go to Alaska to find out whether the Pole is shifting, when you could do it just as well in your backyard? T.

### Incandescent Lamp Without a Vacuum

AN incandescent lamp has been invented which will work in air at ordinary pressure and requires no vacuum like the ordinary lamps. This will make it valuable in places where there is jarring, as at sea. The filament consists of a material called "helion" which seems to be largely silicon oxide and silicon nitride, both very stable and having a much longer life than the carbon filament. The resistance is also much higher, so that the filaments can be made thicker, and moreover fitted in several parallel threads, thus increasing the candle power and providing against fracture of any one thread. T.

CONSIDER the significance of silence: it is boundless, never by meditating to be exhausted; unspeakably profitable to thee! Cease that chaotic hubbub, wherein thy own soul runs to waste, to confused suicidal dislocation and stupor; out of silence comes thy strength. "Speech is silvern. Silence is golden. Speech is human. Silence is divine."—*Carlyle*

## Art Music Literature and the Drama

### Mr. Joseph Fussell—Lomaland's Oldest Student

**M**R. JOSEPH FUSSELL, SR., the oldest Student in Lomaland—for although he passed the allotted three-score years and ten more than two decades ago, he insists that he is still a Student—completed his ninetieth year on June 10th last. He was born in Birmingham, England, in 1818, but when two years of age his father and family removed to London and from that time for many years London was his home.

Both his father and grandfather were artists and it was to this profession that he was educated. His artistic gifts ripened very early and at the age of eleven he was earning more than the expenses of his own tuition by teaching drawing in the school, at times having as many as fifty pupils in his classes.

The boyhood days of Mr. Fussell were spent amidst unusually favoring circumstances, for at his father's house noted artists were frequently entertained and to know them, receive their criticisms upon his own efforts, and hear them converse upon that best-loved theme of all, art, was in itself a liberal education. A frequent visitor was the elder George Cruikshank, the celebrated caricaturist. It was during his early youth, also, that our Comrade met the great Turner, immortalized by Ruskin in one way and by the priceless bequest of his incomparable works, in another.

A portrait of Mr. Fussell when a boy of eight years now hangs in the Birmingham Art Museum. It was painted by Edward Coleman, celebrated for his portraits, and who was Mr. Fussell's lifelong friend. Indeed, the latter's pathway was eased and brightened by many of the famous men of the time. It was the famous William Etty, R. A., another great friend of his father and a frequent visitor at his home who, in 1830, gave him a letter of introduction as a student to the Royal Academy.

Among his own intimate friends were Richard Redgrave, Edward Cope and Mr. Herbert, all Royal Academicians, and Joseph Goodyear, one of the most accomplished of English copper-plate engravers. Mr. Fussell now has in Lomaland among his large and valuable collection of wood engravings and etchings, a large number of "artist's proof" engravings by Goodyear which the latter presented to him. It is interesting to know that during many years Mr. Fussell was largely occupied with engraving also and produced some notable plates.

Mr. Fussell and his older brother Alexander—who is yet living, by the way, at the age of ninety-four—were two of the first artists engaged on the *Illustrated London News*, and during the years of his work upon this paper Mr. Joseph Fussell did considerable book-illustrating.

When about thirty-five years of age he and another brother, Mr. Fred Fussell, went to Nottingham to reside, the latter having been appointed Headmaster of the Nottingham School of Art, and Mr. Joseph Fussell, Assistant. Later he confined his teaching

work to private pupils, finding in private class-work greater freedom and opportunity to carry out his ideals which were always of the soundest. While he painted and frequently exhibited for many years—chiefly in water colors—the great delight of his life was in his teaching, and a constant stream of pupils left almost no time for anything else.

In 1903, after the death of his wife, with whom he had maintained a most beautiful and ideal comradeship for nearly half a century, Mr. Fussell, in response to an invitation from Katherine Tingley, came to Lomaland to reside permanently with his son, Joseph H.

cactus in profuse bloom said that few metropolitan "flower shows" could have exhibited anything more remarkable.

From his early youth Mr. Fussell has always loved flowers and has taken what time he could from the duties of a busy life to spend in their care. It is doubtless largely to this interest, which has served as a relaxation and a means of keeping him more or less out of doors, that he owes the health and vigor of the present years. Add to this his warm interest in others, his never-failing helpfulness, particularly towards the young, his love for little children and his love of reading—



Lomaland Photo. and Engraving Dept.

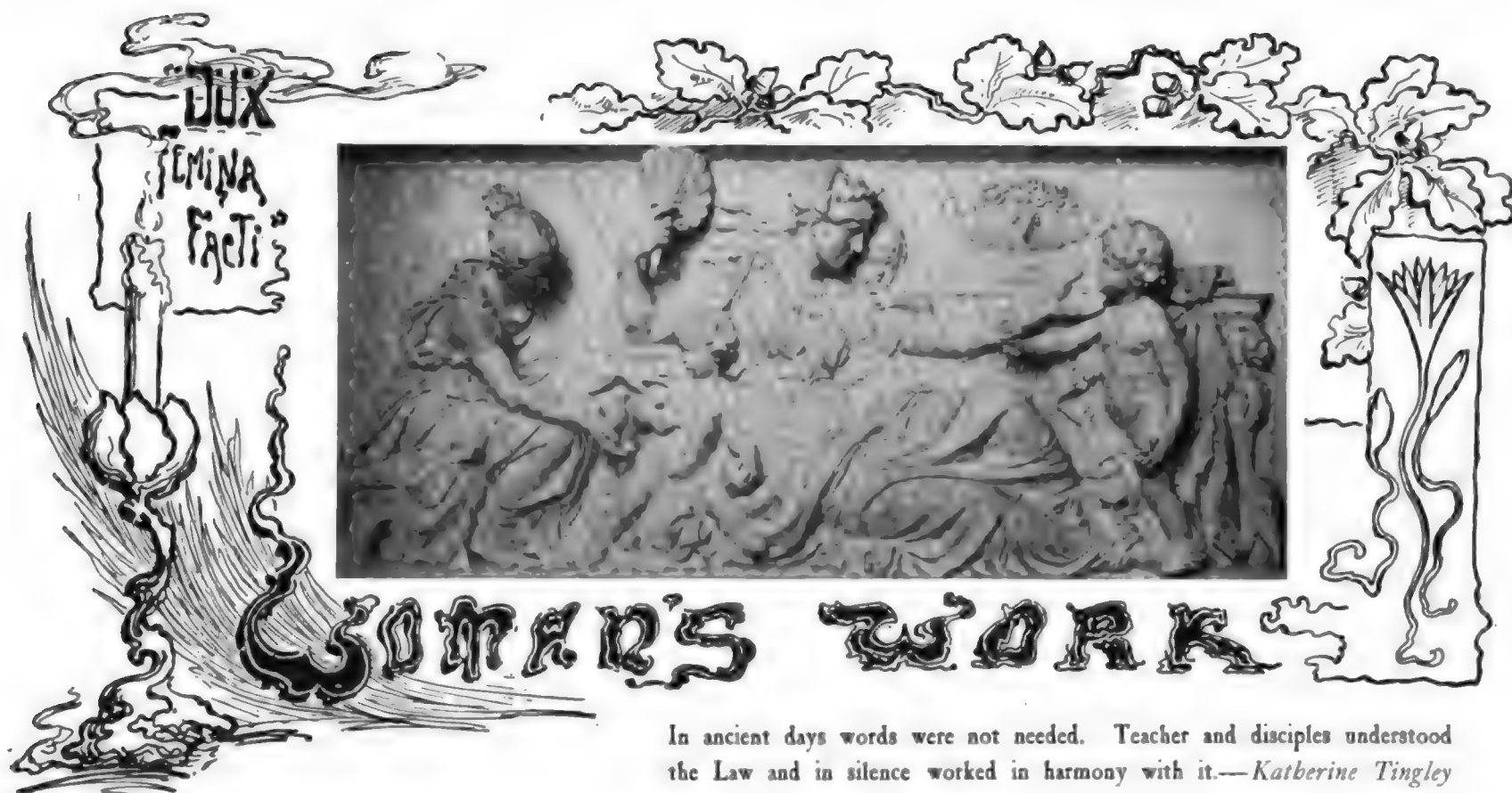
MR. JOSEPH FUSSELL CARING FOR HIS FLOWERS—AT THE DOORWAY OF HIS LOMALAND TENT-BUNGALOW

Fussell, so well known to members throughout the world as Secretary first to Mr. Judge and then to the present Leader. He still works at his beloved art, although no longer continuously, and many of the most beautiful and fleeting aspects of Point Loma landscape and sea-view have been wonderfully translated by his facile and sympathetic brush.

As young in heart as ever, Mr. Fussell is a great lover of flowers and spends many hours daily in caring for them. He is an expert on the care and proper growing of certain varieties that do not always respond even in presumably skilful hands and which are likely to become obstreperous or discontented or both in the hands of the unskilful, among them the chrysanthemum, fuchsia, cactus, and dwarf hydrangea. The amount of bloom that this Comrade can coax out of an apparently insignificant little green plant in a pot is simply unbelievable. Those who saw one of his blossoming hydrangeas last winter, and later an unusually delicate variety of

for he is a devoted student of Theosophy not alone in its practical aspect but by means of its literature—and you have a recipe that will thoroughly frighten away old age and all the *malaise* and melancholy that so often go with it. He often says he is "good for another ten years at least" but we who know and love him think that twenty would be a more conservative estimate.

What a life his has been! What a panorama must pass before his vision when he looks backwards over sixty, seventy, eighty, even eighty-five years. London was by no means the London of today. Islington was meadow land, all about St. Pancras and King's Cross Stations were fields. There was no steam then, nor electricity—nor high finance. Many of the things that constitute the drawbacks and disadvantages of modern society were then undreamed of. And from London to Lomaland—what a step! We cannot wonder that optimism shines out of the face of this beloved and venerated Comrade. H. H.



In ancient days words were not needed. Teacher and disciples understood the Law and in silence worked in harmony with it.—Katherine Tingley

THE last words of the fourfold injunction invisibly written over that mystic doorway through which the seeker must pass ere he find knowledge and peace are these: *and to keep silence.*

There is a silence of lip and tongue, of which the buzzing world knows little enough, but certain types may possess all that and yet be continually slipping backwards. Ambition and a strong will can accomplish, have accomplished, more than that.

There is the silence of the grosser passions, but this, too, may be achieved by one who is firmly planted on the left-hand path, as occult history proves.

There is a silence of mind which is nearer the real thing, but yet is not that golden silence that comes when the personality is actually lost sight of. And the latter is never born except from a deep, unselfish love for others, an actual realization of the inner bond uniting all, a state of being which makes it easier to endure injustice for a millennium than to do injustice even for an hour. That is the real silence and it is of the heart, not of the mind, nor the will, nor emotions.

H. P. B. pointed out in the beginning the old old mystic truth that the Path was "for sinners, not saints," that is, for those who, though possessing faults, yet are struggling towards perfection. The very word, "Student," implies that the end of knowledge and self-effort has not been reached. And true students of Theosophy know that they all have much to learn about their own natures and the natures of others.

However, there is one "disease," so to speak, that is amazingly potent to keep all gateways closed and barred and it is what might be called a mania for self-justification. How it sets one a-suffering—and one's brain a-whirling! Let one's motives be questioned or suspected, let some half-truth (more damning often than a whole lie) be maliciously set afloat, and the one with this mania will drop

## The Higher Silence

his duties, tip over everything within reach and nearly unhinge his mind in the effort to justify himself. It never would do, you know, "for me to be misunderstood"! This is the picture of an extreme case, of course, but there are many stages or degrees, and perhaps no Student escapes the bacillus entirely.

TO the Disciple each Fellow-Disciple becomes a Brother or Sister, a portion of himself, for his interests and aspirations are interwoven with theirs, his progress helped or hindered by their intelligence, morality and behavior through the intimacy brought about by their co-discipleship.

... Gold in the crucible is he who stands the melting heat of trial and lets only the dross be burnt out of his heart; accused by Karmic action will find himself he who throws dross into the melting pot of discipleship for the debasement of his fellow-pupil. As the members to the body, so are disciples to each other, and to the Head and Heart which teach and nourish them with the life-stream of Truth.—From an ancient Book of Discipline

From the worldly standpoint there is every excuse and justification for such conduct. If I am slandered then why is it not clearly my duty to justify myself, providing I can do so by merely speaking the truth, by merely uncovering the motives of the slanderer? But from the standpoint of the teachings of Theosophy there is no such excuse. W. Q. Judge, in private instructions issued some years before his death, and which cannot be quoted here, made this very plain. In an ancient Eastern Book of Rules, known only to Students of Theosophy and to but a part of these, it is written: "Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple:...

a courageous endurance of personal injustice . . . these are the golden steps up which the learner may climb to the Temple of Divine Wisdom."

In a letter written to H. P. B. by one of her Teachers (in answer to one in which she had asked him to advise her as to her attitude towards a certain person who was outrageously slandering her, and thereby threatening to ruin the whole Society) we read these significant words: "You are personally threatened . . . your two Karmas (this enemy's and H. P. B.'s) run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two, and become as she is?" And in quoting this in a private writing H. P. B. adds: "Since then I have acted more than ever on this principle of trying to help everyone *irrespective of what I personally may have to suffer for it.*" And what has been the example of Katherine Tingley? Never yet has she lifted voice or pen in defense of herself, only in defense of the Theosophical Movement and its concrete expression on Loma Hill. He who runs may read. Students should understand without commentary.

The sincere Student early finds that to take a different course ("in abject fear of that which may come" if I should be misunderstood (!) you know) will not only make it impossible for the Teacher to help him but will positively undo the results of previous help. And besides, there is the common sense view of it. Who expects to conquer the violin without practice—and practice not on a silken cushion but on the violin itself, harsh and unmusical as it always is in unskilled hands? How then are we going to learn the "Virtues of Perfection" without anything to practise on? What idiocy to expect to be able to learn forgiveness without ever anything to forgive! Or brotherliness without some knowledge of its opposite. Or "calmness under all trials" if nothing ever occurs that makes calmness



mean effort. Or virtue, without the chance to withstand the siege of passions within and temptations without. Or justice, if we are never permitted to know anything about its opposite. Or the majesty of the Higher Silence, if we meet with no temptations to "explain ourselves" in talk.

Ay—the majesty of the Law! The one who wrongs a brother has that within his nature, which, if not burned out by suffering, means nothing more nor less than failure on his part. He will suffer enough. Why should the one wronged add any weight to the Karma that will be heavy, too heavy, perhaps—"and become as he is," in addition? Let it go, let it go. Life is too short, time too precious, to be spent in running to the Leader to convince her that you are perfect—even if you are. She knows you much better than you know yourself and perhaps it is only because she has won the twin pearls of the Higher Silence and Compassion that she does not break your heart and break your spirit by *letting you know the truth*. None of us can bear much, and most of us very little.

Are you being misunderstood—slandered? Really! Then by all means complete the work of destroying yourself by worry and feelings of revenge! Is not such a course logical? What wonder that Theosophy, which condemns such an absurd course, is but another word for common sense!

Those who pass the gateway of the Higher Silence are never the same thereafter, nor can they ever again step backwards into the same old place. This door swings inward only. Those who have not passed it have no way of guessing who has or who has not found the strength to lift its heavy bar. Those who have passed through know all others who have—and are recognized by none other. What joy in life to *know* the Law, to feel its every pulsing beat, its every ebb and flow, to see its working as some great conscious Divine Power of Love in the little, *little*, usually unnoticed, occurrences in our own and our fellow-workers' lives! What peace to him who has the power to go steadily on, regardless of everything but his duty, serenely confident that there exists no power on earth, in heaven or in hell, strong enough to prevent his fulfilling it, if to fulfil it he is determined! And there are such, great brave Souls who pass quietly on through their duties unmoved, who would die at the stake with sealed lips rather than utter a word that would cast a reflection upon a brother, even though that word be a true one, even though that brother be wickedly crucifying them. And yet it is the easy way, the "way of least resistance" to quote the Leader's oft-used words, the only way that doesn't leave "that guilty feeling" in its trail. It is the only way that the rightly courageous and absolutely sincere Student will ever consent to follow, once he has found it, once he has tasted the sweetness of that spirit of sacrifice which placeth one's brother before oneself. H. H.

### Letter From an English Comrade

*Where Three Empires Meet*, by E. F. Knight, and *A Diplomatist's Wife in Japan—Letters from Home to Home*, by Mrs. Hugh Fraser.

THE two books dipped into and taken together appear to open out a way through which a peaceful understanding between the nations can be arrived at and ancient knowledge, of great future benefit to humanity, shared. The spot, the Pamirs, indicated in Central Asia, has also been written of as the "Roof of the World." Was the author thinking of mountains that tower into the sky or of aspirations that conduct to a life of finer, more ethereal existence?

The three empires are China, Russia, and England (Kashmir)—East, North and West.



A DAUGHTER OF IRELAND

England, representing most of the peoples speaking her language, is indissolubly linked to that other Island Empire so beautifully described by Mrs. Hugh Fraser. She is linked also to Italy, while her near neighbors, France, Greece, and Sweden, draw her towards Russia, as Japan draws her towards China. Russia's interesting empire, with that great, almost unbroken expanse of Siberia, may hold surprises and treasures as great as those that China can unfold, and will, at her leisure. Under favoring conditions the Yellow Race might well supply the action and alertness of intelligence needed to awaken all the old, Eastern races, while Chinese balance, or love of the "path of the mean,"—the middle way—would be a boon to numerous modern peoples who now consider themselves more advanced. China has a source of inspiration, shown through her philosophical pre-

cepts and maxims, that these newer races are just beginning to touch through Theosophy.

As one book recites, the experience and journey of the Soul of man is set forth every year in Ladak, at the Himis Festival or Fair; and in the so-called "Devil's Dance" of two days' duration, the spirits of evil to be encountered are symbolized by hideous masked figures, with intervals when Buddhas appear on the scene as protectors and helpers. Written in 1891, it is hoped that the author has by this time encountered in Theosophy the great unifier of all religions. All the world may read now, for knowing that humanity was in danger of losing the full practical meaning of the teachings of H. P. Blavatsky and W. Q. Judge, Katherine Tingley has brought them out and emphasized them before the eyes of all humanity. Let me close by quoting a bit of verse from *A Diplomatist's Wife in Japan*:

Two babes the mother bore at one rich birth,  
Twin hearts that beat to her low notes of love,  
Twin souls that leapt to each heroic call,  
As generous sword to snatch the Treasure-Trove  
Of hard-won honour. And our Mother Earth,  
Rocking the twain in the deep rise and fall  
Of her green bosom, sang proud litanies,  
Promised them beauty, conquest, empire, brain and heart,  
And woman's faith, and towering pride of race.  
Too great to rule together, worlds apart  
She set them, in the silver of the seas.  
Yet heart calls heart, as erst upon the breast  
That bore these glories, sovereign in their place,  
The Island Empires of the East and West.  
FANNY JANET BUSHBY  
On board R. M. S. *Adriatic*.

### Jottings and Doings

(From a Student's Note Book)

THE extremely large hat which milliners are now persuading a great many women to wear, threatens to become a factor in the problem of religion. Note the following:

THE DUNKARD BONNETS TO GO?  
MANY GIRLS IN THE CHURCH PREFER THE HATS WITH FLOWERS

DES MOINES, IA., June 8.—Unless men high in the councils of the German Baptist brethren are mistaken, a break is threatened in the conference now in progress at the fair grounds. While there are objections to several of the ironclad rules of the sect, the attention of the church and the chief discussion will center in the inclination of the girls to forsake the conventional bonnet which the Dunkard women are required to wear, for the more ornate hat of the lay woman.

The elders do not admit that the discussion threatens the peace of the conference. But they do admit that church heads in certain Ohio communities, who have relaxed their supervision of the girls in their charge, may be reprimanded. It is said that formal charges may be preferred against two churches in Ohio that may end in their withdrawal from the mother church or in their expulsion unless their pledge is given to carry out the laws of the organization to the letter.—*Kansas City Star*

Again doth fashion quarrel loud with creed!

# OUR YOUNG FOLK

## Glass Making

A GREAT many boys and girls in big cities are employed in glass factories. While with girls it is more often but a temporary means of earning a living, boys usually undertake it with a view to learning the business as their life-work. The training received at this work resembles Rāja Yoga in one respect, for to keep his place as a glass-blower's assistant a boy must learn first of all to pay the closest attention and to do his work not just "well enough," but *exactly right*. He must have a real interest in the work and determination to make it a success. At the start he is given to understand that only patience and long practice can develop skill at this art, which requires absolute accuracy and great dexterity. He knows, though, when once it is mastered he can take his place as peer among craftsmen.

The manufacture of glass is one of the oldest and most beautiful of the arts. Just when it commenced is not known, for as far back as history carries us not only is there evidence that glass existed, but that it was developed by the ancients to greater perfection than anything we have at the present day.

The Phoenicians claimed to be the inventors, and the legend runs that when certain of their merchants were returning home in a ship laden with natron, or soda, a storm drove them upon a sandy beach. They supported their cooking-pots on large lumps of the soda and built a fire. The heat dissolved soda and sand into a transparent substance and thus revealed to them the composition of glass. It has been found, however, that long before this period the Egyptians were expert at the art. They knew how to cut, grind and engrave it, and the tints of their stained glass, pieces of which are found among the most ancient ruins, are a marvel to this day. The Egyptians were the first to imitate precious stones in glass, and did so with a perfection far beyond anything attained in later times. We are told that these wonderful people had the secret of true malleable glass, which has since become a "lost art." They must also have made an unbreakable glass, for the story is told as a historic fact that a glass cup brought to Rome in the reign of Tiberius was dashed upon the marble pavement without being crushed or broken and the slight dent made in it by the fall was effaced with a hammer. It is stated that the Romans of the imperial period used glass more extensively and for more purposes than we do at the present time, and in some respects their productions excelled ours. Aside from the use of glass for domestic purposes, for decoration and for optical instruments, it was used in pavements



Lomaland Photo. and Engraving Dept.

RAJA YOGA GIRLS VIEWING THE BIG GUNS ON THE KENTUCKY DURING THE VISIT OF THE U. S. FLEET TO SAN DIEGO

## A WET SHEET AND A FLOWING SEA

Allan Cunningham

A WET sheet and a flowing sea,  
A wind that follows fast,  
And fills the white and rustling sail,  
And bends the gallant mast;  
And bends the gallant mast, my boys,  
While, like the eagle free,  
Away the good ship flies, and leaves  
Old England on the lee.

Oh for a soft and gentle wind!  
I heard a fair one cry;  
But give to me the snoring breeze,  
And white waves heaving high;  
And white waves heaving high, my boys,  
The good ship tight and free—  
The world of waters is our home,  
And merry men are we.

There's tempest in yon horned moon,  
And lightning in yon cloud;  
And hark the music, mariners,  
The wind is piping loud;  
The wind is piping loud, my boys,  
The lightning flashing free,—  
While the hollow oak our palace is,  
Our heritage the sea.

and also in thin plates as a coating for walls.

Twentieth century glass manufacture has reached a high point of perfection. Each year extends its usefulness and records triumphs of art in beauty of design and coloring, placing us nearer the height attained in this line by civilizations which flourished before our history even begins. STUDENT

THE laws of the northern Europeans were usually committed to memory, and so were passed on orally. To make them easy to remember, they were put in verse form by the Skalds who played such an important part among the forest folk. Many of the alliterative phrases from the ancient laws have remained in the memory of people. Such expressions as: through thick and thin; in wind and weather; highways and byways; frank and free; heart and hand—are of this class.

## Grover Cleveland

GROVER CLEVELAND, the twenty-second President of the United States, who held office from 1885 to 1889 and again between 1893 and 1897, and who died in New Jersey on June 24, began life as the son of a poor clergyman. He wished to study law, but before he was able to do this he had to make his way by working at anything he could find to do. When at last his opportunity came and he got employment in a law firm, he one day got a copy of Blackstone and became so much interested in reading it that he was locked in the office over night. In the morning when the office was opened Grover was found still reading, so glad was he to have a chance to study the stand-

ard work on the subject most interesting to him. Grover Cleveland as a man had great moral courage. No mere party consideration could lead him to act contrary to his own convictions. The possibility of defeat in an election did not move him if he had made up his mind as to what was right. Of course this made people with motives of self-interest turn against him. But he was firm and fearless. One of his fellow-workers once said, "I love Grover Cleveland for the enemies he has made." Mr. Cleveland coined certain maxims which express his ideas of the responsibilities of those holding office in the State. One is, "Public office is a public trust"; and another is, "Public officers are the servants of the people." These ideas Mr. Cleveland himself faithfully put into practice. STUDENT

## Facts Worth Knowing

THE British Museum has a curious collection of books. They consist not only of paper and leather, but are also written on bones and stones, tiles and bricks, and even oyster shells. Some of the manuscripts are on bark and leaves, as well as on papyrus, ivory and various metals.

It is only a hundred years since envelopes were invented, and not much more than fifty since they began to be used generally. Before that time the paper on which the letter was written served also as an envelope, being folded in two, then in three, and having the address written on one of the sides.

AUTHORITY has been granted to the central junta of forests in the Republic of Mexico to carry out a system of reforestation throughout the country. The president of the junta recently returned from Europe where he studied the best methods of restoring the forests, finding the most valuable suggestions in Switzerland. The work of the junta has been begun by the establishment of a nursery for young trees in a suburb of the capital.

# THE CHILDREN'S HOUR

## Bees

How doth the little busy bee  
Improve each shining hour  
In gathering honey all the day  
From every opening flower.

SO runs the old song, but bees do so much more than simply gathering honey all day, that the lines tell us very little about the busy creatures.

It is surprising to find such a well-ordered government as that of the bee colonies. The queen bee is the ruler of the hive and is also the mother of all the other bees. She generally lives about four years. The drones are large bees with no stings. They do no work in the hives. The bees we see most frequently are the worker bees. They make the comb, gather the honey and store it away for food for the family during winter; and they gather also the pollen which they make into a kind of bread to feed the baby bees. Some of these worker bees keep the hive in order and give food to the baby bees, while others wait upon the queen bee; so you see it is no wonder that they always seem to be in a great hurry.

The workers know how to build the cells in the comb exactly the right size for each of the different kinds of bees, large cells for the queen, a smaller size for the drones, and a still smaller size for themselves. These cells are all six-sided and fit so perfectly together that there is no room wasted.

They know that they must feed the egg that hatches in the largest cell "royal jelly," so that they may raise a new queen bee when the old queen begins to grow feeble; and that the drone cells need special care in building; and that the baby worker bees need only ordinary food.

Where do you suppose they get all the wax to build the comb with? It comes out of their own bodies in slender strips between the rings that form the joints. The bees take these strips of wax in their mandibles or jaws and, bit by bit, build the delicate and beautiful comb. Sometimes the wax strips come loose before the bee reaches the hive, but it knows how to pick up the wax, tuck it under its chin and fly home to place it in the comb just where it is needed most. A worker bee has little pockets in its hind legs, and it has a way of scraping the pollen from its tongue with the forefeet and then with its next set of feet packing these pockets or baskets so full that sometimes it can scarcely fly because of the weight of the pollen sticking out in yellow bunches at its sides.

When a young bee first begins to work and comes home with its little pockets full of pollen it will move about the hive as if it were saying, "See me with my pockets full. I am a happy little worker now." Six or eight weeks is the length of the worker bee's life. At the end of that time the little wings wear out, and the bee crawls out of the hive to die, so as not to be in the way of the younger ones.

A lover of bees once said: "Bees are the pleasantest, most sociable, genial and good-natured little fellows one meets in all animated



Lomaland Photo. and Engraving Dept.

## YOUR BUSY FRIENDS, THE WORKER BEES

creation, when one understands them." It is seldom that they use their sharp weapons, their stings, except in self-defense. It is a fact that bees were always kept about the temples in ancient times. And in Lomaland where the temple life is being lived again, there are many bees. One of the students who is a great friend of the bees told me of a pretty custom they have. When the queen bee has entered the new hive, and the rest of the bees are flying around or are on the ground waiting, some signal is given that the bees understand, and immediately they gather on the ground near the hive, with heads lowered, facing the opening. There in a body, fanning their wings all the time, the bees utter a sound like a joyful greeting — just as if they were singing a song before entering the new home. The same thing happens when a hive has been cleansed of moth millers and their grubs. It shows what pleasure they take in their home.

STUDENT

## How Many Times a Day do You Say 'I'?

TWO little girls once decided to count how many times each of them said the word "I," in one day.

"I know that I must have said it a thousand times," said Hilda, "because even before I started for school in the morning I had said it so often that I got tired of counting."

"The same thing with me," confessed Elsa. "Is it not surprising? Why is it so, I wonder?"

"Let us ask Godmother," suggested Hilda. "It was she who gave us the idea in the first place, do you remember?"

"Yes," said Elsa, "perhaps there is some riddle or joke about it."

The girls told their godmother all about

their experiment, and the result of it, and then asked, "How is it that we say 'I' so many more times than any other word?"

"If you can correctly answer three questions, I will tell you," said she. "First, what comes before words?"

"Thoughts!" answered Elsa and Hilda in one voice.

"Right!" said Godmother. "The second question is: If thoughts are the foundation of words, what then are the words picturing?"

"The thoughts, of course!" answered both girls.

"Right! You have passed the second question also," said Godmother. "The third is: If the word 'I' most often runs over two little girls' lips, what are the two little girls most thinking of?"

A blush sprang up on Elsa's face, and a blush on Hilda's, but they answered not a word.

"Well," said Godmother after a pause, "you have failed to answer the last question, so I will not tell you any more; but if you should find the answer one of these days, you may come and tell me." AEA

FROM Nome on the Behring Sea to Sitka, or to places in Southern Alaska, the distance is as great as between Michigan and Florida. Winter at Nome lasts eight months — with no sun, and there are no trees, no birds to be seen. Imagine the joy of a little four-year-old girl, who was born at Nome and had lived there until last year when she visited the state of Michigan with her mother. She thought it must be heaven where there were trees and flowers and birds and grass. What do you think she would have thought if she had seen Lomaland, children? M. G.



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - -

\$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHILL  
POINT LOMA EDITION

A collection of the weirdest tales ever written down by any mortal. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Price each, cloth bound, (16mo.) - - - - - 35c

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kámaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

- No. 7. Teachers and Their Disciples

ORDER FROM THE  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 8

CONTENTS

- (1) THE SUN OF RIGHTEOUSNESS  
A Few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the "Solar Myth"
- (2) CANT ABOUT THE CLASSICS

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
July the 12th, 1908

Total number of hours sunshine recorded during JUNE 173.  
Possible sunshine, 428. Percentage, 40. Average number of hours per day, 5.77 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JUNE JULY	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
6	29.680	69	60	61	60	0.00	NW	6
7	29.696	70	63	65	63	0.00	N	12
8	29.664	70	64	68	63	0.00	NW	6
9	29.659	72	64	66	64	0.00	NW	6
10	29.657	72	63	66	64	0.00	NW	6
11	29.632	72	63	63	62	0.00	NW	5
12	29.613	71	62	63	61	0.00	NW	4



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in  
paper, which barely cover the cost, for it is  
printed and bound, not gaudily, but with  
such carefulness and thoroughness of art  
and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
**Isis Conservatory of Music,**  
**Point Loma, California.**

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy  
there is given no adequate explanation of the healing  
that is at times accomplished, nor of its *rationale*,  
nor of the ultimate price that must be paid and the  
dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
**POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA**

## **THE RÂJA YOGA MESSENGER**

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

**POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA**

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

JUST

# **LOMALAND**

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students'  
and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at  
one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders,  
**H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating  
some of the main teachings of Theosophy, its purpose and work as a great  
redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic pro-  
ductions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . . . PRICE, PER COPY - 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

**INFORMATION BUREAU**  
**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

**The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the *Los Angeles Saturday Post*, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
**POINT LOMA, CALIFORNIA**

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
ADDRESS  
**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED



Year 34 Point Loma, San Diego, California Copy 104

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 39

## CONTENTS

### Pages 2, 3 — EDITORIAL

The Fulness of the Seeming Void  
Hepatoscopy  
Halley's Comet and the Bayeux Tapestry

### Page 4 — TWENTIETH CENTURY PROBLEMS

Unpracticalized Philosophy  
New Ways with the Criminal  
The Real Paul

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Thūpārāma Dāgoba, Anurādhapura, Ceylon (with illustration)  
Abode of Buddha Explored  
The Rufus Stone

### Page 6 — TWENTIETH CENTURY SCIENCE

Permanent Disease Bearers  
The Violinist's Tone  
The Roots of Disease  
The Cycle of Coal

### Page 7 — NATURE STUDIES

The Suez Canal at Port Said (illustration)  
Cockroaches in Amber  
"Sterilized Flowers"  
Flowering Trees in London Streets  
Scale Insect and Ladybird  
Gibraltar, from the Northwest (illustration)

### Pages 8, 9 — STUDENT'S PATH, ETC.

Psychism and the Half-Educated  
"Ye are Gods"  
Friends in Counsel—Brotherhood and Despatch  
Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

"The Mind is like a Mirror"

### Page 11 — THEOSOPHICAL FORUM, ISIS THEATER

Electro-Atomic Physics

### Page 12 — GENERAL

Pinchbeck Vedāntism

### Page 13 — ART, MUSIC, LITERATURE AND DRAMA

Island and Harbor of Corfu (illustration)  
Corfu, the Beautiful—Immortalized by Homer

### Pages 14, 15 — WOMAN'S WORK

The Pyramid Builders  
The Viking Skald  
Jottings and Doings

### Page 16 — OUR YOUNG FOLK

Pupils of the Rāja Yoga Academy, Pinar del Rio, Cuba (illustration)  
A Trip on the Bay  
Soneto á la Industria (verse)  
The Value of Camping Out

### Page 17 — CHILDREN'S HOUR

A Group of the Younger Rāja Yoga Boys in Lomaland (illustration)  
On, Gallant Company!  
Phosphorescence on the Pacific Ocean  
Three Friends of the Horse

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## The Fulness of the Seeming Void

SCIENCE is more and more emphasizing the idea that there is no such thing in the universe as "empty space." People imagine that the universe is composed of solid bodies with "nothing" in between. And this "nothing" they imagine to have dimensions and to extend out in all directions. But it is surely a peculiar kind of "nothing," if it has size and can be measured—so many miles of nothing. The truth is that whatever has extension and measurability must be something, and cannot be nothing. Some centuries ago the air was shown to be a body; in the same way, when air is pumped out, there still remains the mysterious "ether," across which light and electricity can travel. It is not possible to remove the ether from the inside of a vessel. If it were possible, what would happen? The sides of the vessel, having now nothing between them would be in contact; perhaps the vessel would collapse.

So we must give up the idea of the universe as an immense expanse of nothingness, occupied by rolling worlds. Nothingness could not take up so much room, nor would there be room in it for the planets to revolve. The universe is absolutely filled with something. Where we do not perceive anything, we have merely reached the limits of our physical senses. The air appears nothing to the eye, but the skin feels it as wind, and we can weigh it and analyse it. The ether we cannot feel nor see, taste, smell, nor hear; we cannot analyse it nor weigh it. Yet it has the property of existing as a medium or substratum for the material architecture of the universe.

Emptiness is a figment of our senses. And so is what we call fulness. Science shows us how a solid body may soak up liquid without increasing in bulk; how it may then absorb a gas; and how finally it may be charged with electricity. Here are various grades of matter, of differing fineness, occupying the same room. According to the atonic theory, solid matter is a collection of separate atoms with relatively vast interspaces, being in fact strictly comparable to the stellar universe, though on a smaller scale. Now these atoms are far too small to be perceived by any of the physical senses; and, if floating loose, they would constitute a gas or nebula so thin that we might well know nothing of its existence. Through some mysterious faculty we are able to perceive and handle these mysterious group-

ings of atoms which we call matter. But a slight change in our senses, and the whole thing might vanish. Similarly there are in all probability kinds of matter in the universe which we cannot perceive at all, through which we pass without resistance, but which are as solid and real to other beings as our matter is to us. And our matter is absolutely imperceptible to these other beings.

Such a view is by no means opposed to science, is in fact suggested (and even necessitated) by science. And it is the teaching of Theosophy. The whole universe is composed of worlds within worlds, all interpenetrating each other (as it were) and co-existing without confusion.

An alteration in our faculties, and we might find ourselves in an entirely different universe; the atoms which we now see and feel being no longer perceptible, and other groupings of atoms having come into view.

How little we know about the universe! What a paltry idea it is to consider that universe as consisting of nothing but material worlds whirling in "empty space." And even if we say that the space is filled with ether, it is not much better so long as we picture that ether as a mere thin gas. Looked at from the material point of view, the universe seems a never-ending system of revolving globes. The atoms revolve in their tiny orbits and form what we call solid bodies. The planets revolve around the sun and form the solar system. The solar system, in company with countless other solar systems, revolves around some other center and forms a stellar system. The eye shows us in the firmament pale patches of light which we believe to be other stellar systems.

In fact, so long as we continue to regard the universe under the form of matter in space, we shall never get beyond this idea of an infinitely extended magnitude—infinitely vast in one direction, and infinitely small in the other.

But shutting out from the mind all ideas of spatial extension, we can imagine an infinite capacity in other directions. In the world of thoughts and feelings in which we all live there is no space of the kind we have been considering. We pass the greater part of our existence in a world where there are no solid bodies and no extended space. The idea that a thing cannot exist unless it has a definite size and takes up so much room, is a delusion. It is a mistake to suppose that when we have analysed anything down to a point or an atom,

Physics  
Becoming  
Meta-physics

An Infinite  
"Material"  
Universe  
Inconceivable

Universal Space  
Has No  
Dimensions

Atoms are  
Contact-Points  
between  
Two Worlds

we have reduced it to nothing. The most important things in life are those which have no size nor dimensions at all.

Owing to our possession of senses, a small portion of the universe comes before us objectively under the form of extended bodies and apparently empty space. All the rest escapes our observation. But, if our senses were to become more developed, we might

be able to perceive objectively many more things than we now perceive.

#### A Different Universe

What is SPACE in reality?

Is it not an infinite capacity to contain? Do material objects with three dimensions fill it? No, they only limit it.

Thus far we have been considering "the fulness of the seeming void" in its physical bearings only. The expression has a deeper significance when applied to our inner life. The objects of sense, the interests and distractions of the mind, the pursuits of pleasure, all seem to fill a world which, without them, would be void. Yet, like the solid bodies in the universe, they are, from a higher point of view, so much emptiness. We cling to them because we lack the sense of that greater fulness that exists in their absence, but which to us *seems* a void. But in the silence that follows the hushing of the sensual attractions of the mind, there can grow a fuller life.

There are ascetic philosophies that teach the vanity of the outer life; but they often neglect to tell us of the fulness of the real life beyond. Hence they are too pessimistic. If we are to give up the delusions of the senses and mind, it is only that we may be thereby enabled to find the realities, which alone are worth having.

STUDENT

#### Hepatoscopy

**D**IVINATION by the liver is not a familiar subject, though the pages of Roman history tell us something about it. It will be a surprise, however, to most people to know what an important part it has played in antiquity.

In *Records of the Past* there recently appeared a synopsis of a book by Professor Jastrow, Jr., on this subject. Though many of the theories of the writer seem very far-fetched to a student of Theosophy, a good deal of interesting information is to be gleaned.

This method of divination had a persistent hold upon a civilization that extended for thousands of years. This fact needs emphasizing; a civilization of such duration is not to be looked down upon. The fact that it endured so long proves that it had the elements of stability; and what that implies concerning the character and attainments of the people may well be matter for serious consideration. Among the tablets from Nineveh we have specimens of omens dating from the days of Sargon (at least 3000 B. C., as conjectured), and going down to the conquest by Cyrus in 539 B. C. The Greek and Roman hepatoscopy rests on the example of the Etruscans; and a model of a liver in bronze, found at Piacenza in 1877, shows the same general characteristics as a clay model found near Bagdad.

But what is still more remarkable;—

Hepatoscopy is found also among people living in primitive conditions, like the natives of Borneo, who to this day, on all important occasions, when the future is to be divined, sacrifice a pig and in-

spect the liver, noting precisely the same phenomena, including the markings of the liver, that attracted the attention of the Babylonian priests.

More remarkable yet is the conclusion drawn from this.

The conclusion to be drawn, therefore, is that liver divination is a primitive rite that survived among highly civilized people like the Babylonians and Etruscans, *because* it was developed into a pseudo-science through the persistent efforts and the ingenuity of the priests.

Obviously the only theory that can account for the preservation of such a practice among a highly civilized people for thousands of years is the theory that the practice was based on sound principles, amply confirmed by experience, and of well-tried efficacy for the desired purpose. Nothing but the foregone determination to reject this obvious explanation could have driven anyone to avow such a theory as the one just quoted. Why should a civilized people adopt or perpetuate this primitive rite? Why should they adopt this particular one out of a host of primitive rites? How could the priests develop it into a pseudo-science and successfully impose it upon everybody from the king downwards throughout twenty-five centuries of high civilization?

But the author gives another reason for its persistence. He says that it rests upon the belief that *the liver is the seat of the soul*. This view, he adds, gave way to the later view that *the seat of life and of the soul is in the heart*. A third stage, he continues, is represented in the "more scientific view which assigned to the brain the most important functions connected with the consciousness of life."

This illustrates how our authorities in science and archaeology are limited by the enforced narrowness of their studies and their lack of a broad philosophical basis or key on which to rest their speculations. For want of a central thread of knowledge, they are unable to string together their ideas. This writer, for instance, shows no sign of knowing that there are several seats of life and mind and soul in the body; yet a very slight acquaintance with (say) Aryan Hindú philosophy would have told him that the heart was regarded as the physical center of one kind of consciousness, the head of another, the abdominal viscera of another, and so on; and a more extended reading would have sufficed to confirm this fact from many other sources.

It is what Theosophists know as *Kāma-Manas* that has its corresponding bodily center in the abdominal organs. Everybody knows the intimate connexion between emotions and the viscera, and the close relation between the lower mind and the state of the liver is proverbial. The ancients simply recognized the fact that the liver has this close connexion with the lower mind. But the heart was regarded as the seat of another mind. Again, the head is in its turn a part of the mechanism of consciousness. There is not the slightest doubt that the ancient Babylonians recognized all this and more; and the notion that they entertained these different ideas at different times is absurd.

It would be easy to elaborate this subject of the consciousness of man and its relation to the various bodily centers, but this is not the place.

The theory of hepatoscopy is explained by

the writer by comparing it with astrology, which, he says, rested on the belief that occurrences on earth were paralleled in the heavens. This is a crude and partial way of stating the belief in the unity of all life and in the interdependence of all natural phenomena. On this knowledge rests the whole science of divination in general. That science is but an extension of the science by which we read the signs of the weather in the barometer and thermometer, or assess the value of an insurance policy from a medical inspection. Uninstructed peoples regard our science as magic and our reading of barometers as divination. A more universal and comprehensive science recognizes the unity of *all* nature, not merely the visible and tangible part; and learns to read in the smaller details the signs which affect the larger plan.

Thus the human character (and hence the destiny) *could* be read from the hands, the the head, the writing—a variety of different indications. Again it is impossible to go into details here, and it must suffice to say that reading the signs in the liver of a slaughtered animal was one case of applying the knowledge that all natural phenomena are intimately connected.

The writer gives illustrations of models of livers, with the surface mapped out into areas and marked with figures, and of Babylonian brick inscriptions with delineations of the omens, which have been found in the ruins. The science was very elaborate, depending on the shape of the liver and all its attachments, the color and general appearance, the markings of its surface, etc., etc.

One word as to the attitude of Theosophists towards divination. Theosophists are strongly of opinion that all kinds of divination—phrenology, palmistry, astrology, or what not—are a serious waste of time and mentality *for the people of today*. Invariably they but minister to idle curiosity or the desire to obtain personal information. Pursued with such motives, and with the habitual haste and superficiality of modern methods, they inevitably side-track the student of life and lead him off into unprofitable channels. The students of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, with their interest centered on the great problems that affect human life in general, have little use for such scraps of odd information as may be gleaned from these byways of study. Without a wish to poke into the future, either of themselves or anyone else, they rely on an age-old philosophy and upon the merits of duty performed in the present; and the study of the signs of human nature as revealed in daily life more than fills their hours.

So much for divination today. With the divination of the past we have no immediate practical concern. But it can be understood that guarded by a sacred college, and kept from the profanation of vulgar use, divination might well have held a higher place than it would do if practised today. All sciences, however fallen from their high estate, have a true and legitimate use.

STUDENT

CONFUCIUS taught the sphericity of the earth and even the heliocentric system; while, at about thrice 600 years after the Chinese philosopher, the Popes of Rome threatened and even burnt "heretics" for asserting the same.—*The Secret Doctrine*



# Some Views on XXth Century Problems

## Unpracticalized Philosophy

WHAT does modern philosophy propose to do about its own conclusions? There is a modern philosophy, spinning about its comparatively simple idealistic nucleus an ever growing and already vast web of words.

Philosophies of every kind and color there are of course on the market. At one end they are purely materialistic; perhaps about half way along would be Herbert Spencer's school and its variants; at the other they are purely idealistic. It is at this other end that multiplication and cell-division is chiefly going on; here are the marks of vitality; the middle and the materialistic end are of the Nineteenth century; *this* is of the Twentieth.

This end has a philosophy by which it would be possible to live and grow, which could be simplified and made practical, which even presents conclusions that might be made sublime if translated into conduct. But he who would do so must first escape from the sea of words, resist the temptation to pass from one system to another differing by a shade—yet a shade that requires two volumes to manifest itself. He must tether his mind. At some early point in his reading he must ask himself: Well now, what am I going to do about it? What are the full implications of this fascinating conclusion? He must get them for himself; he will not find them in the volumes.

Here, for example, from Professor Royce, is what might perhaps be called the nucleus for practical purposes of the idealistic doctrine. In a lecture on "Implications of Self-Consciousness" he says:

Idealism of the post-Kantian type is distinguished by two especially noteworthy features. It first involves a criticism of the inner nature of finite self-consciousness. I, the finite thinker, it says, must be in far more organic and deep and wide relations to my own true selfhood than my ordinary consciousness easily makes clear to me. In essence, then, I am much more of a self than my immediate consciousness, as it exists under human limitations, ever lets me directly know. . . .

The idealistic view here is, that if on the one hand the self of finite consciousness is in any case, by implication, far more than it can directly know itself to be, on the other hand this self, in order to be in true relation to the outer objects which it actually thinks about, must be, by implication, so related to those outer objects that they are in reality, although external to this finite self, still not external to the true and complete Self of which this finite self is an organic part.

Then he speaks of the true Self as knowing my world of objects not only in the limited way in which I know them but also "their inner essence." This Self is God, "the world-possessor," "the one complete Self." This is good Vedānta.

Surely there is already here, without reading any further, the essential of a religion and guide. Each of us finite selves is in immediate relation with one great and all-containing Self. Evolution consists in opening up our consciousness to this greater consciousness about us.

These philosophies have found a golden

key; it fits that splendid door, they say. And then they go on to describe the key and the door and the perfection of the fit—volume after volume of it! One would imagine the practical reader would lay the books down at once, *put the key in the door* and open it. *Thought* has gone as far as it will; now is the time to make consciousness feel and *know* that over-presence of a greater consciousness.

Putting the key in the door also means the feeling and practice of brotherhood. For every other man must also be a partial incarnation of that great Self; it can only be fully known through an utterly sympathetic relationship with all of them. They are of one inner essence, the Divine essence, and each must reflect and respond to all the rest if it will near itself to the great Self. STUDENT

## New Ways With the Criminal

RECENTLY published criminal statistics for England, officially verified, show a total decline in indictable offenses since 1857, of nearly one half: more accurately, forty per cent. The total number of persons tried in 1906 was 59,000; in 1857 it was nearly 55,000. But the population has increased from 19 millions to 34 millions. In the main the reduction is in thefts, excluding burglary. Burglary indictments have increased with the population, but the commissioners attribute this in part to the shorter sentences now in vogue, enabling the same man to appear oftener. Crimes against the person—*of others*—are not increasing, but suicide is.

On the whole the picture is very gratifying and it remains to determine the cause of the betterment so as to make it do more work. The field is open for anyone to have his say and advance his plan. But those of the sayers who wish to speak to the point must not indicate as a cause anything—for example education or religion—equally operative in countries where the crime list is *not* diminishing. While the discussion pursues its facile way, it might be a good idea to make alcohol more and more difficult to get. Those who are not joining in it for the unusual reason that they do not think themselves possessed of data enough to form an opinion, might study what Theosophy has to say about the child nature, and how it has applied its views in the system of education called by Katherine Tingley "Rāja Yoga."

A Chicago judge has been practising with much success, apparently extraordinary success, a method for humanizing and reforming the criminal, especially the habitual criminal. He imposes the maximum penalty the law permits and then gives the man his liberty, pledged to do better. He can therefore at once seek work, and his wife and family, if he was supporting them, do not starve while he serves out a term. Ninety-two per cent, reports the judge, kept the terms of their pledge, many of them previously drunkards as well as criminals. Each man knows that should he offend again his delayed sentence falls instantly and automatically upon him. There is no trial for the new offense with its

possibilities of acquittal or a trifling punishment. The judge asked for, and obtained, the voluntary services of about 400 gentlemen who agreed to interest themselves in and visit at stated intervals all these men. Thus they felt that an entirely friendly eye was upon them; they were often helped to employment and tided over difficulties; they understood that the law was on their side, was a human thing that wished them no ill.

This judge has the secret—the heart touch without sentimentality. The application of it may have only begun, but it has begun.

STUDENT

## The Real Paul

SIR WILLIAM RAMSAY has been relieving his scientific studies with a survey of the wanderings and teachings of St. Paul and now presents us with a volume on the matter—*Cities of St. Paul*.

Paul, in his view, was more Greek philosopher than Hebrew theologian, though of course familiar with the best thought of the Hebrew prophets. Paul taught from the source of his own religious experience, initiated and illuminated by Greek thought and mysticism. Only by so considering him and reading him apart from common preconception, can we understand what he meant by such terms as The Christ and The Spirit.

Sir William Ramsay thus summarizes what he has found to be the essence of Paul's teaching concerning history: (1) The divine is alone real; all else is transitory or error. (2) A society or nation is progressive in so far as it hears and attends to the divine voice; otherwise it must degenerate. (3) All individuals and all peoples can hear the divine voice, but there must be co-operation on that basis.

Paul's views are thus taken right out of their accustomed settings and shown as his explanation of the rises and extinctions of civilizations and peoples. Sir William has succeeded in the disentanglement for himself. Those who would follow him must do the same, must try to read Paul as if they had never heard a sermon, remembering the while that *Christos* is a Greek term in use long before the time of Jesus, belonging to the religious Mysteries, and meaning *anyone* who had finally triumphed over the lower nature and attained union with his own soul and the soul of the world. Such a one was regarded as a helper or redeemer of men, clearing a path which others might travel with less pain. It was taught that anyone who conquered anything base in himself made easier for others that same conquest. But those others had to go the path, not be carried; had to achieve the conquest, not find it all done for them. Vicarious atonement, as we have it, is a merely theological chicken, perhaps the evillest of its brood. Sir William Ramsay must have our thanks for this perhaps first attempt to rescue Paul from the theologians. There is very much more to do, however, for Paul was not only subtle in his thought, but was guarded in his expression as well. STUDENT

# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

THŪPĀRAMA DĀGOBA, ANURĀDHAPURA, CEYLON

## Thūpārama Dāgoba, Anurādhapura

**T**HIS is the oldest of all the great dāgobas of Anurādhapura and the most venerated dāgoba in Ceylon. It was built by King Devānāmpiya Tissa in B. C. 307 as a shrine for the right collar-bone of the Buddha. Its height is 63 feet and around it are three rows of pillars, 52, 36, and 40 in each row respectively, all the shafts being monoliths.

## Abode of Buddha Explored

**I**N *The Mahā-Bodhi and the United Buddhist World*, Journal of the Mahā-Bodhi Society, Colombo, Ceylon, there is an account of the archaeological excavations at Saranath, four miles from Benares.

It is of interest also in proving that the account of the ancient Chinese travelers is reliable. Modern historians often miss a great deal of valuable knowledge by their poor judgment in estimating the credibility of such witnesses; but archaeology is every day vindicating the ancient historians at the expense of the modern.

In the sixth century, says the account, Gautama, after his enlightenment under the Bodhi-tree at Gāyā, fixed upon Kāśī (Benares) as the center from

which his faith should be preached. He took up his abode in a park known as "Migadāya" or "Deer Park" at Isipatana which is now known as Saranath. For about 800 years this was the headquarters of Buddhism in India. About 300 years after the death of Buddha, Aśoka adopted Buddhism, and erected several stone columns and monasteries at various places made sacred by the Great Teacher; Saranath was the first place from which Nirvāna was preached and the neighborhood was covered with "Vihāras" and "Stūpas" or memorial mounds, built by devotees and kings in various ages.

Hiuen Tsang, the Chinese traveler, who visited India in the seventh century A. D. says that he arrived in Migadāya where there was a residential building built in eight sections within a walled enclosure. There were pavilions for the accommodation of the 1500 disciples who were studying the Hinayāna or "small vehicle" of the Law, the more ancient school of Buddhism. In the midst of the enclosure was a temple. To the southwest of this temple was a stone stūpa built by Aśoka, which had then become partly buried, though still 100 feet high. In front of it Aśoka had placed a memorial column about 70 feet high, polished like a mirror; and there were numerous sacred monuments and

water reservoirs and stūpas built all around it.

The explorations have confirmed this description, thus showing that ancient historians may tell the truth, even if belonging to "heathen" countries and "primitive" times. The Aśoka column described by Hiuen Tsang, a beautiful statue of the Buddha preaching, ruins of several buildings, miniature votive shrines, and many other objects of interest, have been unearthed.

The excavations are still in progress and are revealing other buildings as also jewels, vessels, etc. They are giving employment to hundreds of famine-stricken coolies and other workers. STUDENT

## The Rufus Stone

**I**N the New Forest, England, there stands a venerable memorial of a great historic event that took place, or is alleged to have taken place, there. This is the Rufus Stone. But though undoubtedly there, it is now no longer visible. It was rendered invisible in the interests of its protection; for tourists of light-fingered proclivities were transferring it piecemeal to sundry spots which they considered more sacred—their pockets. Hence the visitor has to solace himself with a cast-iron pillar wherein the remains of the stone repose. E.

# The Trend of Twentieth Century Science

## Permanent Disease Bearers

A MEDICAL journal points out that recent researches show the permanent infectivity of certain typhoid patients. Their own attack may have occurred many years previously; they may have long ago regained what they regard as perfect health; but they carry the germs and are sources of permanent danger to their community. The same fact has been demonstrated for some other germ diseases. The patient's blood has risen to the occasion, accustomed itself to live with the enemy, can permanently hold its own. But it has not been able to go so far as to destroy it. In the case of typhoid, it is the intestine which has learned to be tolerant of the typhoid germ. The condition of these people is important to others rather than themselves, for the germ which cannot hurt them has lost none of its powers to thrive elsewhere.

We cannot isolate or persecute, or even usually discover these people. We can only go on doing the necessary work of preventing the epidemics which give rise to them — and teach those larger and more intimate measures which will render everyone immune against anything. Clean blood need have no fears. But that means a clean life, clean for twenty-four hours a day, clean in body and mind. When the city has provided sanitary dwellings, pure water, and unadulterated food, it remains for the individual to do the rest. And until he is taught how to do it, and then does it, there will always be diseases of some sort. The causation of disease goes up through all the planes of life, and most often does not even begin where we end our precautions. The most malignant germ is merely taking advantage, according to the laws of his nature, of the conditions which he already finds there.

STUDENT

## The Violinist's Tone

THE whole secret of the violinist's tone, though known practically to the great performer, is not yet known to him scientifically. *The Physical Review* prints a study of the matter by Mr. Harvey Davis, in which the author takes exception to one of the views of Helmholtz.

Two elements are concerned, speed and pressure of the bow. Loudness of tone, according to Helmholtz, depends almost wholly on the former, not the latter. This is the view to which exception is taken.

The new view is that for any given volume of tone, pure and with its proper quantum of harmonics, there must be a given speed and pressure. To increase or lessen this tone, both speed and pressure must be almost proportionally increased or lessened *together*, the ratio being preserved. To increase the pressure without increasing the speed, does not increase the tone, that is does not pull the string into ampler vibrations but superadds the small irregular ones which constitute scratching. Diminishing the pressure without diminishing the speed, does not proportionally diminish the amplitude of the string's swing in its whole

length, that is, does not diminish proportionally the volume of the fundamental tone, but for some reason prevents the appearance of the overtones. These are vibrations of the various fractions of the string independently of the swing of the whole length. The tone is therefore poor and thin.

The perfect violinist knows, of course, by experience, the exact amount of pressure which belongs to each degree of speed. If the above theory is true he must be effecting the *double* change, of speed and pressure, far oftener than his external consciousness knows. In attempting such changes, the cruder performer continually gets the ratio a little wrong and thus produces less perfect tones.

STUDENT

## The Roots of Disease

TO the man who catches sight of a truth there comes the immediate danger of supposing it to be all the truth there is. And nowhere is this more visible than in the matter of diet. Professor Carrington, of the American Institute for Scientific Research, has like a good many other people of less knowledge, arrived at the view that the one final method for the cure of all diseases is by fasting.

According to this theory there is but one disease, though it has a thousand facets; and it is not a disease at all, but a curative process. The *real* disease is the antecedent accumulation of effete material and the manifest symptoms are the attempt to expel these. This accumulation is, practically, the result of universal overeating. There being but one disease, there is but one remedy, if it can be called that. Put no more food into the stomach until all the accumulation is excreted; fast and drink water.

But suppose there is more than one disease — say six or seven, and you apply to one of the others the treatment that is prescribed for the one; how then? Grant the accumulation theory; grant the universal overeating; grant that say pneumonia, typhoid and a dozen or fifty others are really nature's efforts to clean up the refuse. Could you say the same of such a disease of the spinal cord as Locomotor Ataxia, whose essence consists in progressive hardening of the nerve paths so that they refuse to conduct? How can that be conceived as burning up or eliminating anything?

Do we sin against the laws of health in no other way than by taking in too much food? Are there no other functions than the digestive which are habitually overused or even utterly misused? And does it not seem likely that each class of misuse will result in its own peculiar train of disease? This may of course also help other trains, but in treatment, surely the *root* must be looked for. Suppose a man has brought upon himself a certain train of symptoms or disabilities resulting from immorality, or from repeated and unrestrained outbreaks of rage. It may well be that such a train would be overlaid and masked by another, that due to accumulation of effete products. For the organs of excretion would be

weakened by the primary cause, as also all other organs. If now, such a case is treated by the universal starvation method, it is possible that the secondary train might be relieved. But how about the primary and radical train? Furthermore, the primary malady might have so weakened the system that the pursuance of the starvation method, at any rate beyond an extreme minimum, might be utterly disastrous.

No; disease is not so simple a matter. There are as many underlying keynotes of disease as there are radical errors committed by man in his daily life. Some of the notes in the scales may possibly correspond though their keynotes differ, just as the note G belongs to several scales.

Until we have more knowledge, those who are wise will not risk the absolute starvation method. Under careful medical supervision, food may be reduced and reduced, until a minimum is reached. In that way the troubles connected with retention of effete matter may be eliminated, and something else, if there is something else, unmasked. But in the present state of medical science, it would be pretty sure to be unrecognized even with its mask off. For medicine, in rushing insanely along the paths of vivisection, serums, and animal extracts, is spending time that if otherwise used might yield real knowledge of the roots of disease.

M. D.

## The Cycle of Coal

RECENT researches make it clear why coal keeps so much better under water than when exposed to the air. A great nature process is involved. It is now known that carbon, lamp-black, peat, coal and so on, all forms of carbon, when damp and exposed to the air, become the food of bacteria, gaseous carbonic oxide resulting. Heat is also produced — to be carried off, of course, if the surface is exposed. But in the case of a pile of coal through which air cannot penetrate easily, the temperature may rise so much that spontaneous combustion occurs. The bacteria are then consumed by the heat which their own activities have caused.

It is therefore obvious that given enough time nature would finally disintegrate and return to the air whole coal beds, liberating the carbon for the use of new generations of plant life. The time for such a cycle would be very vast, but then she has no need to hurry.

Probably there are also other bacteria, slower in work, who can consume carbon that is covered with water. This may occur to the coal-fields of a continent between the submergence and the next re-appearance.

One is inclined to wonder whether there may not be orders of bacteria of whose actual nature we can as yet form no conception, doing for the inorganic, the metallic, worlds what these known ones do for the organic. May not metallic disintegration — of which that of radium is a famous example — be really effected by lives of this kind? But how to look for them? — with what microscope? STUDENT



## Nature

## Studies

## Cockroaches in Amber

At a recent meeting of the Entomological Society in London, there was exhibited a fine collection of prehistoric cockroaches preserved in amber. The amber in which they were entombed is from Eastern Prussia and is of middle Tertiary age; it was originally the gum from a species of pine tree. Another species of cockroach occurs in the Purbeck beds, and a related genus (*Palaeoblattina*) as far back as the Silurian. A.

## "Sterilized Flowers"

TWO or three methods are suggested in *La Nature* for what is called the sterilization of flowers or plants—the preservation of them in unaltered shape. Various firms have various processes, which they keep secret. As the author says:

As far as it is possible to collect data, some makers appear to spray the flowers with a thin coating of rubber dissolved in benzine. Others dip them in a bath whose base is glycerine, but the exact composition of which is still unknown.

Both color and form may, it is said, be preserved by putting the flowers in a vase containing a layer of fine washed filtered sand, carefully pouring in more sand to cover them, and then keeping them for a good many hours at a temperature of 45° C. (113° F.). The warm sand quickly extracts all the moisture.

But the petals and leaves are now crisply and very breakably dry.

We would suggest that *this* would be the stage at which to impregnate them with a solution which would sufficiently restore their flexibility. A benzine solution of rubber or of paraffin wax (*used in the open air*, never in presence of a flame) might give the result; or a solution of wax in gasoline (also very inflammable); or water-glass containing a little glycerin; or a strong solution of gelatin in glycerin.

STUDENT



Lomaland Photo. and Engraving Dept.

THE SUEZ CANAL AT PORT SAID

## Flowering Trees in London Streets

THE love of Nature by those shut out from it is manifested by the attempt to bring Nature to them, and there is a growing tendency to beautify large cities not merely by architectural embellishments but by touches of Nature. In London success has attended the planting of flowering trees; and, though these have so far been confined to a few favored localities, such as parks and public gardens, there seems no reason why they should not be introduced into the streets. They will stand the London atmosphere so long as their chief enemy, which is not smoke but dust, is kept at bay; and in well-watered thoroughfares this is done. Indeed, after what one reads about the devastation of country gardens by automobile dust, one might almost expect to find the plants coming to town for protection!

The trees used are hawthorn, white and pink, double and single; laburnum, almond, wild cherry and crabapple; but the most beautiful of all are the double flowered white and crimson varieties of cherry and the double crimson flowered peach. E.

## Scale Insect and Ladybird

REGARDING the method of fighting the scale insect by a species of ladybird, it is recalled that this insect came from Australia, where it was kept in check by the ladybird, *novius cardinalis*; so the ladybird was imported also and saved the tree. But a nurseryman in Florida, who in 1891 tried the same remedy for another kind of scale, was less fortunate. He imported along with the ladybirds some scale insects to feed them on. The ladybirds died, but the scale insects did not, and they established themselves in Florida, until brought under by fresh importations of their enemy, the ladybird. T.



Lomaland Photo. and Engraving Dept.

GIBRALTAR, FROM THE NORTHWEST

Students'



Path

### Psychism and the Half-Educated

A NEWSPAPER gives an account of the proceedings of a "Psychical Research" party which went out to discover ancient cities with the divining rod and claims to have located, beneath the campus of the University of California, the foundations of an ancient metropolis of the period of Atlantis.

The scientists and archaeologists, however, remained skeptical; so the party, under its leader, undertook another expedition to convince them. This leader is

a student of the esoteric and the marvelous, a pupil of the adepts of the Brotherhood of the ancient wisdom of India, discoverer of platinum and gold deposits by means of his magic powers.

He went out with about 150 followers, mostly women armed with divining twigs, but including men armed with luncheon baskets. After a long hot tramp they located the city at the outcropping of some stones. At one place these stones formed an evidently artificial right angle; but a mining prospector declared that it was because they had been used as fences by the miners. The lines and angles of the buried city were defined by divining rods, which, as it is claimed, in their efforts to point to their quarry, blistered the hands that held them; but no excavations have yet been made.

About the divining twigs, or "psychic compasses" as they are called, it is said that—

By means of a psychic compass in tune with one's aura, the professor said, it is possible to locate an affinity without difficulty. The compass will always point at the affinity just as surely as it will locate a buried city. Experiments conducted by him have proved this to his satisfaction. The women among the explorers showed interest at this.

The boon of political liberty which we enjoy in this country has doubtless strengthened the fiber of the people to some extent emancipating them from leading strings; but the process of endowing them with an adequate mastery over their own actions is still in its incipience. And so we have an irresponsible mob of the foolish and half-educated, ready to be led by *anyone whatever* who has enough brass to advertize himself by high-sounding titles and wild pretensions. Our liberty is as yet to a large extent merely nominal, because it is impossible to bestow liberty on people who refuse to accept it, or who, in other words, carry about with them in their characters the conditions of slavery. Such people love tyranny; and if they cannot find it in official guise, they will create it for themselves by tying themselves on to any leading strings they may chance to see dangling. Thus it is an age of demagogism and of cults led by self-appointed leaders. The people has yet to evolve from itself a power sufficient to control itself.

We are waking up to the danger of license in manipulating the resources of industry; and we are obliged to impose many restrictions

in the interests of public hygiene. But there is much still to be done in other ways. In the CENTURY PATH a good deal has been said about the necessity for guarding against that far worse danger of moral and mental infection, by which the diseases of the mind and soul are disseminated by unsterilized literature. It is clear that in many ways, the public is in possession of more facilities than it is able to use wisely, and that a point will soon be reached when it will be necessary to limit license in these respects. As long as the resulting vagaries are mere matter for ridicule, comparatively little harm may be done; but every day we get more evidence that people are running on to dangerous lines in connexion with this so-called "psychism."

It must be accepted that throughout the whole period of currently accepted history, there has always been an irresponsible mob of the ignorant and half-educated, call it by what name one will. This mob is not composed of any particular class, but of such people as, by their character, have enrolled themselves in it; and its folly exceeds the bounds of satire and is revealed in fresh depths by daily record of its achievements.

It is small wonder that Theosophists, having human welfare at heart, should protest against the indiscriminate diffusion of ideas about occultism among such a crowd, and should insist so strongly on the necessity of self-discipline as the primary and indispensable condition of all knowledge. The policy of Theosophy in insisting on this condition, and the folly of those who ignore it, is being more strongly emphasized every day by the facts which come to light. When the public wakes up sufficiently to demand a general campaign against all these deleterious forms of crankism, it will have the hearty support of all true Theosophists; for they are only too anxious to clear the reputation of Theosophy from all possibility of association with influences so diametrically opposed to the spirit and aims of Theosophy. STUDENT

### "Ye are Gods"

THAT expression, "Ye are Gods," which, to our biblical students, is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause, of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but *overshadowed* by their divine SELF, with every chance given them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live forever in eternal life. Not only may he have "dominion" over all the works of creation by employing the "excellence" of the NAME (the

ineffable one) but be higher in this life, not, as Paul is made to say, "a little lower than the angels."

The ancients never entertained the sacrilegious thought that such perfected entities were incarnations of the One Supreme and for ever invisible God. No such profanation of the awful Majesty ever entered into their conceptions. Moses and his antitypes and types were to them but complete men, gods on earth, for their *gods* (divine spirits) had entered into their hallowed tabernacles, the purified physical bodies.

The disembodied spirits of the heroes and sages were termed gods by the ancients. Hence the accusation of polytheism and idolatry on the part of those who were the first to anthropomorphize the holiest and purest abstractions of their forefathers.—H. P. Blavatsky, in *Isis Unveiled*, vol ii. p. 153.

### FRIENDS IN COUNSEL

#### Brotherhood and Dispatch

"HE doubly gives who gives at once"—we owe the Romans much for this condensed and pithy statement of a law of human life. Who does not know the long-drawn misery of waiting the fulfilment of a promise made in a spasm of benevolence, but whose performance is delayed through laziness? For very shame we cannot press our friend to carry out his promise, so that the weeks drag on, our plans are thrown into confusion by the long delay, and when at last with an apology he keeps his word, the memory of hope deferred quenches the flame of gratitude which we express more from a sense of duty, than as the free outpouring of the heart.

How much we may contribute to the sweetening and the purifying of our social life by letting others feel that they may rely upon us to fulfil our promises with promptness and dispatch! Some people fancy that in promising a favor they are doing something so extremely meritorious that they may be permitted to indulge themselves in procrastination to the utmost limit. Yet surely kindly services are not as works of supererogation; but rather obligatory social duties, to be done with just as much alacrity and vim as duties owed to one's employer.

The minds of many persons are like rubbish piles of withered buds of kindly actions that have never flowered; of seeds of lofty purposes that never sprouted into life. Congested heaps of mental rubbish such as this, must interrupt the friendly intercourse of man with man and overcloud the neighborhood with murky fogs depressing to the heart-life of brother souls.

Many an ardent youth burrs to go somewhere at a distance and devote his life to such heroic service for the race that the wide world shall ring again with his renown. But what humanity requires the most is faithful, prompt discharge of duties lying to our hand; so that among our circle of acquaintance there may grow a feeling of reliance in our common human nature, and thus strengthen ties of brotherhood among our fellow men. The records of such things may never find a place in newspapers; but living thus, we shall sustain a tone, sweet, resonant and strong, to counteract the discord of humanity's unending cry, and give new courage and hope. STUDENT

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What explanation does Theosophy offer of the decadence and disappearance of races?

**Answer** I. A race is the expression of a mood of the world-mind, and ought to persist as long as the world-mind can find any advantage in casting itself into that mood or groove of thought. It would seem as if each race had been evolved tentatively; Nature saying to herself that maybe something excellent should be perfected there, something true and enduring, to be a monument of all she has in her own heart and mind of that color or species. For a while she does all for them that she may; gives them land and sea; mountains if she desires to have them close to herself; good seaports if she has an eye to a commercial people, and so forth: or maybe she hems them around with powerful enemies, to develop their power of resistance; or sets oceans and deserts between them and their nearest neighbors, that she may have a workshop and perfect quiet for her own designs.

But they must grow out of childhood, and the old protection, the old urge that brought them out from their first simplicity, must be withdrawn; then if their old ideals have died out and no new ones are forthcoming—no new ones, that is, of the kind that ennoble—vice fastens its tentacles upon the people, and either in a long or short time their primal virility is sapped and there is nothing for it, it would seem, if no opportunities to turn are taken, but some drastic cure, or else an ending. It is negativity that is the first step in the decline of all races. It is non-resistance to the forces of evil. Everywhere we are able to see, if we look a little closely, the activity of agents of unpatriotism who eternally are seeking to worm their way into the heart of each nation. Do not imagine that man is only held back by his own incompetence to advance; only by original sin, or inherent imperfectibility, and so on. It is a hard enough task for him, heaven knows, to push his way for any distance upward; do but discourage him a little; hang a few lion-skins on the monsters in his way and keep them from incontinentally braying as he approaches, and too often you shall frighten him back to take refuge in the old dank and miserable haunts. But that the path of every nation should be haunted by those whose business it is to deck up asses for their terrorizing, so to play upon their fear, their greed, their latent animalism, so to hedge and coax them on to the hellward road! And yet have not such forces always stepped in when a nation was about to fall, was yet in the balance? Traitors, stirrers up of rebellion, introducers of vice or of some spiritual drug—that is, some false doctrine—that would sap the manhood from a hero? The banks of time are strewn with the wrecks of empires, and there were scuttlers for every wreck; and one motive and spirit, one feels, behind them all.

What a work the nations have, set right out before them! What a cry there is, round and over the world, for anyone with a real

patriot's heart within him; anyone that will stand for a nation, and stand and stand: never mind for which nation, so he will only stand, and realize what is expected of him. The Mighty Mother must laugh sometimes, in her silent places, among her mountains and seas, at the exaltation of one of her daughter races above the others—she who loves all so well; who brought all into being that they might speak her heart and mind out, publish abroad the secrets that continually oppress her; that they may be her poems, her pictures; her power, her compassion, her gaiety, her wizardry, her prowess; that each might be utterly herself, perfect and whole, luminous, a glory and a wonder, an unmarred conception worked out at last. And how she must turn from one failure to another with infinite patience and pain; seeing the men elected (by divine right of their own) to be the guardians of this race or that, turning to their own pleasures, not alert, lacking wisdom, concerned with some personal matter, perhaps brought down by an arrow from vice—while the forces that destroy are insinuating themselves here and there, obtaining a hold, gathering influence in this quarter and that, using the prevalent weakness, fanning the besetting laxity or greed for dollars to flame and fever, so that men shall be absorbed and unheeded of the deadly invasion in their midst, so that no protest shall be made, no strong stand taken; so that no effective cry shall be raised as more and more men and women steal across the line that divides wholesome humanity from corruption.

Nations seem to be like individuals, and for lack of a right bent given to them in their youth fail to come through the danger period of life unscathed, and always fall short of their divine possibilities. So old age and decadence come upon them, and the advancing egos that first incarnated in them must go elsewhere, for that line is worn out and no further valid experience can be gained there. Karma has its own means then of wiping away the useless physical remnant; perhaps the women will become barren; perhaps some new disease will come in with settlers from another land, and sweep away thousands of a people not immune to it, as measles, mumps and chickenpox have swept away whole communities of the Redskins; perhaps the scavengers of civilization will come in and kill and kill, as Pizarro and his gang did in Peru. The main point is that no race can be destroyed that has preserved a living spark of its native purity within its soul, or that has remembered anything of the message from the gods that it was first sent forth to give to the world. It may be conquered, driven forth, oppressed, exiled in the desert or among the mountains; but so long as some spiritual word remains with it, it has the assurance of future blossom and reinstatement. On the other hand, those who tolerate corruption and vice, are inviting for their nation the fate of the Redskins or the Hottentots—extinction.

K. M.

**Answer** II. The following article by William Q. Judge, the second Leader of the Theosophical Movement, published by him in *The Path*, vol. vi, p. 211, is most instructive. It is entitled "Why Races Die Out—A Theosophist's Reason For It."

In our times we have instances of the disappearance of races, and very often it is attributed to the influence of civilized vices. The Hottentots have entirely gone, and the decimation of the Hawaiian Islanders is about complete. Similarly the Red Indians of the continents of North and South America have been surely if slowly, passing away, so that now there is only a remnant of them left, and soon after the Spanish conquest the great masses of the aboriginal inhabitants had faded away.

The Hottentots had reached almost the acme of decline when we knew them, but the Aztecs, Toltecs, and other South Americans had not reached such a pitch when they encountered the Spanish. The Red Indians had gone down between the two, while the Hawaiians were still below the Indians. It has always seemed to me that the claim that these races were destroyed by taking up our vices is not well founded. It is pleasant, perhaps, to the pessimist who dislikes this civilization, but it will not agree with all the facts. The decrease of population in the Hawaiian Islands cannot be justly attributed to rum and social evils taken over from us, although a great deal of injury no doubt arose from those abuses. About the Hottentots we may feel pretty sure, because their degradation was almost complete when they were discovered, and the Mexicans and South American people had no time to adopt Spanish vices, nor did such exist in a degree to kill off the inhabitants.

The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they begin to desert that race environment and seek another, which, in the sure processes of Nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment, which had been gone through by those who have deserted to another race, and hence—on the Theosophical theory that brain is not the producer of mind—the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough.

At the time when the first step toward old age and decrepitude are taken by such a race, the eternal cyclic laws that always bring about a universal correspondence between the affairs of man and the operations of cosmos cause cataclysms to happen, and even in the seeming height of a nation's power great numbers of bodies are destroyed. Some indications of this may be seen in our own day in the great destruction of human life that has begun to overtake the older portions of the Chinese nation. These are finger posts that declare the beginning of the exodus of the Egos who have had such a long experience in that race environment that they have begun to emigrate elsewhere because their experience has wrought in their character changes which unfit them for dealing with the old bodies, and those are left for the starting of other less progressed men. After the lapse of more years the natural cataclysms will increase in violence and extent, engulfing more and more millions of bodies and preparing for other cycles. . . . And under the suggestion made above, the Egos untried in that environment only occupied the racial body for the sake of the experience which might be gained during the time that is left. Now our civilization with weapons and other means is completing the work, as it on its part fulfils the law by creating on the old soil an entirely new race in which the experience gained by the mind in prior cycles of existence may show itself forth.—William Q. Judge



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

Central Office Point Loma California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unites the philosophic Orient with the practical West.

## "The Mind is Like a Mirror" Star and Crescent Symbol

IN the CENTURY PATH, No. 31 of this volume, was noticed an article in the *Scientific American*, on the origin of the Star and Crescent Symbol, in which article the writer, after showing the antiquity and wide diffusion of this symbol, indulged in some reflections of his own regarding "ancient superstition." And in the CENTURY PATH criticism of the article it was pointed out that the Star and Crescent symbol is far more ancient and far more wide-spread still; and that in common with many other symbols, it forms part of an ancient mystery-language the existence of which is well known to scholars, some of whom have been able to interpret it to a certain extent. In a recent number of the *Scientific American*, another writer gives some further facts about this same symbol, its use in heraldry, and as an emblem in England, Ireland, Palestine, etc.

But the mere academic discussion of its diffusion is a question of little more than antiquarian interest. Let us inquire a little into the meaning of the sign. The crescent or moon represents the Lower Mind or "brain-mind" of man; the star (which really stands for the sun, and is, in many cases actually replaced by the symbol of the sun) represents the Higher Mind, that which illuminates the lower mind, that from which the latter derives its reflected light.

Here, without going any further, we have at once ample food for reflection. The symbol was intended to perpetuate throughout the dark ages in imperishable form a certain great truth. And it has so perpetuated it; for what is more undying than these same symbols, not only the Star and Crescent, but the Svastika, the interlaced triangles, the Serpent, the Harp, the Heart, and many more, stamped all over the face of the globe, in every country, among every people, even the most apparently "primitive"? That ancient mystery-language was a language indeed; and they who engraved its symbols on the mighty stones they erected well knew how to stamp them not merely on the stones but on the consciousness of mankind so that they should endure through the ages a perpetual witness to the truth during ages of nescience.

That truth was that there exists in man a higher faculty than the mind.—or, let us say,

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

than what is at present generally understood by the word "mind." It was not because all antiquity was so struck by the fact that the moon receives light from the sun, that they recorded this interesting astronomical fact so effusively. It was because they knew of the intimate connexion between the great outer universe or *macrocosm* and the little universe or *microcosm*—that is man. The knowledge of this analogy between the universe and man is the key that opens the door to ancient wisdom, as the loss of that key locks the same door to modern speculation. The ancients knew that *in man there is a sun and a moon*, and that the moon reflects but a pale and fluctuating light from the sun. This moon is the brain—even nowadays admitted to have a strange connexion with the lunar phases.

It requires little skill to trace the analogy between the moon and the brain-mind. If there is one thing that especially characterizes the brain-mind it is its fluctuation, change, variability, inconstancy. This is the salient characteristic of the moon as a luminary. The moonlight is associated with illusions and with false colors. Similarly the brain-mind shows us things in false lights. It is not a faculty for perceiving the truth; it is a theory-making faculty; and it shows us different theories at different times. Doubt, speculation, conjecture, fanaticisms, prejudices—these are the productions of the brain-mind. Very brainy people, often mis-called "philosophers," are notoriously unpractical. The world of "imagination" and intellectual ideas in which they live is a lunar world.

But the faculty of perceiving the truth is another function altogether; it comes from a higher source than the lunar mind. Its function is not reasoning and analysing, but direct perception; it is like seeing compared with groping. This faculty may be described by the word "Wisdom" or "Intuition." Theosophy asserts the existence in man of a *principle higher than the mind*, and that this

faculty can be developed. The practical rules of life instilled by Theosophy are a direct encouragement to the development of higher faculties. Theosophy proclaims the eternal teaching of the Christs and Sages, that *Wisdom comes by Right Living*, that Knowledge is to the pure in heart. It declares that the uncertainty and confusion existing

in the intellectual world today, resulting in such an inability to deal with the serious problems of life, is due to the stunting of man's higher mental and spiritual development by his wrong methods of living. People pursue science with no regard to the fact that *self-preparation is a necessary preliminary*; and they are precisely in the same position as a biologist with a dirty microscope.

The worship of brain-mind intellectualism is a worship of the lunar crescent; and we need to be reminded of the star within that crescent.

Besides reflecting light from the sun to the earth, the moon also absorbs emanations from the earth and throws them back upon it. This pertains rather to forces with which science is as yet but little acquainted, and it accounts for the well-known baleful influence ascribed to the moon's beams. In the same way the imagination of man stores up images derived from passion, and is replete with delusions. In alchemical treatises, which were more often than not symbolical of the alchemy of the Soul rather than that of the crucible, we find a good deal about *cleansing the moon in a bath*, and so forth. This was not mere balderdash, as some wiseacres seem to think. It meant to show how we should cleanse the mirror of our mind that it may reflect wisdom from the sun of light.

The mind is like a mirror. It gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. (Precept of a trans-Himalayan School translated by H. P. Blavatsky in *The Voice of the Silence*)

To purify the mind that it may perform its true function and reflect wisdom, transforming that which transcends thought into Thought—that is the alchemical process referred to. The Star and the Crescent is simply a page from the Book of Symbols preserving in the memory of mankind this most important step in the solving of the Mystery of the Sphinx. STUDENT.

# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Electro-Atomic Physics

IN a lecture on "Modern Physics," delivered at Columbia University by Professor Ernest Fox Nichols, and abstracted in the *Popular Science Monthly*, we find some interesting particulars about the new discoveries in electro-atomic physics and the ideas to which they have given rise. As far as observation is concerned, great strides have been made; and great strides have been made in provisional theories to explain the phenomena observed and to be used as a basis of reasoning. But, of course, as to the question of ultimates, which the lecturer also discusses, there is the usual obfuscation due to the attempt to find causes in the world of effects and to define the rudiments of matter in terms of physical effectual matter.

### Space, Mass, Energy

The ideas which underlie all our thinking are space, time, and inertia or mass. With space and time as a background, the physicist must pursue inertia, and everything related to it, along every conceivable path. In this pursuit he comes upon four ultimate though related conceptions: matter, ether, electricity, and energy.

But it has often been shown that these so-called rudiments are not distinct from each other, but overlap. They have attributes in common, and the attributes of one are not properly eliminated from the others. For instance, "space" is usually imagined as a very large room, the walls perhaps at an invisible distance, but having the usual six directions. Thus this "space" is extended and dimensional, like matter, and is in fact a kind of thin gas.

Again, we cannot separate mass from energy. Energy cannot be conceived apart from mass. Nor can it be expressed mathematically apart from force. The formula is  $W = \frac{1}{2}mv^2$ , and that relating to force is  $F = ma$ . If  $m$  be regarded as infinitely small, then  $v$  or  $a$  must become infinitely great, and our force becomes reduced to an infinitely great acceleration in an infinitely small mass—that is, becomes reduced *ad absurdum*. Energy and force are compounded of mass and motion, and the ordinary intellectual faculties used in scientific and mathematical reflection cannot resolve the idea into more elementary forms. Neither mass nor motion can be conceived as existing alone. On the one hand it is impossible to imagine a body without mass having any energy, no matter how fast it may move; on the other, the only idea of mass which (reasoning along scientific lines) we can formulate, is that of a *resistance* due to an opposing *force* or *energy*. Therefore one must affirm that mass and energy (or force), in the scientific sense, are not realities but abstractions—that is, mental groupings of certain attributes which can not exist alone. Nevertheless these same words, "space," "force," and so on, may have a meaning as used by thinkers along other lines; as, for instance, they have when used by

H. P. Blavatsky in *The Secret Doctrine* and by certain ancient philosophers from whom she quotes.

To illustrate. Consider a picture. Let us separate it into two things: the pigments and the design. The pigments can exist separately; but the design can not, in the scientific sense, exist separately. Nevertheless, from the metaphysician's point of view, the design *does* exist separately—but in the mind of the artist. Suppose science were to say that the picture was the result of a certain force called "Design" acting on a certain inert thing called "Paint." We should be justified in saying that this force called "Design" had no real existence in the scientific sense, but was an abstraction; yet, in another sense, and admitting the existence of a higher place of existence, Design *does* exist in the mental world.

Thus force, divorced from mass, quits the physical plane altogether, and we must seek it on a higher plane; for physically it can only exist as a quality of something else. In like manner, we cannot reduce mass to a fundamental conception without passing on to a higher plane. It becomes mere resistance, which is either an abstraction or an attribute of mind, according as we argue physically or metaphysically. So the physicists have the choice of either seeking their elements on a plane outside that of physical matter and physical space, or else of being content with mere fallacious representatives of those elements. When one reads that—

A small school of physicists . . . have frankly set energy before inertia, and have endeavored to deduce matter and all else from it—

one feels inclined to ask them for a definition of energy, a definition which of course must not include or involve a single one of the attributes to be explained by it. We defy them to give any definition other than a metaphysical one. In what can this energy inhere? There is no matter for it to inhere in, for matter is, by the proposition, a consequence of the energy. Fancy a particle of energy, a grain of energy, a center of energy—what you will—floating about in space all unhitched! Having no mass to check it, will it not run wild? Having no mass to back it up, can it accomplish anything? Is it even conceivable?

In the researches about electrons, described below, we see that, even in the electron, which is regarded as the atom of the atom, the ideas of mass and motion are still indissolubly blended in the irresolvable notion of force or energy. There is the attempt to define the mass of the electrons as such and such, and their velocity as so and so. The mass is made very small and the velocity very great. But we still have no conception of the one apart from the other, nor can we have so long as we try to give that conception objectivity in the physical sense.

## Ether

The ether which surrounds and incloses all our universe we came first to know as the bearer of waves of light and heat. Ever since that time we have known it to possess inertia; for no medium devoid of inertia can carry forward a wave motion.

When, one is tempted to ask, did we come to know of the ether? The general impression is that we *invented* it. The idea which the above words seem to convey is that we *discovered* an ether and observed waves in it. The fact is that we observed something resembling waves in light and then invented the ether, because we needed something for the waves to be in. And so of the inertia; we had to suppose that the ether must have inertia because, as said, otherwise it could not carry forward wave motion. (An admission, by the way, that force can not be thought of apart from mass.)

## Gravitation

Of gravitation we read that we have gotten no farther than where Newton left it. We have not the slightest valid conception of how the pull of one mass upon another is conducted across the intervening space. We have been unable to detect any quantity representing a speed of propagation of gravity. In this respect it differs from electricity, as it also does in the fact that no intervening screen makes any difference to it. Consequently we have not been able to refer gravitational force to the ether.

Gravitation is still unconnected, unattached to anything else in nature. . . . It is still the stumbling-block to the physicist. . . . How can he explain a universe when he is unable to give a reasonable account of the cement which holds it together?

## Electrons and Atoms

In electrolysis the products of the decomposition appear in definite proportions at the points where the current enters and leaves the liquid. The current in the liquid consists of two oppositely moving processions of single charged atoms. These charged atoms are called *ions*. No smaller charge than that carried by an atom of the hydrogen valence has yet been found, and all other small charges are exact multiples of this value.

Thus we have found something very like an atom of electricity; and, while we know of eighty different kinds of material atoms, we know only two of electricity—positive and negative. Thus these electric atoms have the claim to greater simplicity; we call them *electrons*. When a molecule is broken in two, the parts are always found equally and oppositely charged; and it is inferred that though they held these charges while in combination, the forces then neutralized each other and no force strayed beyond the molecule. It seems probable that the electric force between the atoms is the cement of affinity which binds them into molecules.

In studying the conduction of electricity through gases, we find that gases are bad conductors, the reason given being that they con-

tain so few broken molecules in proportion to the number of unbroken neutral molecules. But gases may be made conducting by acting on them in such a way as to produce ions, *e g.*, by x-rays, radium rays, etc. Another way of making gases conducting is to exhaust them, thus reducing the number of obstructive neutral molecules and leaving the ions a free path. This can be done in a glass tube having sealed into each end a metal conducting rod ending in a small metal disk. When the air is rarefied the current will pass. If, however, the exhaustion be carried beyond a certain point, the gas becomes a bad conductor again, there not being now enough ions to carry the current. At this point the *cathode rays* appear. These rays depart from the negative end of the tube. They are invisible, but their presence can be detected and their behavior studied by the fact that many substances, including glass, when placed in their path, shine with a brilliant phosphorescence.

By this means it was discovered that they travel in straight lines. If focussed upon a delicate paddle wheel, they make it rotate, as if struck by a stream of moving matter. They can penetrate opaque substances. There is a field of magnetic force about them; a magnet deflects them. Hence they are not like light-rays and they have inertia; and the action of the magnet on them proves them to be *a stream of negative electricity*. Speeds as high as one-tenth the velocity of light have been calculated for them, and the ratio of electric charge to mass comes out at one thousand times that found in the hydrogen atom in electrolysis.

Ingenious experiments have been made to estimate the size of these electric atoms. The bodies flying in the cathode stream appear to be masses no greater than the one-thousandth part of the hydrogen atom, and to be *minute portions of pure negative electricity wholly free from (so-called) matter*. All attempts to get an atom of positive electricity have so far failed.

The extreme complexity of the material atom is shown by spectroscopic examination. Iron gives hundreds of definitely placed bright lines, indicating that number of distinct modes or rates of vibration.

Before the evidence of the spectroscope the older idea of the atom as a simple structureless body falls to the ground. The complexity of a grand piano seems simple in comparison with the iron atom.

Atoms are now regarded as systems of electrons that revolve around their center like planets around a sun; and the difference between the atoms of different elements may be merely a difference of number and configuration in the electrons of the system. The experiments in radio-activity seem to indicate that these planetary systems may lose energy and become unstable, and that then a readjustment takes place, electrons are hurled out, and the system settles down into a new arrangement. This is the explanation given for the transmutations of one radio-active substance into another and of the large amount of energy liberated by the change.

One remark made is that the electron, when revolving briskly enough in an orbit within the atom, gives us colored light of highest purity; and that when violently and irregularly agitated, it gives white light. "Without it, all light would be impossible."

Another remark is that the idea is gaining ground that *matter is undergoing a slow evolution*.

Clearly nothing is fixed. The atoms are stable, relatively but not absolutely; their atomic weights are more like general averages than fixed quantities. Underlying all physical manifestation are the two elements or rudiments answering to inertia and force, positive and negative, matter and motion, or however one may denominate this necessary duality. So far as our perceptions are able to penetrate we always find these in combination. The ordinary mind is incapable of forming a conception of what those elements are which constitute the first beginnings of manifestation on the physical plane. What is the primal undifferentiated physical matter? What is the most elementary manifestation of energy in this matter? These questions carry us beyond the bounds of physics.

Occultism, however, not limited to the means of information afforded by the physical senses, nor by the mental forms derived therefrom, avails itself of subtler means of investigation. Making first a study of human faculty itself, it busies itself, as all good scientists should, in perfecting its instruments. Thus Occultism studies Nature through Man, and the external through the internal. May it not be possible for the purified mind of the Occultist to transcend the barriers of ordinary space and time (which are limitations of our senses and conceptions), and thus to grasp things inconceivable to the ordinary mind? We know that there are limitations to the faculties which we ordinarily use; but we know these limitations do not mark the limits of Nature. Surely there are faculties of perception corresponding to the further regions of the objective world; as we have *physical* senses for *physical* observation, so we have *higher* (not physical) senses for *higher* observation.

STUDENT

#### Pinchbeck Vedântism

AFTER an all too brief sojourn, the "Tiger Mahatma" (!) departed, lamented on all hands. As a fine comedian the public liked to feel that he was in their midst. His disciples lament him because the spiritual feast of wisdom to which he invited them has left them as hungry as when they came. Worse still, an impending lawsuit seems likely to raise the curtain upon the feast and make it one of the scenes of the comedy.

A number of impressive names are on the list of disciples, one that of an ex-secretary of the navy, now president of an insurance society; a large railroad director, a noted actress, and many lesser people.

The "Mahatma" was omniscient: he admitted that himself. So it was natural that he should give to his band of financing (and largely financier) disciples the impressive name of "Parliament of Infinite Wisdom." But the ex-secretary, either because his own sense of humor was not quite dead, or because he feared that that of the public was not, stipulated in becoming president that this great name should read "Association for the Study of Ancient Wisdom." Their guarantee that the "Mahatma" could impart this wisdom consisted in his own frank admission that he could. But they would naturally see

the necessity of supporting him during the impartation and so they housed him at a rental of \$138 a month. He appears to have remained in the house about three months, then for good reasons of his own, winging his way to India. But the feast had only got as far as the mere preliminaries; the Infinite Wisdom course, the roast, as it were, was yet to appear.

The Society nevertheless survived in its expectation. But it dwindled; the president resigned; the house became a mere floor—we do not like to use the word flat because of other meanings. And now the treasurer brings action against it for the miserable sum of \$658, which, he says, he disbursed from his own pocket. Service was sought on the two chief financiers, but, say the process servers, these gentlemen cannot be found. They did, it seems, imbibe a *little* Infinite Wisdom.

We have it on authority no less than the "Mahatma's" own, that he was omniscient: "I am a god; I know everything." By way of specifying for our poor intelligence, he told a Mr. Creelman that he could see all America without going outside his own room. But there seem to have been times when the omniscience took a rest, for he subscribed to a press-cutting agency, took in a number of journals, and at any rate once went on an auto ride. All these items figure in the bill of expenditures, along with others; for example a \$6 snuff-box, a \$7.75 ladies' bag, and a \$4 fountain pen.

The public, as we have said, will regard the whole business as a comedy. It is, in a way; but it is much more.

This man was only one of many, all of whom know well to what market to bring their wares, where, thicker than anywhere else on earth, the eager gullible do crowd.

From time to time a true intuition makes itself felt in human consciousness that life has in it more than has ever yet been sounded, that man can know more and be and do more than ever yet he has figured.

But the *consciousness* into which this intuition comes is almost wholly selfish. It stirs to the message, but its instant question is, How can such knowledge and such new powers serve *my interests*? Is there money in them? Will the "*powers*" give me *power*?

Again, there is a class of men asking these questions who cannot be satisfied with the facile emptiness of the "New Thought" philosophy, who are not primarily anxious to cure their diseases, who know the chatter about the "All-embracing Good" for the nonsense it is, whose live and cultured intellects cannot be stayed on the formula that "God is All" even when demonstrated by backward reading of it.

But the test is simple enough. *The* thread, the only one that leads straight on to light and wisdom and the "*powers*"—is altruism, compassion. The moment that thread is let drop, the true path is departed from and another entered. *With* that thread, errors can be redeemed, stumbles recovered from; without it the final wreck of mind and body, if the course is pursued, is certain.

Fortunately, as in this case, few persist. The kindly divine Law steps in to save, not seldom steps into the human law-courts, lets in the light of human ridicule—and the danger is over.

STUDENT





## Art Music Literature and the Drama



ISLAND AND HARBOR OF CORFU

### Corfu, the Beautiful—Immortalized by Homer

THE island of Corfu, so full of historic and legendary interest, is the first of the Grecian isles to burst on the view and enchant the heart of the traveler who has taken ship at Brindisi in Italy to visit the shores of Greece.

Corfu, the largest and most northerly of the Ionian Islands, lies just off the coast of ancient Epirus, now the Albanian coast of Turkey. The name "Corfu" has only belonged to the island since the Middle Ages. To students of ancient history it is still known as Corcyra, that colony planted by Corinth in the eighth century B. C., which in less than a century had opposed and defeated its mother city in a great naval battle, this being the immediate cause of the Peloponnesian War. It was from the old and now abandoned harbor of Corfu that the fleets of Alcibiades and Nicias set sail on their ill-fated mission to Syracuse.

Since the fall of Greece, Corfu has been ruled by Rome, Byzantium, Naples, Venice, and England, and is now part of the modern kingdom of Greece. However, it is not as Corfu of medieval times nor as Corcyra of ancient Hellas but as Phaeacia of legendary days that this gem of European islands stirs the heart and stimulates the imagination.

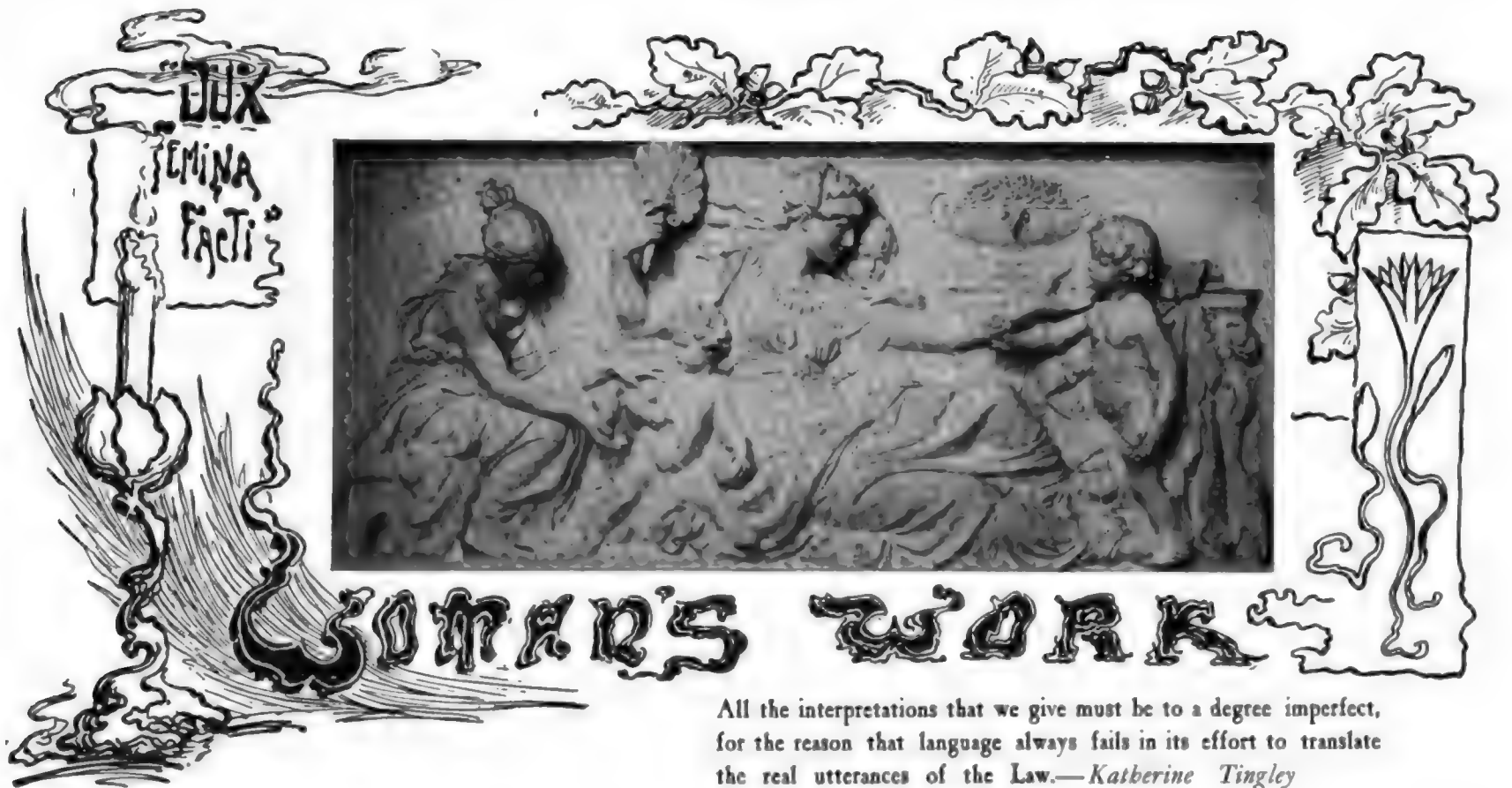
From the ship's deck at dawn we watch the approach to the island, the pearly tints of

earth, sky, and water soon deepening into the glory of an autumn morning. What scenes of the hero-days of Greece come thronging into the mind as we draw nearer the old island home of the Phaeacians, immortalized in the *Odyssey*. One thinks of Odysseus, his raft gone, battling with the waves in his long and desperate struggle to reach the island, and having gained it, sinking into the deep sleep of exhaustion to be awakened by the happy laughter of Nausicaä and her maidens playing at ball on the yellow sands of the beach. Nausicaä! perhaps the most admired character in all literature—so simple and direct, so fresh and lovable, yet with all the dignity and bearing of a king's daughter. In fancy we see their meeting and follow them from the beach, up through the town where Odysseus meets the goddess Athena in the guise of a young girl carrying a pitcher; then on to the gardens and palace of the wise and good king Alcinöus. After partaking of the hospitality of the king's house, sitting in the great hall listening to Odysseus recounting the wonderful adventures of his wanderings and the perils that have beset his way, we watch his departure for Ithaca in a ship furnished by his host and manned by Phaeacian sailors. The "Ship of Ulysses" turned to stone is still seen in the harbor of Corfu in the shape of a tiny island which is now occupied by a monastery.

Corfu is covered with vineyards, forests of

cactus, dark cypresses and groves of olives. We see millions of olive trees so gnarled and twisted and ancient that they seem to have come down with the legends of Homeric days. In the streets of the town many nationalities and a variety of costume are to be seen; conspicuous among the crowd always are the men of Albania with their absurdly short accordion-pleated white skirts worn over long white woolen tights, and the Greek priests in black gowns and brimless stovepipe hats, their long hair coiled like a woman's low on the back of the head. The professional beggar manages to exist, that is, to ward off actual want, but among the better classes there is often real poverty. Some of these work at pillow lace-making but most are owners of orange or olive groves although through poverty or lack of industry they neglect their estates and have poor crops. A few own small yachts or miniature house-boats which winter visitors hire for their shooting expeditions to the Albanian hills. The most picturesque worker is the sponge-fisher in his little sailing skiff.

There are two royal villas on the island; one, *Mon Repos*, the summer residence of King George of Greece, is situated on the supposed site of the palace and gardens of Alcinöus; the other, *Achilleion*, was the home of the unhappy Elisabeth of Austria. This forsaken palace had a strangely quiet, restful lifelessness about it. STUDENT TRAVELER



All the interpretations that we give must be to a degree imperfect, for the reason that language always fails in its effort to translate the real utterances of the Law.—Katherine Tingley

OUR knowledge of modern times came from the ancients; so practically "there is nothing new under the sun," as one wise Teacher said. All is really from the past. The elements of geometry we have from Euclid. Why did not Tom Jones, an Englishman, compile them? Euclid received his knowledge from others still more ancient. To prove this, the remains, recently discovered, of some of the greatest of the Egyptian Kings and Queens, still surrounded by objects of art which had fortunately not been disturbed, show, in these remote times, that the farther back we go the more perfect the work is because in the most ancient times man had perfect Teachers.

In proof of this examine the great pyramid of Egypt. It exhibits in its construction wonderful accuracy of knowledge in mathematics and mechanics, and Theosophy says in true spiritual knowledge. Its method of construction and accuracy is so marvelous that in spite of all our cleverness in modern times, and we have very clever scientific men, we can grasp but a very little of what is contained in that pyramid. Professor Flinders Petrie, who is an expert among experts in Egyptian archaeology, says that in the base upon which the great pyramid is built there are very large stones which are so closely fitted together that they are only from one fiftieth to one two-hundredth of an inch apart. In spite of all our skilled science it probably would be impossible to find any workmen on the face of the earth who could do this feat.

Yet Dr. Flinders Petrie found even more marvelous things. We pride ourselves on our mechanics and in modern times we certainly have done some very wonderful things and built some astonishing buildings. In drilling rocks we use a drill and sledge hammer, but the Egyptians used a circular saw, and every turn the saw made in the stone is so deep, that Dr. Petrie estimates that if diamonds were set in the hardest steel, at the

## The Pyramid Builders

first turn of that saw the diamonds would be torn from their sockets. What did they make that machine out of?

Here is another most marvelous thing: the great stones forming the base of the pyramid are not laid in a straight line but form a curve, and when the center of this curve was calculated, it was found to be the same as the center of the earth, showing that the diameter of the earth was known exactly. In the interior of the pyramid is a certain long passage which at the time it was constructed faced the

**T**HE office of Teacher was always considered as a very solemn and responsible one among our Asiatic ancestors, and the pupil was always enjoined to obedience and loyalty. This is what you have to tell them, advising them to study Manu.—From a letter to H. P. B. written by her Teacher

then Pole Star. The pyramid is set North, South, East and West, which is called its orientation, and this is done with such marvelous accuracy that Dr. Petrie, though he had the most delicate instruments it was possible to obtain, could not tell whether this work was absolutely perfect or not; because if there were any difference it was within the limit of his personal error. That is to say, each observer when making these very delicate mathematical observations looks a little differently. It may be very little, but there is always a slight personal difference even with the best observers. We have no people on the face of the earth that could put up such a building now. No ordinary man could do it. The leveling of this building is also more perfect than that of any modern construction. There are many wonderful things in regard to astronomy contained in this pyramid, showing that those who built it had marvelous knowledge.

Some thought from what they could make out of ancient references to the building of these pyramids, that slaves built them; but as one of the Students at Point Loma very truly says: no slaves could do such perfect work, only the freest of free men could do it, men who put their whole heart, mind and soul in their work; for it is only then that such accuracy is possible.

These Pyramid Builders were divine workers, and the Great Teachers we call Saviors were of the same great Brotherhood. We are accustomed to hear of only one Savior, but from these quotations you will find that many taught the same truths. Now we know that in the "Sermon on the Mount" the whole teaching breathes of brotherhood, and Jesus pointed out that like unto the greatest commandment of all was the one of brotherhood, to love your neighbor as yourself, and to do unto others as you would they should do unto you. 500 years before Jesus Confucius lived in China, and he said: "Do unto another what you would have him do unto you. Thou needest this law alone; it is the foundation of all the rest."

In Greece Aristotle, who lived 385 years B. C., said: "We should conduct ourselves towards others as we would have them act towards us."

Thales, who lived 464 years B. C., said: "Avoid doing what you would blame others for doing."

Sextus, a Roman who lived 406 B. C., said: "What you wish your neighbors to be to you, such be to them."

And the great Gautama Buddha gave out these divinely compassionate words: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love: the more evil comes from him, the more good shall go from me. Hatred does not cease by hatred at any time: hatred ceases by love: this is an old rule." For this rule was old in his time, which was about 600 years B. C.

Lao-Tse, an ancient Chinese sage, said: "The good I would meet with goodness. The not good I would meet with goodness also. The faithful I would meet with faith. The not faithful I would meet with faith also. Virtue is faithful. Recompense injury with kindness."

Manu, the great Hindû lawgiver, who lived thousands of years B. C., said: "By forgiveness of injuries the learned are purified."

Kwan-Yin, the great "Mother-Savior" of China, (and this is the place we send missionaries to!) said: "Never will I seek or receive private, individual salvation; never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the world."

And Socrates, the well-known old Greek philosopher, said: "It is not permitted to return evil for evil."

Does not this show that these teachings had a common source? This common source was the most ancient of ancient knowledge, the Wisdom-Religion taught in all the great schools of the past. The great Pyramid was one of the buildings of the Initiates in the wisdom of those schools, as our great Teacher, H. P. Blavatsky, has said. Their disciples were initiated into the Mysteries, or what is not commonly known of the wisdom of life, and then came before the world as Teachers. These Pyramid Builders were among the great Divine Instructors of the very early days. STUDENT

### The Viking Skald

GUTHRUD, the Viking-Skald of the deep gentle eyes, the long white beard and the robust champion-stature, sat resting on a stone below the roaring waterfall and played, lost in reverie, on his harp. For a time he had retired from the halls of the kings, had wandered apart from the games of the champions and the banquet, to seek the wisdom and power of his soul out in the heart of nature. In seclusion he hoped to gather inspiration for more sublime songs, in order to fire the heart to heroic achievements and noble exploits. For in the prevailing peace the kings had dozed off into a deadening quiet, forgetting that power so quickly kindled in the tumult of war can and should be kindled in the deepest peace and be used to further the public weal.

The look, when Guthrud at last lifted his eyes, was full of sadness, but it changed at once and became strong and beaming in passing over the wild bold play of the water. The Viking rose, turned toward the sun, and, seeming to behold something far, far distant, began once more to play on his harp and soon even to sing with his warm expressive voice, which always went straight to the heart:

Long I wandered, longer still I have to wander,  
Deep in the nightfall and dusky night.  
Glorious it was in the days of old  
To stand by Oden, the mighty God,  
The earth freely giving its deepest secrets.  
Glorious it was, encircled by light,  
Deep into All-Father's world to look.  
Glorious it was, when the Song of Life  
Welled forth in mighty harmonies.  
But the oath took Oden: Never to rest  
In constant wandering among the races of earth;  
Never to tire in expounding the wisdom  
In words and tones and warming song;  
Always to help a suffering brother,  
Always to guard the truth, liberty and right;  
Until the Sun once more should enwrap the earth  
And the people of earth in welcome should lift  
To the regions of Oden the sacred song,  
Calling the mighty God again to their midst.

Long I wandered; longer still I have to wander,  
Deep in the nightfall and dusky night.

Deep in the nightfall and dusky night.  
Yet can I sing of olden memories,  
Sing of the coming happier days,  
Waking gentleness in too fierce champions,  
Strength and activity among the weaklings.

Then the people, the glorious, fair, and strong,  
Ever shall remember the light of the Sun,  
So shall it follow, when the purple skies  
Usher the day of the coming Master.

The noble old champion stood tall in the mystical light of the setting sun. The chords of the harp became more and more dreamy; the eye seemed to pierce the distant future.

At once he was silent, listened yet for a while to the roaring water—then once more he was Guthrud the Viking-Skald, and once more he turned his steps to the halls of the kings.

A SWEDISH STUDENT



SUMMER PALACE OF KING OF GREECE: CORFU

Seldom the voice of the mighty God  
Reaches the heart of his listening champion;  
Seldom the light from All-Father's throne  
Sends a ray through the misty clouds,  
Waking memories, glorious, beauteous,  
Leaping like fire from the strings of my harp  
To listening crowds of the Northland people.

The night is here, and the golden Light  
Yields to shadows from Southern lands.  
Hard is to breathe for the champion of light,  
Hard the sacred fire to guard.  
Force and wrong-doing, strife and discord  
Shall ravage the races of men.  
The night is here, the Northern Light  
Yields to shadows from Southern lands.

Yet, Oden, I see it, the night shall pass,  
The dawn shall come of a greater day.  
A mighty champion with power from on high  
Once more shall reveal the radiant Sun.  
The Light shall prevail and the champions awake  
To new achievements and noble games.  
The song shall sound in thousand tones,  
The skalds shall picture the worlds of the gods.  
In purple shimmer thus rises the hymn,  
Calling Thee, Thou mighty Oden,  
Down amidst worthy descendants.

Long I wandered; longer still I have to wander,

the sake of one's country! It is a true note of higher patriotism, such as one does hear now and then ringing out clear and strong above the din and jangle of the bedlam of unbrotherliness through which humanity is passing. It is events like this that make one know that the bitterness, turmoil, wearying wrong and pain now hanging like a cloud over Russia shall yet be dispelled, and that the sun of brotherliness shall one day shine forth.

IN far away New Jersey there are now signs of an approaching storm. The pastor of the Philip Neri church, (Romanist), Newark, N. J., has issued an edict against the wearing of the now fashionable hat by the members of his flock, and from his own words (recently quoted in several papers) one can see that the very foundations of his religious body may be threatened if something is not done. He says:

The hats are so large, that in some cases the persons wearing them have to stand outside the confessional. In others the brims necessitate the penitent kneeling so far from the confessional that the secrecy of the confessional is partly destroyed because the priest and penitent have to speak so loud that those outside the confessional can hear them.

### Jottings and Doings

(From a Student's Note Book)

A DESPATCH from St. Petersburg says that the women students of the Young Ladies' College in Perm have made a definite moral appeal to the members of the Boys' College in the same town, begging the latter, for the sake of their own souls and for the future, to do their part "to help maintain the high moral standard we, the young women students, have set ourselves." Their letter of appeal ends with the following significant sentence, "We can not do Russia a greater service."

Something is surely working in Russia, something far removed from the bacteria of nihilism. To live a pure life—for



# OUR YOUNG FOLK

## A Trip On the Bay

Excursion of the San Diego Râja Yoga Day School on June 26

A PERFECT morning with just enough breeze to make the blue waters of lovely San Diego harbor sparkle in the sunlight, but not enough to cause any anxiety or inconvenience. A large and merry party of the pupils of the San Diego Râja Yoga Day School is waiting at the School, bright and early, to set out for the much-desired excursion on the water, and soon teachers and children are comfortably seated on the big gasoline launch *Fortuna*. Now we are off with great shouting and waving of handkerchiefs, and soon the city and the great wharves where the ocean steamers are lying are left behind us and we are heading straight for Point Loma.

Now is the time to keep a bright look-out for any strange monsters of the deep that may venture into the harbor. Perhaps we may see a mermaid or the great sea-serpent! But if nothing else appears we shall be quite content with the amusing antics of the big pelicans who live on North Coronado Island which forms one side of the harbor, and whose fishing-ground is about here. Look, how they dive! rising high into the air, and then down, down, like a flash of lightning, cleaving the water with their huge beaks, nearly as large as themselves! See, that one has brought up a big fish!

But now we are at Roseville wharf, which is the landing-place for Point Loma Homestead. We touch for a moment at the wharf and then are off again towards the wide ocean, of which we can just get a glimpse in the far distance. By this time every one has developed a tremendous appetite, no doubt from the sea air, and lunches appear on deck only to disappear in double quick time.

The next feature of interest is the Government Naval Coaling Station, now being built near the end of Point Loma, which is going to help the prosperity of our city greatly. The huge caissons and the different works and machines are very attractive to the children, but look, look, what is that? Yes, it is a seal. How its black coat shines in the sunshine as the wavelets dash over it! It does not seem a bit afraid but sits and watches our boat go by. The captain tells us it came to see what was going on soon after the works were begun, and finding all friendly it decided to stay. It is a pretty creature with soft, doglike eyes.

Now we are passing the barracks and Fort Rosecrans, where the soldiers heartily return our shouts of greeting by waving their handkerchiefs, and now comes Ballast Point and the narrow but deep opening of the harbor, which is protected by the great cannons at the fort. We cannot see the guns because they are always hidden except just when they are



Lomaland Photo. and Engraving Dept.

PUPILS OF THE RÂJA YOGA ACADEMY, PINAR DEL RIO, CUBA

## SONETO Á LA INDUSTRIA

Alicia Gil

(A Cuban pupil in the Industrial Department of the Râja Yoga Academy, Point Loma.)

**P**OR medio industria aprenden todos hombres;  
Ayuda á desplegar habilidades,  
Revelar las ocultas facultades,  
Amámosla bajo de todos nombres.

Trabajo es bueno para todo el mundo;  
Enseña de la vida lecciones,  
Sentir conciencia y compasiones,  
Grandeza y la paz de lo profundo.

Y cuando empieza uno á dejar  
El nuestro deber propio de hacer,  
Pues vamos, vamos, presto á trabajar.  
Con mano y mente iremos, sin perder  
Tiempo cual podremos bien usar  
Logrando luz y para más bien ver.

(Translation)

## SONNET TO INDUSTRY

**T**HROUGH work we learn. It helps us to unfold skill, and reveals hidden ability. We love it in all forms.

Work is good for everybody. It teaches us life's lessons. It awakens conscience and compassion, a love of greatness and deepest peace.

When anyone finds himself moving away from his happiness, then quickly—to work! With hand and mind let us work, not losing any time, but using it well, thus gaining light to see more clearly.

going to fire. At last we are out on the broad Pacific and feel the increasing breeze and see the white surf rolling against the precipitous cliffs at the extremity of Point Loma. What a beautiful scene! Someone says it is just like the Rock of Gibraltar; but it is not so high and is very much longer. We can see the old lighthouse high up on the summit, five

hundred feet above the ocean. It is not used now, for its place is taken by the new one at the base of the cliff, where there is less mist.

All things must come to an end and it is now time for us to turn around and make for the city, where we arrive in great spirits and full of delight in the interesting things we have seen and wishing the voyage twice as long. Then with a hearty cheer for Captain Hall, who has taken such good care of us, we set off for our homes feeling that the summer vacation has really begun. Hurrah for Râja Yoga! ONE OF THE PARTY

## The Value of Camping Out

**O**NE of the best known American nature-lovers, John Muir, calls attention to the absolute need for everyone to return, at least occasionally, to the fields and forests for a plunge into primitive, natural wildness. This is the great joy and benefit of "going camping"—to return as nearly as possible to free savagery in all material things, and then deliberately, thoughtfully, by the resources of our own wits, construct our own

civilization from whatever may be available. It is scarcely possible to imagine a better course of study in social economy, and personal economy also, than to go empty-handed into some reasonably friendly forest and secure one's own necessities, create one's own comforts and enjoy the forest luxuries. So many things change their perspective when seen from such a retreat; so many "necessities" are found to be at the utmost merely luxuries; and the real needs of life are found to be so few and simple that when one comes back to the paved streets, the wooden or stone floors with carpets on them, and all the other artificialities of civilized life, they seem like fetters and chains.

But the trouble is that we are too far gone to be able to endure the remedy. If we go to the forest we take an oil-stove and eat potted meats beside a mudflat full of clams. Corn parched on a flat stone and water from the brook are not sufficient for palates accustomed to bread made from "XXXX best white" flour, and tea or coffee at every meal. One party was known to bring back the nuts taken for lunch, "because they forgot the nut-crackers," and had not enough wit to use two stones. For what reason should we spend the strength of our lives in accumulating the "comforts of home" when proper living would give us such vigor and hardihood that most of those "comforts" would become irksome? It is an old saying that the best place for a library is in one's head, and it is true also that in the body the nerves might be so energetic and the muscles so firm that soft couches and padded chairs would be quite disdained.

RALPH WYTHBOURNE

# THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

A GROUP OF THE YOUNGER RÂJA YOGA BOYS IN LOMALAND

## On, Gallant Company!

**T**HESE are young Lomaland warriors. Even in the dazzling sunshine you can read in their faces that they are drawn up in line to do battle for the Right.

The flag, the trumpet, the drum, the sword and the helmet mean a great deal to these little warriors. The flag makes them remember the Higher Patriotism and the ideal of Brotherhood they hold. The trumpet and the drum sound the call to duty and they arouse in every one of these stout hearts and strong little bodies a ready obedience. The sword to them means that they have found the knowledge of right and wrong. They know that if they always *do* the right when they see it they are forging a keen, bright sword that will cut them off from ever wishing to do wrong. Young as they are they have learned about the duality in their natures and their power to choose the good and let it rule. They are all working hard to polish their swords of right seeing and of will, and trying to use them promptly when evil is at hand so as to give the enemy no advantage. They are learning to be *ready*, and to use their swords with strength and skill. When they don their helmets these little warriors feel all the power to endure, and the protection of mighty unseen helpers that belong to Warriors for the Right.

Very happy hearts have these little Lomaland warriors. Music and sunshine and comradeship fill their lives with joy. Such a glad performance of little duties, such games and romps and telling of stories and singing of

songs as fill their days, would take a long time to tell all about. The new comrades from far-off lands must learn all the Râja Yoga songs, and then of course it is only courteous for the other boys to learn some of the songs of other lands, so the odd minutes are filled with this delightful sharing.

Then there are the long walks for the bigger little boys, sometimes in the sweet, cool mornings, before breakfast — there are no sluggards in this school. And the visits to the older boys' homes, where there are pets to see — doves, mice, and many others from time to time. These little Lomaland warriors wear the sword and helmet, and know their meaning too; but they have never seen anyone do anything cruel to man or beast, and their hearts are tender and loving. They know what Brotherhood is. As they stand there they are challenging all the other boys in the world to be Warriors for the Right.

GENTIAN

## Phosphorescence on the Pacific Ocean

**O**N the summer evenings in Lomaland the beautiful curving beach for miles and miles, as far as the eye can see, is lighted up by magic fire. Every wave as it comes rolling in is shining with wonderful light, blue, pale green, and white, as if millions of fairy lamps were burning inside. The line of the beach fairly glistens as the waves break on the shore.

In June the sun is highest in the heavens. Its rays fall straight down upon the earth. They are full of powerful magic. The mil-

lions and millions of tiny creatures who live on the surface of the sea feel this magic. At its touch they try to send forth again all that they may have caught from the sun's bright rays. Although each one of the tiny creatures is tinier than a pin's point, together they have caught so much from the sun that when it streams from them it lights up the ocean more brightly than the moon does. It is just as if at midsummer time all these tiny lives in the sea wished to show the great golden sun how much they love him by shining out in the darkness in this beautiful phosphorescent glow. For this is what the great ones love to see — every life, however tiny, giving forth the light it has.

O. W.

## Three Friends of the Horse

**T**HERE is a man in New York who has been working fifty-four years in the cause of mercy to animals. He is the driver of a team. He began in the right way — by being kind himself, and never found it necessary to use a whip. At fourteen years old he began to drive a team for his father, who owned a large stable full of horses, but who never used a whip either! This kind old driver says that temper has much to do with a long life; that people who get into a rage with animals lose their health. It is an interesting fact that this driver, Daniel Collier, has a son John, who also began to drive a team when he was a boy. We can all guess what his training has been, with such a merciful father and grandfather.

M. R. G.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students. The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their Modern Representative, Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHILL

POINT LOMA EDITION

A collection of the weirdest tales ever written down. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
July the 26th, 1908

Total number of hours sunshine recorded during JUNE 173.  
Possible sunshine, 428. Percentage, 40. Average number of hours per day, 5.77 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JUNE JULY	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
20	29.572	74	64	67	63	0.00	S	4
21	29.609	73	64	68	64	0.00	NW	5
22	29.693	73	64	65	62	0.00	SW	4
23	29.618	74	64	66	63	0.00	W	3
24	29.655	72	65	66	63	0.00	SW	4
25	29.704	73	66	67	63	0.00	SW	3
26	29.678	72	66	66	63	0.00	S	2





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.**

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

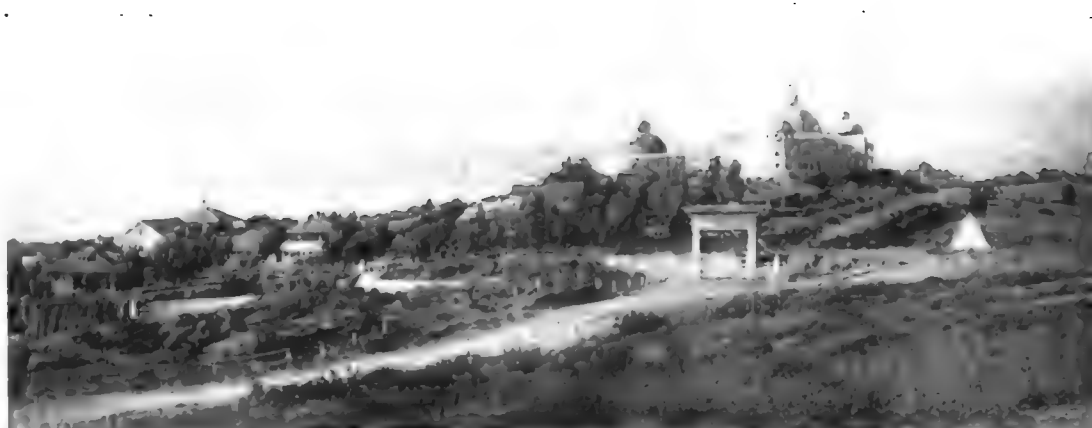
—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . PRICE, PER COPY . 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU** **ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1903  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
ADDRESS  
**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED

# CENTURY PACE



Year 14 | Point Loma, San Diego, California | Copy 103

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

AUGUST 9, 1908

No. 40



**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 40

## CONTENTS

- Pages 2, 3 — EDITORIAL**  
The True Key to the Bible  
Physics and Metaphysics  
The Bond of Masonry
- Page 4 — TWENTIETH CENTURY PROBLEMS**  
Down to Pragmatism  
Mysticism  
Public Hypnotism
- Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.**  
Rock-Cut Statue of King Parakkama Bāhu I, Ceylon (with illustration)  
Christian Doctrines Borrowed from Egypt
- Page 6 — TWENTIETH CENTURY SCIENCE**  
Mystical Materialism  
The Elemental Thinker  
The Universal Thirst
- Page 7 — NATURE STUDIES**  
The Alaska-Yukon-Pacific Exposition  
A Bit of Old England  
Torquay  
An Old Cottage and Well in Hampshire, England (illustration)  
Anstey's Cave, Torquay, England (illustration)
- Pages 8, 9 — STUDENT'S PATH, ETC.**  
Genius and Morality  
Theosophical Forum
- Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**  
Camille Flammarion on Psychic Phenomena
- Page 11 — THEOSOPHICAL FORUM, ISIS THEATER**  
Fungi Destroying Forests: Man's Responsibility
- Page 12 — GENERAL**  
The Yellow Journal's Latest  
The Immaculate Conception  
Old Bible Good Enough for Presbyterians
- Page 13 — ART, MUSIC, LITERATURE AND DRAMA**  
The Musical Life at Point Loma
- Pages 14, 15 — WOMAN'S WORK**  
The Temperance Cause  
The Women of Egypt  
Egyptian Fellaheen-Women with their Water-Jars (illustration)  
From a Woman's Expense Account of the Year 1851
- Page 16 — OUR YOUNG FOLK**  
A German Bard and Hero  
Room in Leipzig in which Schiller wrote his "Hymn to Joy" (illustration)  
Riddle (verse)  
Brotherhood in Intercollegiate Athletics
- Page 17 — CHILDREN'S HOUR**  
A Monument to a Heroic Dog  
From "Hiawatha" (verse)  
Among the Redskins  
Things Used and Regarded as Sacred by the American Indians (illustration)
- Pages 18, 19, 20 —**  
Meteorological Table; Advertisements; Book List

### The True Key to the Bible

AMONG some critics of the Bible, of Jesus, and of Christianity, there is a tendency to swing from the extreme of implicit faith to that of complete skepticism. Neither attitude is that of calm judgment; the one is superstition or fanaticism, and the other is the first reaction therefrom. The Bible and the religious traditions connected therewith have come down to us through a multitude of human hands; and whatever their origin, it is but to be expected that in their present state they contain a mixture of truth and falsehood not easy to sift.

In the *Open Court* for March, in one of a series of articles on "What We Know About Jesus," the writer considers what he calls the "two kinds of teaching" in the Gospels. He begins:

The chief mode of approach to the personality of Jesus has always been, and must remain, through his teachings. Would that we certainly knew which, and which only, are his own!

He traces two kinds of teaching: the one being noble truths which, however, are by no means original with Jesus, but to be found in many an ancient source; and the other being teachings which reveal a strong tinge of current dogmas and beliefs. He thinks that, even if some of these latter passages were subsequently interpolated, still we cannot acquit Jesus, because he shows no dissent from them and even favors them. The idea of the Fatherhood of God, often credited to Jesus, was adopted by him from the thought of the time. But here,

We are obliged to notice the mixture of thought. It is a father up in heaven, a father who tempts his children, a father set over against "the evil one."

Along with many passages illustrating the beauty of the teachings of forgiveness, seeking perfection within, human solidarity, etc., are quoted many evincing a spirit of threatening and severity, like those about hell-fire and damnation. The conclusion seems to be that Jesus was a teacher who presented anew many sublime truths and maxims familiar to ancient thought, but who was deeply imbued with prejudices and dogmas about damnation, cataclysms, and Messianic eras.

### Dangers of Dead-letter Interpretation

Now this results from taking the Bible in a dead-letter sense. The Bible, in common with many other Scriptures, is an allegoric record of ancient wisdom which has come down to us in an altered form, until, as H. P. Blavatsky says, it requires a Daniel to interpret it. To quote from H. P. Blavatsky:

The primitive writers of the *Logia* (now the Gospels) knew certainly the truth, and the whole truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion. . . .

Mr. Gerald Massey's belief with regard to the spurious character of Bible and New Testament, as now edited, is also the belief of the present writer. In view of the recent revision of the Bible, and its many thousands of mistakes, mistranslations, and interpolations (some confessed to, and others withheld) it would ill become an opponent to take any one to task for refusing to believe in the authorized texts.\*

Gerald Massey having called the Bible a "magazine of falsehoods," H. P. Blavatsky continues:

### All World-Scriptures Symbolic

Surely it is not a symbolologist of Mr. G. Massey's powers and learning who would call the *Book of the Dead*, or the *Vedas*, or any other ancient Scripture, a "magazine of falsehoods." ( . . . Mr. Massey knows the difference between the spiritual, divine, and purely metaphysical Christos, and the made-up "lay figure" of the carnalized Jesus. He knows also that the Christian canon, especially the *Gospels*, *Acts*, and *Epistles*, are made up of fragments of gnostic wisdom, the groundwork of which is pre-Christian and built on the MYSTERIES of Initiation. It is the mode of theological presentation, and the interpolated passages—such as in *Mark* xvi, from verse 9 to the end—which make of the *Gospels* a "magazine of (wicked) falsehoods," and throw a slur on CHRISTOS . . . ) Why not regard it in the same light as all the others, the Old, and, in a still greater measure, the New Testament?

All of these are "magazines of falsehoods," if accepted in the exoteric dead-letter interpretations of their ancient, and especially of their modern theological glossarists. Each of these records has served in its turn as a means for securing power and of supporting the ambitious policy of an unscrupulous priesthood. All have promoted superstition, all made of their gods bloodthirsty and ever-

damning Molochs and fiends, as all have made nations to serve the latter more than the God of Truth. But while cunningly-devised dogmas and intentional misinterpretations by scholiasts are beyond any doubt, "falsehoods already exploded," the texts themselves are mines of universal truths.\* [The last italics are the present writer's.]

To interpret them, it is necessary to widen the field of view and study religion and religious symbology generally. Otherwise we shall continually revolve in the same narrow circle. As H. P. Blavatsky says in the work quoted above, there are students of *archaic esotericism* who have studied world-religions; and though none of them has yet mastered all

\* *The Esoteric Character of the Gospels*, "Studies in Occultism," No. 5.

the "seven keys" that open the great problem, they have discovered enough to be able to say:

There was a universal mystery-language, in which all the World-Scriptures were written, from *Vedas* to *Revelation*, from the *Book of the Dead* to the *Acts*.

**A Universal Mystery-Language** The groundwork of the New Testament is the same as that of the *Vedas*, of the Egyptian theogony, and of the Mazdean allegories.

The atonements by blood—blood-covenants and blood-transferences from gods to men, and by men as sacrifices to the gods—are the first key-note struck in every cosmogony and theogony. The words, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you,"\* whether said by Jesus of Nazareth or Jeshua Ben-Panthera, are the words of an INITIATE.

We have therefore to study the ANCIENT WISDOM-RELIGION and its symbolical language; and we have for sources a great variety of ancient Scriptures of various peoples. If the passages about flesh and blood and sacrifices and fire are to be taken *literally*, we must either repudiate them or build on them savage and foolish doctrines. When we find the same kind of passages in Hindû books, we are shocked at the superstition of the "heathen." It is the same with matters not generally classed as religious; and,

**The Conceit of Modern Ignorance**

with a truly marvelous lack of the sense of humor, modern history books still jeer at Pythagoras for having, as alleged, "persuaded an ox not to eat beans." We ourselves have many metaphors both from animals and from food, and it would be only too easy to make up ridiculous anecdotes based on the literal interpretation of some of them. It is not worth while to spend so much labor in verbal analysis of passages while ignoring the obvious light which a wider range of study can throw on the whole question.

The Theosophical teachings of Kâmaloka, Reincarnation, the Seven Principles of Man, etc., teachings that can easily be discovered by sifting the various World-Religions, throw an entirely new light on the Gospels. Purification by "fire" becomes a necessary ordeal undergone by the Pilgrim on his path to the Light—not a horrible threat of divine vengeance. And so with many other teachings.

STUDENT

### The Bond of Masonry

A CONTEMPORARY recently had a well-written article on "The Attraction of Masonry." Taking the average Lodge life of a Mason as seven years, it traces the influences that tend to draw him out of working touch with his brethren, or that keep him at their side.

There is the social aspect of the Organization, the good-fellowship, even the conviviality. This is certainly one of the casual and temporary influences. It will wane as soon as the man finds himself in some other circle of friends and acquaintances that offers equal opportunity for social intercourse.

So too, is that tie casual, though more lasting, which consists in regard for the benevolent institutions under the control of the Fra-

ternity. For similar institutions exist outside its borders; they are not specific.

Ambition is in some cases the secret of apparent loyalty. But it has its limit of attainment, and when that has been reached and the period of office closes, the pseudo-interest in the Order will quickly wane.

There are other minor motives:

The Masonic critic is attracted to Masonry because it affords an opportunity for the exercise of his "critical" powers. He goes from lodge to lodge to see the "perfectness" with which an officer does his work. . . . He does not behold the beauties of the degrees, but is attracted solely by the desire to criticize.

All these and others belong to a man's casual ties with Masonry. They are not specific to Masonry itself. What is that, asks the writer, which keeps a man year after year a regular attendant at all the work of his lodge, work which, to one whose tie is not real, must become utterly monotonous?

It is because

There is an inexhaustible mine of truth beneath the veil of Masonic symbolism, and it is by patient investigation that it is explored. There is no gain-saying the fact that the degrees are full of seed-thoughts that make the reflective mind hunger and thirst after more.

As Grand Master Day pointed out in an address some years ago, the roots of Masonry and its ritual go back through the crafts and sodalities of the Middle Ages to the Mysteries of all the ancient nations. The ritual is therefore the pictorial embodiment of the highest thought of antiquity as to man and his destiny, his soul and his God. It is infinitely rich in suggestion, appealing to the student of religion, of philosophy, of mysticism, of psychology; to the antiquarian and historian. And an Order whose roots reach so far back, and into so many strata of time and thought, possesses an indefinable something to which nothing of more modern origin can lay claim. The thought and aspiration of the past has a living and protective and inspiring influence about it, an influence felt by many who perhaps hardly grasp in its fulness the meaning of the devotion that touches and elevates them. This is the specific tie to Masonry, and those who have and develop it are those that remain with it, and add the force of their thoughts and will and devotion to the accumulated forces of the past. Masonry is therefore essentially indestructible, for it arises out of the very constitution of man and is permanently capable of answering his spiritual and mental needs. It is the universal pictorial language of religions as music is the universal language of feeling. And as time goes on, music will doubtless take a fuller part in its work. R. A. M.

### Physics and Metaphysics

THE following are suggested as definitions to preface a text-book on popular scientific conceptions. They are warranted free from cant.

What is space? Space is a spherical room, about half a mile in diameter, and filled with a semi-transparent gas.

What occupies this space? Stars, planets, material objects, and atoms.

What is an atom? An atom is a spherical particle of greyish-brown stone, about as large as a small pin's head.

What do the atoms do? The atoms move about.

What moves them? Motion. (Please do not stare so.)

What is attraction? Attraction is when two atoms get closer together; when they get farther apart it is called repulsion.

What is heat? It is the effect produced when the atoms move about very rapidly.

What makes them move about in this way? Heat.

Then heat is both the cause and the effect? This is a metaphysical question and science has no concern with it.

What are the other forces which we see manifested in matter? They are the effect of various kinds of motion in the atoms.

What makes the atoms move in these various ways? Affinity, inertia, and so on.

What are affinity and inertia? They are those properties in virtue of which atoms attract each other and offer resistance to forces.

What is force? That which induces motion in mass.

What is mass? That which offers resistance to force.

Of what components is force made up? Motion and mass.

Humph! Thank you!

The word "Metaphysics" appears to be used in two senses: first, it is the science of real existences as opposed to phenomenal existences; second, it is the science of mental processes. Taking it in the former sense, we infer that the science of physics deals with phenomenal existences, which, being opposed to real existences, must be unreal. It is sufficiently evident that the phenomena studied by science are unreal, since they are reducible only to elements which are outside the scientific sphere altogether. "Mass" and "motion" are undiscoverable by the eye of physics. They exist on another plane.

That which moves matter is *will*. Physical force is manifested only when the matter has been moved. It is the result, not the cause. For the physical definition and conception of force necessarily include the idea of mass. Without mass there can be no physical force. How, then, can force be said to move mass?

It is important to bear in mind that science, so far from vindicating materialistic views, actually demonstrates the reverse. For it analyses the universe down to a point where it is absolutely essential to postulate mind and will. When we have got things reduced to a swarm of atoms floating in space, and every known physical force has been used up by being explained as a *result* of the motion of these atoms, what is left to explain the motions of the atoms? Nothing but mind and will. The All-Father may be ultimately responsible for the whole, but he does not poke up every individual atom with his own almighty finger any more than he *personally* instructs every bird how to build its nest. These mysterious atoms, upon whose tiny rounded shoulders science has finally heaped up the whole weight of responsibility, have been endowed with their share of the universal will and intelligence. They are the little gods of the physical world. But are they so little? Only in a physical sense, and perhaps all the greater for that; for there are dimensions other than physical; how large is a purpose or an idea? And the "space" of physicists is really no more than a diagram on which to plot out plans and designs. How much room have we got in our minds? Can that be measured in inches and miles, whether linear, square, or cubic, or be plotted in diagrams? STUDENT

\* John vi. 53.

# Some Views on XXth Century Problems

## Down to Pragmatism

PROFESSOR HÖFFDING, of the University of Copenhagen, has been giving a sketch of the progress of Christianity—downwards or upwards it would be hard for the reader to say—from the “earliest” Christian times to now, or nearly now. The gap expressed by the *nearly* is equally interestingly filled by Dr. David Starr Jordan. Says the former:

The morality of primitive Christianity was determined by the ardent awaiting of the second and immediate coming of Jesus. . . . The result was that men ceased to consider terrestrial and human conditions. . . . A state of expectation, inert but intense, was the essential condition of the soul. . . . The only important thing was to be ready to receive him (Jesus) when he should appear in a supernatural manner in the heavens. Such preparation was all that mattered.

That was the first stage. But men had to live in the common world and get an occasional slice of physical bread and butter. The Church came to the rescue. She provided in the monks and nuns, a class who should pursue the intense expectancy business; the priests, who stood midway between these and the common people; and the latter, who had just to believe what they were told and expect nothing particular.

The next stage consisted in the appearance of Protestantism, which arranged for the “emancipation of life in general in regard to the authority of the Church. Life in the world was no longer to be considered inferior to life in the cloister.” And within the limits of Christianity, anyone could believe what he liked.

The last, and present, stage is depicted for us by Dr. Jordan:

Religious philosophy . . . has long tended in the direction ticketed by philosophers as Pragmatism. Whatever will work in the conduct of life, strengthening it, enriching it, giving it a higher trend, must, so far as it goes, have elements of truth. To the average American the creeds are mostly harmless.

We are not obliged to read them, and if we do we cannot understand them without an understanding of their historic background. They are, in fact, only interesting to the scientist, to the student of religious fossils. You believe, if anything, what you like; and if your conduct, influenced by such belief, appears to you satisfactory, it follows that your belief was a “true” one. Pragmatists usually write the words *true* and *truth* within quotation marks. They are concessions to the vulgar, for “nothing is essentially true or untrue.” If a man finds himself inspired to conduct which appears to him good by the belief that the moon is made of green cheese, the moon is so constructed; his belief is true—for him. Everything has taken St. Paul’s advice, and is all things to all men.

Thus we get the steps from “early Christian” rapt expectancy to modern Pragmatism.

If it had not been for the man who wrote *The Acts*, and especially the first chapter, Christ’s “second coming” would have been interpreted as he taught it. Paul had the right

of the matter when he spoke of the birth of the Christ in the hearts of all who live the life; that is the “second coming,” the coming of the Christos, of illumination. Readers of the first chapter of *The Acts* with its account of the ascension and the statements of the two “men in white apparel,” have read this back on to the words of Christ and lit these up with a wholly false light. Those who had really understood Christ must have originated a stream altogether distinct from that which has led onward inevitably to modern-day Pragmatism, a stream which possibly never bore the name of Christian at all. And if we, in our turn, would understand him we must take the gospel pictures and place them in the series of pictures of all the other world-redeemers and teachers. Every nation has had its Christ, its incarnate Light, and all these have taught one doctrine under many forms. For the Light is one and the Truth is one.

And the object they all had in view was to teach man how to live this life in purity and joy. When we find a creed teaching men to look away to another sphere, away from that into which Divine Law has drawn them, we can be certain of interpolating foreign hands, of addition and distortion. This is the first step in the degradation of the doctrine of that teacher; the other steps, down to Pragmatism, we have seen.

STUDENT

## Mysticism

AN earnest little book on Mysticism—entitled, however, *Quakerism*, and by a Quaker of Pennsylvania—provokes even the London *Spectator* to admit that

Men long eagerly to know . . . whether in this world even it is possible to pass from death into life, and their longing will not be appeased or quenched by the settlement of the Johannine authorship or the date at which the story of Lazarus was first committed to paper.

The mystical current must have grown pretty strong to have passed into the respectful cognizance of the *Spectator*. It is a current bearing the seeds, if not of a new religion, at least of religion anew. And if that reborn religion is to bear the name of Christianity, Christians must awake to what is in the air. For the air now holds the *answers* to the questions men are asking. But it blows not inside the churches.

God is to be known, says Theosophy; it is possible and easy to pass *in this world* “from death into life.” But the path to God is through humanity; the divine can occupy that place only in the heart which is left vacant by the dispossession of selfishness, even spiritual selfishness, the desire for personal salvation and immortality and illumination. Here is the Theosophical statement from H. P. Blavatsky:

In order that one should fully comprehend individual life with its mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother men, to studying and knowing collective life or Mankind. He has to decipher, understand, and remember the deep and innermost feelings and the aspirations of the poor

people’s great and suffering heart. To do this he has first to attune his soul with that of Humanity, as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of Mankind and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own *Self*.

How is God to be conceived? Never, of course, as a person. The attempts at a conception usually start with the *mind*, with thought, and afterwards give birth if they can to a feeling. Let us do it the other way. The knowledge of God begins in an immense friendliness, compassion, love, for humanity, the *n/ith* power, as it were, of the state when for a few moments a few gathered together, feel themselves in perfect unity, a unity so deep as to compel silence. Waves of such inner unity, spreading from various centers, are even now making hidden groups among the inner selves of men though they may never have met and though their outer or mental selves know nothing about it—save perhaps as an inexplicable added goodwill to their fellows. It is these waves that constitute the cause of the rising vitality of mysticism.

It may not seem to mean much to call them the Spirit of God in man; but that is nearly as much as mind is now entitled to say about them. Originating them and letting them go through him, is a man’s one possible path to God, and also his one possible means of eliminating selfishness, and his one means of gaining real knowledge about life and real self-consciousness.

STUDENT

## Public Hypnotism

SOME German towns have recently made public exhibitions of hypnotism illegal.

One would think that even in this country a few minutes of Congressional time might be spared for a one-clause Act of the same sort. There can hardly be as yet a vested “interest” involved. Even if there were, no single voice would venture to raise itself in defense of these debasing exhibitions.

In some cases the performers take about with them a victim whom their repeated operations have almost robbed of the last gleams of human initiative and will. For his sake alone the prohibitory Act would be worth while. Idiocy or complete mental decay is no infrequent sequence.

But what proportion of the audience proceed forthwith to imitate the demonstration in their own private circles of acquaintance? How many fathers among their children? How many young men “just try it” upon their sweetheart? And with what sequence? In mere self-defense society should arouse itself to the danger.

Except on the children the attempts are fortunately mostly failures. But a proportion are successful. The successful operator pursues and widens his field of work, weakening, however slightly, the will and moral nature of each of his patients. The ripple of cause and effect widens beyond all measurement. C.



# Archaeology Palaeontology Ethnology

## The Illustration

THIS fine statue, which is said to be that of King Parakkama Bâhu, is near Polonnaruwa, southeast of Galvihâra, Ceylon. It is 11 ft. 6 in. in height, carved out of the solid rock. H. W. Cave, in *The Ruined Cities of Ceylon*, says:

"The monarch, who raised most of the temples and monuments of the city, stands with his back to his great works holding an olla, or palm leaf book in his hands, as if at the end of his glorious reign he had found in the study of the Buddhist scriptures his final consolation." B.

## Christian Doctrines Borrowed from Egypt.

THE sarcophagus of translucent pink alabaster, of Seti I, found in 1815 by Belzoni in the great Royal Tomb in the Valley of the Kings, Thebes, is preserved in the Soane Museum, London. This Museum was bequeathed to the nation in 1837 by Sir John Soane, and is but little known even to foreign visitors, much less to Londoners.

The corridors and walls of the Theban tomb penetrate 350 feet into the mountain and to a depth of 180 feet; being painted with figures and scenes by the best artists of the Theban school. The chamber of the sarcophagus is 58 feet by 27. The sarcophagus is cut out of a block of golden pink alabaster from the quarry of Het Nub near Tel-el-Amarna, and measures 9 feet by 3 feet 8. The cover has been broken by tomb robbers and the jewels probably stolen. There was no mummy in the coffin, but in 1872 the mummy was found, together with those of Ramessu II and many others, at Deir-el-Bâhari. They had been hidden, it is said, by Prince Anu-peth, son of Shasank I, in B.C. 970. The coffin is covered inside and out with scenes from a ritual, the same as is inscribed on the walls of the tombs, and called "The Book of Tûat," and the "Book of Gates."

This record has been described in a booklet issued in connexion with the museum; and (as one gathers from an article in the *London Globe*) Tûat has been called the Egyptian Hell or Hades. It was dark and filled with fiery rivers, pits, and lakes; the wicked were tortured, the good rewarded, and it was not underground. It was an "imaginary" region through which the Sun-God passed during the hours of the night; hence its division into twelve sections, each of which had its gates guarded by serpents. The Sun-God "weighed words and deeds, and made a distinction between great and little gods, and assigned seats of honor to the spirits, and dismissed the damned to the place which was set apart for them, and destroyed their bodies there." As he passed along, the good who had worshiped Ra on earth stood at his right hand and were fed with celestial food. So also those who had lived justly were fed on truth, and ate the bread of everlastingness, and drank pure cool water. The wicked are



Lomaland Photo. and Engraving Dept.

ROCK CUT STATUE OF KING PARAKKAMA BAHU 1st.

depicted bound or beheaded, cast into lakes of fire, or devoured by the serpent Kheti.

*The bread of everlastingness, on which the spirits fed daily was the body of Osiris, and they thereby became united to him and were called to the "Land of Enjoyment" in the "House of Life and Righteousness."*

Christians will not fail to notice the strange similarity between the symbolism of their religion and that of this far more ancient ritual. It has often been pointed out that the sacrament of the "Lord's Supper," whether ever actually celebrated in Judaea

by Jesus or not, was not invented by him as the Church afterwards claimed. The fact of its "pagan" origin was known and even admitted by some of the early Fathers, but conveniently forgotten afterwards, though we continually come across reminders like the above.

But we are *not* saying that the Egyptians invented it either. For it would be easy to trace the same symbolic ritual to other nations of antiquity. It is indeed part of the ancient and once universal Wisdom-Religion.

The doctrine of Heaven and Hell also finds its explanation here; and that again is no more exclusively Egyptian than it is Christian, but universal. But in the older times the real meaning of the teaching was understood, and it was only later ignorance that transformed it into a doctrine of damnation for the bulk of humanity and of undeserved reward for the few.

At death, the Soul passes through purifications, during which the dross of the lower nature is purged away and consumed, and the Soul passes to its place of rest and refreshment between incarnations. If there be any who have so given themselves up to evil that they have severed the connexion with their immortal Self, then they are destroyed with the destruction of the lower elements with which they have become identified.

The law of Karma is depicted in the judgment by the "Sun-God" who weighs words and deeds. The passage of the Sun-God through these twelve regions of the underworld during the hours of night evidently refers to the day and night of a whole human life, not to the lesser cycle of a natural day and night. When the sun of a man's life sets, the earthly life ceases; and, as in sleep, there is a separation between the animal life and the consciousness within; the grosser elements are purged away and the Soul is refreshed—until the night is over and a new day begins.

This beautiful and rational teaching, so full of hope and mercy, has been corrupted by the dark imaginings of unenlightened minds into the fearful and irrational dogmas of eternal damnation and eternal heaven; doctrines invented by the people who destroyed all they could of this ancient civilization. But many of its buildings were too truly laid for them to destroy; and

its teachings, though forgotten, are no more dead than the Souls which tenanted the bodies we unearth.

Ancient beliefs sound superstitious as interpreted by modern scholiasts, who alone are responsible for the words in which the pictures are described. They suffer by the attempt to reduce them to our own comprehension; for what superstition could be greater than that of people who cling so fondly to that strange compost of mutilated fragments which is all that has been allowed them by the destroyers of Religion! Little do they know of the heritage that has been kept back from them. STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## Mystical Materialism

TO have materialistic formulas and pictures of the universe, is not necessarily to be a materialist. Nor does any amount of talk of the soul and of spiritual things guarantee your spirituality.

The old naturalist John Burroughs contributes to a contemporary article which is a curious example of a spiritual mind doing its best to be materialistic. But it fails almost amusingly; the man's fine soul gets its touch on every word.

In time, he says, we shall all have to accept the theory of the mechanico-chemical origin of life:

It is at first an unpalatable truth, like the discovery of the animal origin of man, or that consciousness and all our fine thoughts and aspirations are the result of molecular action in the brain; . . . We shall probably be brought, sooner or later, to accept another unpalatable theory, that of the physical origin of the soul, that it is not of celestial birth except as the celestial and terrestrial are one.

Words that might have come from the most progressive biologist that ever dissected a tadpole to solve the secret of its life. But along with this he says:

We lose the God of a far-off heaven, and find a God in the common, the near, always present, always active, always creating the world anew. . . . This is really only taking our religious teachers at their word, that God is here, as constant and as active in the commonest substance we know as in the highest heaven.

His "matter" is not a set of little hard round things, carrying electric charges. It is something *alive*, about to wake, or smiling in consciousness of its own life, divine. Yet the word is the same for the two concepts. Finally he brings himself up in silence. Mind has, he is aware, reached *its* limit, but that is not *the* limit:

I seem to see dimly that you cannot bring the Infinite to book, that you cannot ask, What for? of the All—of that which has neither beginning nor end, neither center nor circumference, neither fulfillment nor design, which knows neither failure nor success, neither loss nor gain, and which is complete in and of itself. . . . The Unspeakable will not be spoken. . . . All that which in our limited view of nature we call waste and delay—how can such terms apply to the Infinite? Can we ever speak truly of the Infinite in terms of the finite? To be sure, we have no other terms, and can never have. Then let us be silent and—reverent.

That seems to go pretty well with some sentences of H. P. Blavatsky's:

The only God we must recognize and pray to, or rather, act in unison with, is the Divine Spirit which no language can describe and which the mind in its limitations cannot comprehend, but the fire of whose divine energy we can feel in our hearts awakening us to right action and illuminating our pathway.

It cannot be said to have design. But it does not therefore follow that design is absent anywhere in the whole field of nature. Says Professor Chamberlin, of Chicago University, in a recent article:

It is one of the latest conceptions of geology that climatic conditions have been of the same order as at present from early eras, in the large view, in spite of some notable variations, and that this uniformity is the result of a *profound regulative system* which has sufficed to keep the temperatures of the earth's surface and the constitution of the earth's atmosphere within the narrow range congenial to life for many millions of years. (Italics his.)

Theosophy teaches that this and many another "profound regulative system" in nature are the work of beings higher than man, who *have* design. Their design, which is evolution, works out into visibility as the laws of nature which render evolution possible. Their design, which is prompted by a feeling which in us becomes compassion, is collectively arrived at and carried out. Like ourselves, they are within the field of the Infinite. *Its* "fire of divine energy," formless and without content so far as mind is concerned, takes in their minds the form and content of the design and through that mold streams beyond them into nature and into man's mind and heart, teaching him his duty. As he awakes to his duty and to compassion, he becomes a conscious helper in the carrying out of the general design.

STUDENT

## The Elemental Thinker

AN interesting little experiment is reported from the Sorbonne physiological laboratory in Paris. The patient was made to look with one eye at a diagram on a piece of paper, in front of the eye being a convex lens. The paper was then moved away until the diagram was just distinguishable. This distance was of course considerably shorter than it would have been without the lens, for the more convex a lens the nearer to it are distant rays focussed. The lens was then removed and the paper taken farther and farther from the eye until the diagram was again just distinguishable.

In viewing distant objects the pupil dilates so as to admit as much light from them as possible. But in this case, though the object was by measure more distant, so far as the eye was concerned its distance was the same as before, the image as clear and sharp. Yet the pupil had dilated exactly as it would if, no lens having been used, the eye had to follow a receding object. In other words it had perceived that the object was as a matter of fact more distant, and had concluded on its own account that dilation was necessary. It could not understand, of course, that the use of the lens had rendered the two distances—so far as it was concerned—the same. Says M. Boyer, reporting the experiment: "the dilatation of the pupil must have been the result of a cerebral reflex action excited by the *idea* of distance." (Italics ours.) This idea was in the physiological consciousness, a very wise and in its way thoughtful and purposeful consciousness, one that does a great deal of planning and thinking of which the *man's* consciousness knows nothing at all. It can of course be deceived, as in this case.

Nor, when it has good grounds for being deceived, can it easily be undeceived by its human master. The channels of intercommunication are limited and ill understood—fortunately for us, for this elemental mind can best do its business without our interference. However much of a scientist might have been this patient, however fully he might have known the laws governing the convergence of light by lenses, he could not have conveyed to his physiological thinker his knowledge of the non-necessity for dilating his pupil. It knows some science, more than we do, but in quite another way—from inside as it were.

STUDENT

## The Universal Thirst

AMONG the other fates that await the human race is that of death from thirst.

The rainfall has been diminishing ever since the Glacial Period and will ultimately become nothing. Perhaps it has been a profound intuition of this coming fate that has led large portions of mankind to try to substitute alcohol for water.

The melancholy fact is pointed out to us by a French meteorologist in the *Bulletin* of the Calvados Meteorological Commission. He leaves us no hope:

The progressive diminution of rainfall is a fact that is becoming better and better established and even universally known. As meteorological observations are perfected and prolonged, the phenomenon is more and more certain and forces itself upon our notice.

In many places it would seem that there are long oscillations, extending over thirty years, during which the rainfall increases, followed by other thirty of decrease. There are also indications of other cycles, overlapping and overlying. But the whole tendency is to decrease. The surface waters are disappearing into mighty reservoirs lying deep somewhere in the crust.

Surely we know too little of the earth's physiology for any such conclusion. If a man walks past one of my study windows and in a couple of seconds past the other, must I conclude that he will continue in that line until in thirty hours he walks into the sea? From the last Glacial Period to 1908 may be one half of a still larger rain cycle, whether 10,000 or 80,000 years long, up to the beginning of which the fall may have been increasing and from the end of which it will increase again. If there be a deep reservoir or water cloak, some tilt in the axis may cause changes enough in the crust to expel it. If the nucleus of the earth is contracting away from the crust and sucking water into the space, the crust may fall in somewhere and squeeze the water out again. We know almost too little even to discuss the matter. The earth exists for the evolution and perfection of the life upon it and may be relied upon not to spoil the program. The man who passed my windows turned to the right at the end of the next fifteen yards, as he had intended from the time he left his house.

STUDENT

## Nature

## Studies

## The Alaska-Yukon-Pacific Exposition

THE Alaska-Yukon-Pacific Exposition, for which a Government appropriation of \$600,000 has been made, is progressing, buildings being in course of erection and applications for concessions and exhibit space pouring in. The exhibition is to be held at Seattle in 1909; and besides the main building, there will be structures for Hawaii, Alaska, the Philippines, and the fisheries. There will be an amusement avenue called the "Pay Streak," which is to be lined on each side with exact reproductions of famous totem poles, the faces illuminated at night by electric lights; and the entrance will be an archway in a combination of Chinese and Japanese architecture.

An exhibition of motor boats on Lake Washington will form an attractive feature. Another feature will be an exhibition assay office for gold, showing the whole process from the rough ore to the purified metal for determination. Seattle has already been doing a large business in gold-assaying, and some of this will be transferred to the show plant.

## A Bit of Old England

OF all the rural counties in England few have retained more of the old English atmosphere than Hampshire. It includes Southampton, the first British town seen by thousands who come by the liners that make that port their place of call, but most of the travelers pass through the county without suspecting its beauty or historical interest. Hampshire has the glory of containing the royal domain created by William, Duke of Normandy and first Norman King of England, the famous New Forest, whose natural beauty and harmonious wildness have been left practically untouched for the last 800 years. It contains plenty of picturesque open heath country, but the great woods of oak, beech, and yew are the primary attraction for the artist and nature lover. Their unspoiled majesty carries the imagination back to the



Lomaland Photo. and Engraving Dept.

## AN OLD COTTAGE AND WELL IN HAMPSHIRE, ENGLAND

time when the white, blue, and green-robed Druids held their solemn ceremonies within their secluded glades and man lived nearer the heart of nature.

The New Forest is the home of an immense variety of British plants, including the Royal Fern (*Osmunda regalis*) and the curious carnivorous Sundew, which supplies the lack of nitrogen in the soil where it grows by a diet of flies. A profusion of animal life, rare butterflies, and innumerable birds rejoice in the protection afforded by the trees. But the Forest is not the only natural glory of Hampshire; there are so many delights of a quiet sort that it is difficult to know upon

ly cropped grass with here and there a few juniper or gorse bushes. In places you may come across a "fairy ring" of richer and longer grass, where the elves dance on festival nights—but the old people say the railroads have changed all that now—and on the smooth green summits of the Downs the ancient British chiefs sleep in peace under their barrows or tumuli. The natural charms of Hampshire have employed the pens of some of the finest writers, such as Gilbert White, whose *Natural History of Selborne* is a classic loved by all who have hearts to feel the magic of out-door nature. Yet judging by recent books the subject is inexhaustible. STUDENT



Lomaland Photo. and Engraving Dept.

## ANSTEY'S COVE, TORQUAY, ENGLAND

## Torquay

TORQUAY is well known to all Englanders as a beautiful and healthful resort. It is in the southwest, on the south coast of Devon. Open to sea-breezes on the south, and screened by hills on the other sides, its climate is equable, the temperature seldom rising above 70° in summer or falling below the freezing-point in winter. The sea air is very balmy and the scenery of this part of England quite entrancing with its combination of rugged hills and luxuriant verdure, its lanes and rippling brooks. H.



Students'



Path

### Genius and Morality

"GENIUS on earth is God giving himself."

The truth of this is felt by every hero-worshiper; and who is *not* a hero-worshiper? Who is there that cannot find in the march of the ages a great soul whose work on earth stands out as a headland, something to look back upon for inspiration, something that has still the power to lead him on because, though it is long past, the vision of perfection is incarnate in it and appeals to that in man which longs for the sublime and beautiful, and knows that they must be expressed in life? Hero-worship is verily, in the true sense, the worship, not of the personality of the genius, but of the God that can be felt in his work. The ancients who in many respects had a deeper knowledge than we of the constitution of the human being, knew this well, and in their ceremonies, provided occasion for the expression of this most natural desire to do homage to the God made manifest in the works of men of genius. The discrimination, possible to those who possessed the Truth concerning the nature and principles of man, loses its edge among those who have not this knowledge, and in an age in which personality is glorified at the expense of individuality, the God within is lost sight of, the true significance of genius is no longer understood, its relation to morality is forgotten. Wonder and worship remain, for the heart of humanity is sound at the core, and true genius being of the heart and soul and mind of the universe finds an echo wherever intuition has not been superseded entirely by an intellect unlighted by fire from the heart and soul. Theosophy teaches the truths, long forgotten, about these mysteries of the God within, and awakens the power to unlock the heart, and by gradually purifying the encompassing sheaths, liberates this divinity that dwells in every man. Theosophy shows genius on earth to be the fruit of moral effort.

Genius and morality are not, however, indissolubly linked in the minds of men to-day. On the contrary, to many genius or what is looked upon as genius, is often accepted as an excuse for immorality. For long no comprehension and satisfactory explanation has been offered of the extraordinary contradictions and extremes evident in the lives of those credited with genius. The wonder and worship that are felt for all that transcends ordinary human power are so great, so real, that the moral failures and deplorable weaknesses of the great are regarded with pity and indulgence in many cases. What inspiration the works of genius afford is gratefully received, and what is inexplicable in the doers is put on one side. To minds that have not outgrown belief in a personal God, and special creations as the source of the different species of creatures to be found on earth, it

can not of course seem any more curious to believe that men of genius are also special creations, whose origin and manifestations of perfection mingled with imperfection need not be inquired into. But there are other minds that have outgrown creed and dogma and are striving to learn the law underlying the different manifestations of life. In these minds questions arise—"Why do children show the presence of a genius that fades out in later years?" "Why do poets and artists and musicians and leaders of men show masterful genius up to a certain point, and then fail, or exhibit in bursts of light, the existence of a flame that is later extinguished in besotted drunkenness, slavery to drugs, insanity, despair?" "Why is not genius granted to those steady upright, plodding members of society who have never offended against the laws of morality, and whose lives seem, on the whole, of perhaps as much benefit to themselves and others, as the lives of those who have genius, though not generally so capable of arousing wonder and worship?" Thinking minds require an answer to these questions. Great geniuses have not existed in vain. Even though dead they work. They show what is possible to man, and in the eager inquiries for an explanation of the flickering of the flame of genius, there is an aspect of practicality. These great things have been done on earth; we wonder at and worship the doers of them. This great gift—from God, from the Soul, whence is it? May it not be won for the race—for Humanity? *Why is every man not a genius?*

Theosophy answers all these questions. The teachings of wisdom that the ancients had and that H. P. Blavatsky brought back to the world, were that the complex organism of the human being was built up by several lines of evolution; that the highly evolved animal form at last reached on earth was endowed with mind or Manas by higher beings; that this gift of Higher Mind made of man a Being having responsibility not shared by the lower kingdoms—a potential God. When thus related to a body the mind is dual—its higher aspect linked to Universal Mind, not depending on reason; intuitive, creative, spiritual; its lower aspects linked to Desire, occupied with memory of feeling and sensations, dwelling on pleasure or pain, flitting from one thing to another, or dully passive, obscuring the Higher Mind by its faculty of picture-making born by desire. According as the human being masters the lower mind, leaving the Higher free to act, to shed its rays of soul-knowledge upon the mind unobstructed, we have "manifestations of genius." If the effort at control be carried on persistently and successfully, the brain may become a fit instrument, able to transmit the knowledge of the Higher Mind and give expression through the body as a vehicle to the exquisite harmonies of works of genius. Be body or brain impaired in any way, the less complete its possibility of transmitting from the realms above.

It is evident that many different degrees of attainment have been reached in mastering the lower mind so that the light of genius might shine forth. In considering any one life in which genius has been manifested the workings of Karma must be dwelt upon, for what the personality is, what its possibilities

and qualities are, depends on Karma, the acts and thoughts of past lives by which we have woven the destiny which meets us day by day. It is the law that pure thoughts and acts of a past life may so converge in lines of light that for a brief interval it is the happy lot of a mortal to be able to manifest the God within, and the world has a poet, an artist, a musician. It is also in the law that just as our acts and thoughts vary from hour to hour and day by day, so does Karma change; the good becomes exhausted, the fatal results of unhappy moments when in other lives men yielded to temptation, appear, the good moment goes, the clear mirror that reflected the higher knowledge is clouded by dark images from the past, the light is forced to withdraw, a man of genius has become the man of clay once more.

From our own lives we realize the workings of this. A moment of opportunity comes to us; now, if ever, we are determined to put forth all the strength that is in us, in high endeavor; we feel illuminated, ready; when the ghost of a past habit, an evil turn of mind we once indulged in, a murmuring of the physical body, a demand for the satisfaction of some petty desire allures us, and the moment of the Gods is gone. By every thought and act we are preparing for the continuance of this struggle between the spiritual man, the creative, divine, counterpart whose expression in act would lift us to the heights on which dwell the heroes whom we worship, and the lower man, keen as to brain power, alert as to gratification of self, but the enemy forever of the God within. The lives of those the world credits with genius illustrate in a marked manner the workings of this law, the struggle between the two aspects, the Higher Mind now free to transmit, the lower now rampant. It is useless to attempt to divert the struggle of moral significance. Genius is born from the moral conquests of past lives. It is only moral growth that frees God in us. It is past failures that return and make of the child who was poet and artist a miserable doubter of himself in later life; it is past failures returning to be faced that make a hero the victim of sudden ambition or furious passion. Fully developed is the genius of none of these, because perfectly purified have the sheaths of their souls never yet been. We look back with sympathy and comprehension when we have Theosophy as a guide. Genius has flashed out here and there as if to assure us that God dwells in man; the darkness followed as if to warn that the God was as yet imprisoned in the clay except for all too brief intervals.

The better we understand what makes the man of genius, the more clearly we see that morality and genius are closely related, and the more evident is the significance of the life that exhibits a steady high morality, an inner harmony with spiritual law and an outward harmony of relation. Here are conditions that lead to the flowering of genius, all in good time. Merely conventional morality, however, has no significance of this kind. It consorts with dogmatic thought and these are the strongest bars known against Genius. It is pitiful to think of the number of children whose bright angel stood at hand ready to inform and illumine, but was fettered for a

lifetime by narrow dogmatic teaching. Unsectarian schools, the teaching of the dual nature, belief in the divinity and its power to control the lower desires, remove obstacles from the way of the Higher Mind and give both men and children an opportunity to become their real selves. The light need not fade from their view; it should, and does, grow stronger, if they are rightly taught.

It will be seen that true genius, springing from the God-element in man, which only waits the opportunity of pure vehicles wherewith to transmit its illuminating power, has nought to do with an abnormally developed brain-mind.

William Q. Judge wrote:

The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practise of altruism in deed, word, and thought.

H. P. Blavatsky said:

Original and great genius puts out the most dazzling rays of human intellectuality as the sun quenches the flame-light of a fire in an open field. . . . Only such a grand altruistic character as that of a Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

The cultivation that produces the flower of genius is not mental, but moral and spiritual. Mental powers may be trained and expanded, and in so far as this mental discipline proceeds side by side with moral and physical unfoldment, the human instrument can yield the divine harmonies played on it by the Higher Ego, which speak to us in poetry and music, art and works of compassion. Intellectual acuteness does not invite the Soul; unselfish service to humanity does. If the life is pure and compassionate, pure sheaths for the Soul are being built; and when in another life these hasten to clothe the babe that is to be born, innate genius, that nothing can longer fetter, enters the world with it. Can all thus win this gift from the Soul? Yes, when all learn to drop their chains and chase the devil of doubt from their natures. Fettered art workers, dumb bards, silent musicians, are all about us. By moral development, patient conquest of the lower self shall their souls be freed to express beauty in their lives. Worship the God in your heroes; learn and prove that there is a God in yourself.

STUDENT

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** How do you account for the appearance of great men at crises in a nation's life or in the world's history?

**Answer** Is it possible that there are, as one might say, national gods, supremely interested in the welfare of their people and detailed to stand especially guardians over them through the ages; able to foresee critical periods in their lives, and to come into bodies in advance, so as to be at the summit of power when most needed?

If we only understood the wide truth and mystery of brotherhood, worlds and worlds of philosophy would be made clear to our vision. For this is no mere ethical precept, no mere

safe means of coming at heaven or salvation, no pious sentiment; but the core and acme of philosophy, the explanation of all existing things. It is the key and pattern of all relativity, the road out from ego into non-ego, the solvent of limitations and the scheme of the universe. Between us human beings there are no dividing lines, but fine shadings off and mergings; so that my being and yours are not so widely distinguishable but that the two do coalesce on some inward plane or another; and your knowledge and experience, if I knew how to obtain it, were my own; none of us has any diamond mine within him but the rest may come in and be enriched; for all the ultimate spoils of the universe to which any man has access are open to another and to all others, provided this law of laws is known and complied with.

But it is no cheap political scheme, no matter of Jack as good as his master, this; but a serious and in some respects intricate law. A sun rays out light and life to many planets, and is himself recipient of both from some more central radiating heart. The planets in their turn give life to myriads of inhabitants; the bodies of these, again, are organic, each organ having life and consciousness of its own; the organs are worlds with cells for their people, each cell being a life, an entity, a container of some measure of consciousness; each subsidiary to its organ, as the organ is to the body; each organ too, being built around one foundation- or key-cell which is the sun and heart of it. So we are enabled to see that no system can exist without its central sun, its pivotal place in consciousness through which its whole being draws light and life from the world above it — and why should it not be the same with the nations of the earth?

Would it be a far-fetched idea, that the nations are organs of the body of humanity, through which the World-Soul manifests, each having its special task, color, mission? Each alone able to accomplish some particular thing, alone able to make some necessary contribution to the work humanity has to do? We may picture to ourselves the life of this organ or that one threatened by perils; either from enemies without, or from some insidious *zeitgeist* within, as the spirit of money-lust, an "insurrection of vice and injustice." Then some call must go forth to the white corpuscles of the race, that they rise and do their duty valiantly, or else nature's harmony and balance would be outraged. There is a fundamental law that the universe *will have* harmony, *will set up* counteracting agitation whenever harmony is menaced; will force its restoration (by such means as we call suffering and punishment) whenever it may be broken. So a light shines down into the central cell, and the Great Soul is incarnate.

A cell is an ideal form, and myriads of atoms momentarily attach themselves to it, fall into their places, accomplish (we can have no real philosophy unless we grant this) their purpose in going there, and then fall away to give place to others and others, themselves meanwhile hastening on to other classes and duties. That some such center of spiritual and energetic vitality exists in each nation seems to be a reasonable, if not an inevitable conclusion; and that center would be the na-

tional god or goddess, the favorite and most worshiped deity, from whom the chief inspiration was drawn. Of old they taught that the gods incarnated at the hour of a nation's need. We highly superior people of today are apt to call such ideas mere poetry, and our courts have pronounced a divorce, willy-nilly, between poetry and truth; such pronouncement, of course, being only satisfactory to ourselves. For the two are one, and many times, truth can only be approached through poetry.

A new nation is born, groups itself around the divine cell, and comes, through his will and courage, into existence. Then for awhile that cell appears to be dormant, no especial call being made on its radiant activity. Then comes another period of crisis, and the light is seen to glow within it again and another great leader comes forward. We do not mean to imply that these two were (or were not) the same entity, but the same mantle of divinity was about them. Such men are invested with more than human dignity, for they are inhabiting, spiritually speaking, the seat of the gods of their nation. Were the ancients so far wrong after all?

You will find such august men at all critical periods, either upon the throne or the cross, for Golgotha is their place more often even than the palace. They come; they protest; they light a little fire; restore a few to hope, remind a few of possibilities not yet quite extinct; and then themselves are slain. Yet these too, are kings; and the Crown of Thorns is more royal and significant than any of mere gold and jewels. For this is the true meaning of the old office of kingship; there was the place ready, into which the divine leader might incarnate when he would and need was. So incarnating, he was as the risen sun for the people, who were his planets, and had their spiritual life from him. He entered into a birthright, filled a certain place —

*Ra with his own crown crowned my head  
And crowning, made me one with Ra.*

The demand for him was an actual current which reached out until it found him; and his manifested greatness was dependent on the greatness of the need, of his mission, and of his people's ability to recognize him.

But the ancients taught that there were more deities than one; there were Ares and even Silenus, and baser figures still, as well as Zeus and Athene. Either class might come into the flesh and become dominant at times. Spiritual Quetzalcohuatl had grown dim on the Aztec horizon and grim figures had usurped his place before Cortés came — Huitzilopochtli and Tezcatlipoca, gods of war and bloodshed. They were not able to save the people. There is a dollar-deity somewhere, and he insists upon incarnating in that nation whose eyes are turned too adoringly and solely on the dollar. From such an incarnation we know what to expect; we have perhaps seen something very like it ourselves. No use rebelling against the manifestation; stop the sacrifices, stop the worship, and the bogey will fade away. Our hands make the fate of the nations. All our acts and thoughts are sacrifices to one god or another, and when enough tribute has been paid to any one of them, look for him to find a human body and dwell among us. Our hands make the fate of the nations.

K. M.

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Camille Flammarion on Phenomena

CAMILLE FLAMMARION'S book, *Les Forces Naturelles Inconnues*, is noticed in a daily paper, from which we gather that it is the result of 45 years' observation of psychic and spiritistic phenomena. M. Flammarion argues on the absurdity of the skeptical position, which denies the possibility of any phenomena not explicable by current scientific knowledge; and says that on the same grounds, Fraunhofer's discovery of dark lines in the solar spectrum ought to have been rejected, while many other things which are accepted by science although they are not explicable ought to be rejected now. But if one is to argue on these lines, one might as well say at once what is the actual fact, that nothing is really explicable by the hypotheses of science; for that one greatest phenomenon of all—attraction, or action at a distance—is involved in every explanation. No action whatever can, according to scientific reasoning, be otherwise than action across an empty space (for any medium supposed to fill the space must itself be atomic); therefore no action whatever can be explained by science unless we are to regard as an explanation the wholesale assumption of this fundamental proposition. In view, therefore, of the utter inexplicability of even the simplest natural occurrence, why should scientists, if they go by reason, stick at anything Eusapia Paladino may do? Why is it more wonderful to move a distant object without contact than to move one's own arm? If force can leap from one atom to the next, or from Sirius to the earth, why cannot it leap across the room?

As a matter of fact, however, this is not the line of reasoning taken by the scientists, who (naturally enough perhaps) do not wish to extend the bounds of natural science beyond those limits wherein they themselves claim special knowledge and authority.

The phenomena which M. Flammarion has investigated are of the familiar kind, and it will be superfluous to describe them. He is convinced that many of the phenomena are genuine, though the theories given in explanation may not be; and he has a good deal to say about the complications introduced by fraud. On this one would say that sometimes the medium is of such an uneducated character

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

as scarcely to be aware of the fine distinctions drawn by the investigators between what is legitimate and what not; and that therefore the phenomena may be genuine or fraudulent or any degree of mixture. Also have there not been mediums, who, finding their powers failing them, have been compelled to gratify importunity or relieve necessity by the use of other powers, surreptitious, but not occult in the accepted sense?

It has been argued that if people could be convinced by phenomena of the reality of occult forces, they would become ready converts to the study of higher powers in general. But experience seems to demonstrate pretty fully that they would do nothing of the kind. On the contrary, they would continue to waste time in the pursuit of such trivial objects as these psychic researchers and spiritists appear to have in view. Should Jesus Christ himself come among us and do "miracles," it is not the miracles that would elevate the world to a standard of spirituality, whatever his teaching and moral influence might do. The miracles would only attract a vulgar crowd who would first idolize and then kill him. When H. P. Blavatsky founded the Theosophical Society, she temporarily set aside a general rule of Occultists, and for the instruction of her students, illustrated by a few phenomena her teachings as to the command which man can attain over nature. The result demonstrated the wisdom of the rule *against* showing such powers; any serious attempt to shake the world out of its ordinary bearings arouses such fear that there is a unanimous determination to suppress the source of the disturbance. H. P. Blavatsky accomplished her purpose of fastening her work indelibly on the attention of the world, and willingly paid the heavy price entailed on her by that sacrifice.

The only way to elevate mankind permanently is by appealing to the aspirations, sense of duty, obligations of love and service, etc.

Any attempt to do it by psychic phenomena makes trouble. If it were not evident, from reasoning that this would be so, the facts would suffice to demonstrate it amply. Wherever we find these phenomena, there we find vulgarity, suspicion, ignorance, and a generally unhealthy atmosphere.

M. Flammarion himself does not seem to have been inspired to any high ideas of the possibilities of human nature; his experiences have merely suggested a new branch of scientific inquiry. Men of science who have won a merited reputation for good work in their legitimate field are now engaged, it seems, in seriously undermining that reputation by plunging headlong into the whirlpools of "psychic research," which are bearing them far away from the path of usefulness and good sense into psychic quicksands.

The really worthy field of occult research is the field of one's Soul. The study of how to overcome the limitations imposed on the action of the true Self by the delusions of the mind and the chains of the passions, is indeed a study worthy of Man. To try to gain power over matter when we have not power over our own material passions and instincts is to court grave and certain disaster; for the powers which we unchain are stronger than our own will. While these reasons will appeal to the right-minded, there are many who care for nothing but the gratification of curiosity and pleasure and ambition, heedless of the rights of others and of *their own real interests*. It is well, therefore, that psychic phenomena should be surrounded with every guarantee of safety, for if they ever come into prominence, they will constitute such a danger to civilization that the people will be obliged to seek every means to suppress them. But what the people are to do in such an emergency it is hardly possible to say, unless they are able to avail themselves of some source of wisdom greater than any we find in the world today. *And this is one of the emergencies for which Theosophy has to prepare.* STUDENT

OUR reason must accept in all necessity an infinite and eternal Mind which rules and governs the ocean of life. . . . Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.—*Memoirs*, by Dr. Pirogoff.



# The Theosophical Forum in Isis Theater

S a n D i e g o C a l i f o r n i a

## Fungi Destroying Forests: Man's Responsibility

A WRITER on "Fungi Destroying Eastern Forests," in the *Scientific American Supplement*, begins with these dreadful words:

Practically all the chestnut trees of the Eastern States are dead, destroyed by a small deadly parasitic fungus, *Diaporthe parasitica*. . . In Prospect Park, Brooklyn, 1500 chestnut trees, and in the Bronx parks several thousand chestnut trees, have been cut out, roots, trunks, and branches, and burned. The government forestry service estimates that one-third of the pine-trees of New England are dead from a leaf blight.

A description of various tree fungi, with illustrations of them, follows. It would seem that there are over 30,000 varieties of fungi including the toadstool or mushroom type. Of those which attack live trees, some die when they have killed the tree, others continue to live on it. As the tree dies, new forms of fungus attack it, until it is a mass of fungoid growth, the punk itself being a fungoid disease. Each tree usually has its own particular species of fungus. Some fungi are edible, others poisonous, others woody. Many of the forms are shelf-like growths which project from the tree within ten feet of the ground.

The fungi are not confined to damp regions; they are, as a class, independent of climatic conditions. Sometimes one may find square miles without any fungus; again, in a single square mile one may find fifty kinds. The sturdy oak of poetry is peculiarly liable to attack, especially by two bracket types, *Pyropolyporus ignarius* and *P. Everhartii*. The following description of the latter species is given. On the edge of a swamp was a huge oak stub some 50 feet high. Commencing at the base, the big brackets stood out, curving in spiral form to the top. On the ground were the rotted remains of many more. Estimating the age of the fungus by its layers, it was seen that twelve years had been required to kill the oak.

After other descriptions of the havoc wrought on other trees by other parasites, the writer concludes:

After due consideration, one is tempted to conclude that all plant and tree life was originally created solely as food for the fungi.

In ancient Aryan teachings, the Universal Life is distinguished into three prime functions, which, translated into modern abstract language, are Creation, Preservation, and Destruction—the latter better called Regeneration, since life is a circle and death but another name for rebirth. The ancient Aryans, however, not believing in the reality of abstractions, regarded the Universal Life as an intelligent and conscious Being and Beings, assigning the names Brahmā, Vishnu, and S'iva. It is with the last aspect that we are immediately concerned.

When a being has completed its life-cycle,

the life-force loses its integrity, falls apart, and passes on to other forms. This process is called decay, and is perfectly natural. It is conducted by living beings. Science recognizes that fermentation and putrefaction are accomplished by living beings, for it has caught the actual creatures under its microscope; and though it does not call them S'iva, it has not been behindhand in the matter of finding other names for them. And as days go by, science discovers life in more and more of the processes previously supposed to be dead and mechanical, so that soon it will recognize that every process in nature is accomplished by the action of living beings of some kind or other.

But the mischief comes in when a process that is natural and beneficial within its normal limits gains an undue ascendancy; and often we find the processes of decay gaining ground on those of creation and preservation and threatening the living with untimely death. Thus diseases attack men and animals, killing them before their time. And this is what seems to have happened in the case of these trees with their parasites. A natural process for removing used-up forms of life, and for passing along the life-current to new forms in its eternal circle, has overstepped its limits and become a disease that ruins living forests. It has acquired a virulence that gives it a power over what does not belong to it, as when Death steps out from his hovering among the tombs, and stalks, scythe in hand, through the land of the living.

Now what is a tree? We may trace the oak back to the acorn from which the entire tree has so mysteriously unfolded; we may trace the acorn back to the microscopic nucleus and to the point within the nucleus; and the whole process is summed up in the statement that the vast physical form has flowed out into our world from a *point*. That point is the apex of the pyramid of scientific knowledge; to it all the lines converge, and at it they disappear. Beyond that point again diverge lines and magnitudes invisible to science, stretching into the infinite space of the immaterial and ultra-physical. The point in the cell is the door at which life enters the physical world. So all we know of the tree is its physical manifestation. What the tree is in itself we know not. Nevertheless the real tree is no more the physical form than man is his body. In itself it is a "living soul." It affords us beauty and shade and material for building; but, like the flower that "blushes unseen," it has in the universe a place that is entirely unconnected with such utilities.

And this beautiful life is sapped and destroyed by another form of life that bears the stigmata of ugliness and banefulness and uselessness. What is the fungus? Again we must say it is a mysterious life flowing into the physical world from an invisible source under the impulse of invisible life-forces.

In real Science there are no abstractions

and every living being is recognized as primarily a Soul. The vegetable kingdom is ensouled, though not with such Souls as inform the higher kingdoms. Still there are vegetable souls with an order of consciousness peculiar to themselves. The fungus is a parasitic vegetable soul. Whence come the souls that animate the vegetable kingdom?

Now real Science teaches that the chain of life is continuous and that higher forms pass on their life to lower ones, the higher acting as creators to those that come next in the scale. Thus man is a creator of lower forms of life; for the life-atoms that he has used and cast off pass out into the ether of space to be re-absorbed by lower forms of life. In this way, then, the lower kingdoms get their inspiration.

Now, if the life-atoms which man sheds with every breath should be charged and stamped with disease, what would be the effect on the lower kingdoms which absorb those diseased atoms? If man, by his thoughts and deeds, were chiefly engaged in creating funguses, would there not be likely to be a superfluity of fungi in the vegetable world?

And this is precisely what does happen; by this are explained the plant diseases that dog man's footsteps and attack his vines and fruit trees as they might attack his children. Man positively *poisons* nature. Ordinary science recognizes how he poisons the air, the water, and the soil; it is but a step along the new channels of research which science is opening up, before we recognize that man also poisons the ether, the electrons, the ultra-violet rays, etc. He poisons the ether of thought, stocking it with the half-conscious creatures spawned by his imagination, and so well known and feared by the ancients as devils, elementals, spirits, and so forth.

So, though we may devise any number of physical means to stem the fungus evil, we shall never get at the source until we recognize that source.

Nature is far vaster than man (man the creature, not Man the God); but she is yielding and plastic and succumbs to his attacks much as the skin might succumb to the attacks of an insect. The surface of nature is altered by these attacks, and from time to time she relieves herself and there is a cataclysm. Man is himself to a very large extent a parasitic growth upon nature.

The mental life of man is covered with parasitic funguses, which are the various besetting sins, the emotions and passions that sap the pure life of the soul. Physically he is full of parasitic life which is ever ready to burst forth into virulent disease and has to be continually kept down by medicine. So the example which man sets to the creatures below him in the scale, the atoms which he passes on to them are of the kinds the results show.

We may talk learnedly of the necessity for keeping science and metaphysics apart, but there is no such necessity; there is a strong

necessity the other way. We may try to make an artificial category of the "practical" as opposed to the "speculative." But we are fools for our pains. The truly practical man is he who studies life *as it is*, not as he thinks it ought to be. And we find that as an actual fact, life is not so marked off into departments. However much we may try to confine our life within certain defined limits, which we choose to call natural and normal, the abnormal and the unexpected have a way of intruding. So we shall be forced to recognize the *very practical truth* that we can never have knowledge of nature as she is, until we study her as she is. And, as all the departments of nature are blended and interdependent, true Science must concern itself with the whole.

The question of plant hygiene, therefore, becomes an integral part of the whole question of man's life, considered in the light of Duty and Right as well as of the highest self-interest. If we would have healthy plants we must be as careful what we do with our waste thoughts as we are about the refuse from our chemical works, or we shall infallibly poison them all.

STUDENT

### The Yellow Journal's Latest

THE lecture, which was on "The Evolution of the Sentiment of Compassion," was delivered by the Rev. Dr. Bloodgust, now in the enjoyment of his fourth body. The venerable savant's neck . . . (From a newspaper of 1980).

But before going further we must explain.

A professor of ——— University, presumably during an attack of muttering delirium, recently flowed out into the remark that surgery had now advanced to such a point that it was possible to cut off the heads of two human beings and sew each to the other's neck.

Fired with noble zeal, an American surgeon accordingly *did* cut off the heads of two dogs and sewed one of them to the neck of the other. He reports that this other lived twenty minutes and that the head showed that nervous communication with the body had been established!

This account inflames the imagination of a fairly well-known professor, who breaks out in the Sunday issue of one of the yellowest of our yellow journals into a glowing sketch of the glorious possibilities thus opened up. Think of the bodies of so many young criminals electrocuted and then let go to waste! Why not behead them and then place them at the service of some old head bowed with years and thought and honor? (!) This old head could hold itself up once more; the worn-out old brain could renew itself and go on thinking those sublime and tender thoughts of which death now threatens to cut the stream!

Suppose that Newton's brain, undiminished in essential power, had been clapped upon the vigorous body of some criminal executed at Tyburn, when the failing bodily powers of the discoverer of gravitation were dimming the sight of his marvelous intelligence.

Our own imagination now takes fire. Why wait for the criminal? Why should not each city, desirous to do honor to its wisest, select the *best* from its own youth and behead them? Nay more: why should not a city whose funds have run low do the same for *any* old man who will pay well and who wants his youth and virility restored for another squandering?

A whole double page of the journal is oc-

cupied with this vile stuff, illustrated with pictures of the decapitated dogs, their heads, the butchers in the act of operating; and of a repulsive female figure, an aged and year-worn face upon a youthful body.

The page will possibly have a million readers. How many of that million, with these pictures and ideas throbbing in their diseased imagination, may in some attack of mania attempt to put it all into practice? And then the same journal would give another illustrated page to an account of their crime!

Turning the sheet over, we find a denunciation of gossip, by a reverend gentleman. The denunciation is all very well, but in the course of it he tells the story of a man who, driven mad by gossiped insinuations against his wife, cuts her throat. A repulsively realistic picture of the throat-cutting accompanies the text.

Of such is the kingdom of—the yellow journal. And we permit it, let it go through the post, let it copyright itself, let children and young men and maidens read it. And we are all the time the most progressive, the noblest, the most patriotic nation on earth, in the very forefront of time!

STUDENT

### Old Bible Good Enough for Presbyterians

AT a Presbyterian assembly, a motion to adopt the American Revised Version of the Bible was laid on the table by a vote of 217 to 211. One speaker is reported to have said:

We're getting too many Bibles. There's the St. James version, the original version, the American version, and the one that the Baptists wish the country to adopt. The old Bible's good enough for us.

Assuming that he meant the *King James* version, what could he have meant by the "original version"? There were several before the King James revisers adopted their version. And what did he mean by the "old Bible"? Clearly he could only have meant the King James version.

If this man had lived before the James version, he would have said the Wickliffe Bible was good enough for him. If he should live again in the future, he may say the American Revision is good enough for him. If people want what they are used to, all well and good, and the less cant about it the better; but let it be understood it is not the truth they want.

But, if instead of wanting the Scriptures in the form which we are used to, we profess to want them in the purest possible form, what are we to do? The American Revision, the work of a large body of the best American and British churchmen and scholars, revealed some terrible errors in the older version. For instance, in the last chapter of Mark we read in the old version:

And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

But in the margin of the Revised Version:

The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel.

And in *Matthew* xxiv the old version reads:

Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And in the Revised Version this reads:

The sign of thy presence and of the consummation of the age.

If, to escape the doctrinal glosses of translators, we go back to the Greek, we are confronted with a multitude of Greek MSS, disagreeing on important points. Nor can satisfactory authority be found for any single one of these versions, which were drawn up, nobody knows by whom or how, in the early centuries of the Christian era amid a Church divided into bitterly hostile sects.

One way of grappling with this difficulty is to assert that a Church has power to decide such questions and is the final court of appeal thereupon. Another is to allow (theoretically at any rate) latitude for individual interpretations. But neither church nor Bible are infallible. In all Bibles there are certain truths which can be recognized as such by their appeal to the innate sense of right and by their helpfulness in life. Also there are dogmas which have as evidently originated in human perverseness. Those, then, who are seeking the truth, and who do not merely wish to perpetuate their prejudices, must extend the field of their investigations and take into account not only the Christian Bibles, but the Bibles of other faiths; and they may be able to extract from the combined wisdom of the ages a doctrine more in accordance with intuition and reason than those built on English translations of Greek adaptations of Hebrew-Syrian-Greek-Roman religion.

STUDENT

### The Immaculate Conception

IN CENTURY PATH No. 26, vol. XI, appeared a paragraph headed "Three Generations of Deity," and comment was made on the fact that Bishop Rumeau, in a sermon recently preached at Lourdes, referred to the Virgin as "the daughter of the Father, the mother of the Son, and the bride of the Holy Ghost."

It is perhaps not generally realized that the dogma of the Immaculate Conception of Mary really involves what may be called a third generation of Deity, since it requires the assumption that the conception and birth of the Virgin represented a special exercise of the Divine Will, or, in other words, that she was the daughter of God. From this proposition arise the extraordinary complicated degrees of kinship in which, according to the Roman church of today, Mary stands with the three Persons of the Trinity. Surely, in the dogma of the Trinity itself we already had sufficiently abstruse metaphysics, without this further attempt to make "confusion worse confounded"!

The doctrine of the Immaculate Conception of Mary was propounded in 1306 by the famous schoolman John Scot of Dunse, who at one time occupied the chair of divinity at the University of Paris. He proposed it not as a deduction from anything in the Bible or Apocrypha, but actually as a subtle speculation upon what God might have done. Opposition to this doctrine was forbidden by decree of pope Paul V, confirmed by those of Gregory XV and Alexander VII. In 1854, pope Pius IX promulgated a bull declaring it an article of faith that Mary was conceived and born immaculate, or without original sin: those who should doubt or speak against it were banned as heretics.

V. B.

## Art Music Literature and the Drama

### The Musical Life at Point Loma

[The following is published at the request of a number of students who heard it read some time ago at a student-meeting by Mrs. Julia Peck, then Miss Hecht. It may not be out of place to state that Mrs. Peck has been associated with the children's musical work at Point Loma from its inception and that her observations, therefore, are based upon eight years of experience. That her work has been both scholarly and sympathetic, results plainly show.

STUDENT]

KATHERINE TINGLEY has said: "Music is the basis of life. It is the harmony of life; and if we attune ourselves physically, mentally, and spiritually, we have the key that unlocks the door of the mysteries of life."

Comrades, do we realize that life in Lomaland is our present opportunity to learn music in this deeper sense? For not only the musicians, but all the students here, are sharers in the musical life of Point Loma. Even those who believe themselves to be unmusical may be, in their silent way, adding to the harmony of it. For, just as the rests and pauses in music are a part of its rhythm, so there might be a time in the life of the soul when harmony of development demands a silence, as far as outward musical expression is concerned. But during these intervals of silence, there may be a gradual harmonizing of ideal and practice; a silent, devoted preparation for the blossoming of a higher musical faculty in later lives.

In order to have our lives the grand symphony which it is our dream to make them, we must be brought to a point where we will make them ring true *together*, and we who have been with this Master Musician, our Teacher, so long, know that high, very high, moral achievement is necessary to make the nature ring true. It is comparatively a superficial achievement to master the technique of an instrument sufficiently to produce a musical expression that gives more or less pleasure, and that may even create the impression that there exists the power to make a great stir in the world; but what the students at Point Loma are trying to do is to attune their whole natures to a higher expression of harmony in life than has ever been known before, and our life together here is, in a sense, like a combined effort at "tuning up." It might be compared to the "tuning up" of the instruments of an orchestra. All the evil tendencies to which we have given free scope in the past, all the limitations which we have placed upon ourselves in former careers, all these have to be dealt with — have to be attuned to the ideals of this ideal life; and all the wrong technique of human living must be righted before the soul can be free to express fully its divine harmony.

The Master Musician is at work. What is our attitude as pupils? Are we willing to be tuned — attuned? Our Teacher does not experiment. She gives us the opportunity to vibrate in unison with the divine concord of the universe; and we will not understand Life's Song until we respond to her efforts

in as impersonal a way as if we were the strings of an instrument. If we are not in tune how much better it is to be silent than to produce tones which are discordant!

Pythagoras was a master of music and numbers, as well as a great teacher, and he was wise enough to teach his pupils the power of silence. But during this necessary pause of silence, if we listen with extreme care we may be able to hear the music which is in all things, and to catch the vibrations which are in sympathy with the Higher Law.

We now have the choice, if we never did before, of being dumb — striking no notes — or discordant, or ready for the process of tuning up. If we are willing to be harmonized with all we can vibrate in unison with the deepest and richest chords of life's harmony; but not otherwise. This is the opportunity in the musical life at Point Loma. Do we realize how great it is, and how deep is its basis?

It is useless for the mind alone to try to formulate the musical life or the opportunities for soul-growth that are being unfolded at Point Loma. The terms of any "method" known to musicians in the world will not express the musical development that is here in progress among us.

In the world there are "specialties," and also musical cliques which are built on selfishness and which ignore the higher needs of the soul-life. They too often hold that man is made for music, instead of music being made for man's higher uses.

Music, as a profession in the world, stands pre-eminent as the one which breeds the greatest amount of jealousy among its followers. "Professional jealousy" is a stock phrase for the differences which so commonly arise among musicians. Such a condition has never existed here, for it is the result of personal ambition, and of course the earnest student of Theosophy soon puts that out of his account. Even though our personalities rub against each other today, no resentment is cherished and tomorrow the Work — the Cause — throws us together in a way which demands co-operation. The true comradeship does exist here although we may as yet fall short of realizing the possible glorious outcome of a perfect musical life.

Beethoven has said:

From my childhood, whenever my art could be serviceable to poor suffering humanity, I never required anything beyond the heartfelt gratitude that it has always caused me.

If the unselfish efforts of one musician like Beethoven could do so much to touch the hearts of men, how much more can be accomplished by the efforts of a united body of musical workers, all purposes vibrating in unison, under the guidance of one Master Musician? Surely we can strike a new note in the world and affect a whole universe on those planes where the sensibilities are so keen, but as yet so unrecognized. Some of us know that there are many in the world who are awakening to this beneficent influence of music, and whose needs the harmony of our lives

does reach, potent to satisfy and to answer.

I feel that every musician here will bear me out when I assert that the greater possibilities of our musical life here are due to our efforts towards a thorough discipline of the whole nature. Before music itself can change, musicians must change, and here we have the wise guidance of One who leads us safely along middle lines in adjusting ourselves to life's deeper harmonies. Let us trust that deeper tone that is even now audible in our musical life here. We are assured that this undertone can already be heard by those who, coming from the world, find here a new note. Has it occurred to you that in the rhythmical flow of perfectly regulated lives, the accentuation of all that is highest and truest in our natures recurs with a frequency that should hold us steadfast to the nobility of our calling?

Of the music of Point Loma it is difficult to speak, for it is itself such a definite expression. It here seems apropos to quote Schumann, who said that "The best discourse on music is silence."

Although some effort has been made even in the darkest times to preserve music, yet never before has the daily life of the little ones been so permeated with music as in the Râja Yoga School. This effort, in which our beloved comrade, Mr. Neresheimer, was Point Loma's pioneer, will ensure a musical inheritance for the race, were there none other.

In this connexion it is most fitting to speak of this comrade who stepped into the place that was waiting to be filled and, under Katherine Tingley's guidance, laid the foundation of the children's marvelous musical work. It would be difficult, if not impossible, to say too much of the devotion, perseverance, and painstaking work of this comrade; a devotion which knows no change, and was ever watchful for guidance from our Leader, no matter what outer circumstances might be. To give an extract from a letter which I received from him last week in connexion with Point Loma musical matters:

I am thinking of you and the comrades very frequently, and experience much longing to be with you as of old. However, my duties will confine me to this section of the country for yet awhile. Much to my regret there is no opportunity for music where I am at present, and I miss it very much. There is not even the least incentive, and perhaps not even time enough to practise music by myself. This, as you must acknowledge, is a great drawback and disadvantage to a life away from Point Loma. I know the sincere love for music of all the students at Point Loma, and the consequent devotion to the art, which makes a rare and choice atmosphere for the musician. I am constantly thinking of how to arrange my affairs so that I may return, the sooner the better.

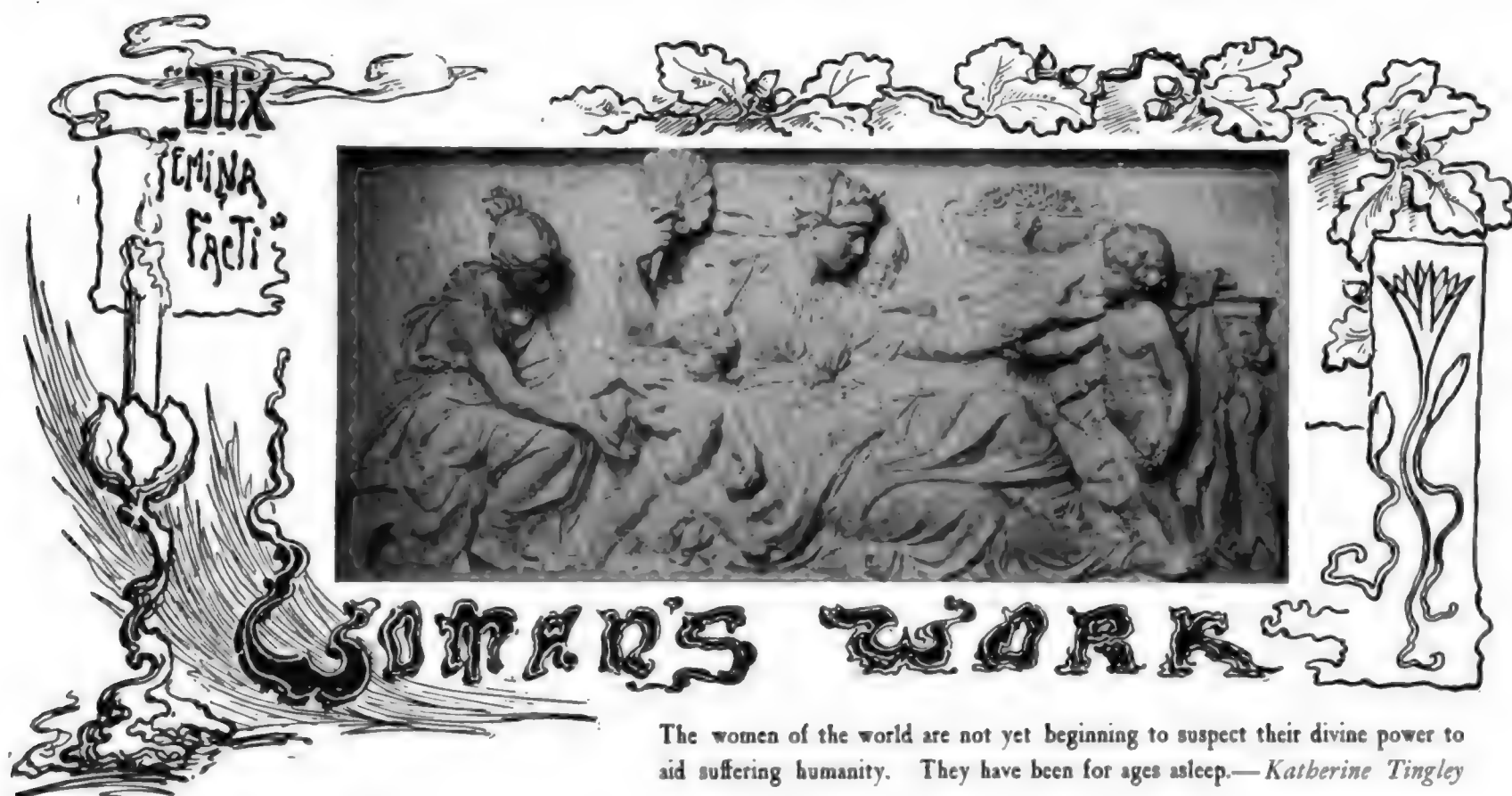
With kind regards to yourself and all the comrades, I remain,

Yours sincerely,

E. A. Neresheimer.

Surely if a comrade at a distance, deprived of the opportunity of life here for a time, can feel such devotion, what should be our attitude, since so great are our opportunities!





The women of the world are not yet beginning to suspect their divine power to aid suffering humanity. They have been for ages asleep.—Katherine Tingley

### The Temperance Cause

IT must be said to the credit of women that they have fought the liquor evil valiantly and persistently. At last something certainly has succeeded in arousing the public conscience to an extent. It is a curious study to observe the sophistry that has been used to perpetuate this evil. No one thing, perhaps, has done so much harm that has come within the bounds of legislation. More insanity, crime, poverty, wretchedness, cruelty, utter misery and degradation has been due to this than to any other one thing. The man who indulges in this vice not only makes of himself one of the most disgusting, loathsome objects that can be imagined, but he changes his home into a hell and stamps a curse on all his offspring.

And yet there are otherwise well-meaning and respectable people who regard it lightly; who sometimes even smile at the sight of a poor victim, as if his vice were an amusing weakness. It is astonishing and would be unbelievable, if alas! it were not too true. And everything has been made easy for these poor wrecks to go to perdition, saloons everywhere and everywhere enticements.

Year by year thousands and thousands have been allowed to fall, disgracing the nation. And the respectable people, those who have had the power to check the evil, have stood by and said that nothing could be done. They have even legalized it. And the government has given its protection to those dealers who would pay it money. All this because it would not be right to restrict a person's liberty to buy what he might please. It is right to forbid a man to prune his trees on Sunday; it is also right to make a law against suicide (when it is done quickly), it is right—under the law—to hang a man, even, but as for interfering with his liberty to get drunk—that is quite another matter!

However, there is a general awakening at last, though one would not have imagined that

the women who have worked for temperance and the home could have had such difficulty in getting a hearing. Only now, as there seems to be some real danger that the crime may be lessened, some people of unusually tender consciences have bethought themselves of the poor and of all those who will be thrown out of work in case the liquor traffic should cease!!!

Why is it, that that which would be so evident to the moral sense of an individual, of even a normal child, seems so to confuse the moral sense of the public? STUDENT

TRY slowly to make it your motive for fidelity that others may be faithful. Not for thousands of years have the opposing forces been so accentuated. Not one of you can remain neutral . . . The cry has gone out to each and each must choose. This is your opportunity.

—Katherine Tingley

### The Universal Insanity

ALMOST everyone would indignantly resent the accusation of insanity, and yet there is certainly one point in which every one at the present stage of evolution is insane. Everyone has an overweening idea of the importance of his own personality. Of course this statement will be denied at first sight. For is the world not full of those who suffer from lack of confidence, from over modesty; whose lives are one long sacrifice, whose thoughts seem only for others? Some, indeed, are nearer the sane point than others, and possibly a few have almost reached it, but for the most part the various forms of self-depreciation are but the other side of the same difficulty. The pendulum of self-consciousness has simply swung in the other direction; it has not found the balancing-point. To find it would mean to be selfless, and such a one would be quite different from those we see about us everywhere and every day.

All the great Teachers have recognized this, and made it the pivotal point of their teachings. They have taught always the necessity of an equal regard for others. But so far from understanding the deep meaning in these words, most of the world has considered them chimerical, impractical, sentimental and impossible of being lived up to, whereas, in reality, they are a part of the technique of evolution, so to speak, as necessary to the growth of the inner man as rain and sunshine are to the growth of a tree. A fuller exposition of nature's laws has been given to the world within the last quarter century than ever before. To quote from *The Secret Doctrine* in regard to the Wisdom-Religion—the synthesis of all religions:

The central point from which all emerges, around and toward which all gravitates, and upon which is hung all its philosophy, is the One Homogeneous Divine Substance Principle, the One Radical Cause. . . . It is latent in every atom in the Universe, and is the Universe itself. (Italics mine.)

It then is man and all men, and the inherent importance of one over all the rest does not exist, it is *not a fact in nature*, and therefore a belief in this is insanity. Some contain more of *It* than others, have greater responsibilities and serve larger ends, indeed, it is said that no two are at exactly the same stage of evolution. But all are *It* potentially. Yet in spite of these facts, there lurks in the heart of each a subtle idea which it is impossible to put into words of the importance of the personal *I*. As quick as a flash, and almost unconsciously, everything is referred to this *I*. In the case of those who are shy there is the thought, "*I* am criticised; *I* am inferior; *I* am not liked," and so on. In the timid, every circumstance calls forth the idea, "*I* am not equal to this, or *I* should fail if *I* tried that." Those who are vain or ambitious feel pain whenever they are superseded.

The insanity is plain when the pendulum swings on the side of self-conceit. But the

over-modest, are they free? And those who are working for others—leave out of account the long list whose vanity only can be satisfied by their being virtuous; of those who are working for sentiment; of those who are trying to earn the love of others—those that remain will no doubt be found to be tainted with the disease. Other events and circumstances will quickly awaken the thought of *I* as separate, and different, and more important than the other *I*'s. And yet each one who labors under this delusion can look into the eyes of every other fellow-passenger he meets and know that he entertains the same delusion regarding his own *I*. No matter how low down in the scale of evolution he may be, nor how high, a Master of Wisdom no doubt would be able to find in his nature some of the poison of self.

Ah! to become impersonal! What does it mean? It is the task of the ages. And how can anything be seen aright, with a subtle untruth running through every cell, through every etherical essence, woven in as a part of every thought, however great and true it may be in other respects? No wonder that Jesus said that to love one another was the whole law and the gospel. STUDENT

### The Women of Egypt

**S**MALL relationship do the Egyptian women represented in the illustration on this page suggest with the glorious women of Egypt when that land was in the light: Mertitips, the wife of Seneferu; Queen Menkara, better known as Nitocris; Queen Aah-hotep the mother of Aahmes; Queen Hatshepsitu; that wonderful triad of Queens who worked together so harmoniously for the welfare of their people, Mutemva, mother of Amenhotep III, Tiy, his wife and mother of their son Khenuat, and the latter's gifted, good and beautiful wife, Nefert-i-Tain.

Then there was strong Queen Batria, the wife of Rameses III, of whom history might very reasonably say a good deal more, and 'scores of noble Priestesses in the ancient Temples, whose names are not known to us but whose influence, as exponents of the ancient Mystery-religion, must have been far-reaching, well-nigh incalculable.

Nothing that hints of the moral and intellectual sublimity of Egypt's pure types of Priestesses and Queens can be seen in the faces of the modern Egyptian women of the Fellah class, for they are not themselves descended from the pure stock of old Egypt but are of another race. This was pointed out by H. P. Blavatsky, the first of modern writers to give the key to a right interpretation of Egyptian history and the researches of modern

archaeologists among the ruins of old Nile.

An account of the discovery by an American archaeologist of the tomb of Queen Tiy has already been given space in these pages. To those who look at history in that larger view which sees progress to be ever cyclic, every archaeological discovery by Americans holds a special and even sacred interest. Who the old Egyptians really were, what constitutes their relationship, or rather, non-relationship with

the race at present occupying Egypt, and who and what the ancient Egyptians are today, are subjects treated at various times by the Three Leaders of the Theosophical Movement, and the conclusions stated in their various writings are well known to all Students.

Twice, during her journeys around the world has Katherine Tingley stood within the shadow of the Great Pyramid, even within its innermost recesses, twice has she walked the ruined halls of Karnak, of Luxor and of Thebes. She has visited Philae, sacred to Hathor, now in ruins, seemingly deserted by all save—mark this, students of symbology—tiny clusters of bees. Twice in the mystic atmosphere of that sacred past which hangs over modern Egypt as hangs the night-mist at sunrise over a mountain lake, has she prophesied that Egypt's ancient glory would return, that the ancient fires would again be lighted, and that the Queens and Priestesses, the mighty Kings and Initiate-Teachers, the dominant people of that past and vanished age, would come again. When? Those who know the mysteries of the Law and the Cycles of Time alone can tell. STUDENT

### From a Woman's Expense Account of the Year 1851

**A** WOMAN writer in the *Brooklyn Eagle* has the following to say regarding a memorandum book, dated 1851, which has just come to light in a New England village and which contains some items that can scarcely fail to interest the woman of today. H. H.

The woman who kept this account book paid, to be sure, \$3.25 to go from Westfield, Mass., to New York, and \$3 more to go from New York to Philadelphia, but she paid only twenty-eight cents a dozen for her washing—beautifully ironed and brought to her door—and \$10 a month for her board, and says that it was good, too.

She had her daguerreotype taken, a single picture, and paid \$1.50 for it. She bought a pair of shoes for \$1.25, and had a dress cut for 37½ cents. The accounts bristle with half and quarter cents. Things cost sometimes a "fip," sometimes a "levy." The former was 6¼ cents, the latter 12½ cents.

She bought a pair of rubbers for 87½ cents, and wrote them down as "gums." For her pew rent at church she paid 66⅓ cents a quarter. Her gowns were made of "debage," "delaine," and "mull," and she paid \$1.75 for the fitting and making of one. She wore congress gaiters, and paid the exorbitant price of \$2.25 for a pair. She bought a copy of *Agnes; the Key to Her Coffin*, a book which many of us remember to have seen lying on parlor tables even in the '70's. It was considered a wonderful work in its time, and most comforting to those in affliction. For teaching school eleven weeks this woman received \$82. She has a tooth drawn and pays 25 cents ... this before the days of anaesthetics.



Lomaland Photo. and Engraving Dept.

### EGYPTIAN FELLAH WOMEN WITH THEIR WATER-JARS

... And yet there are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, *by land, via what became later the Straits of Gibraltar*; turning North and traveling through the future Phoenician settlements of Southern Gaul; then still further north, until, reaching Carnac (Morbihan) they turned to the West again and arrived, *still traveling by land*, on the North-Western promontory of the New Continent (or on what are now the British Isles which were not yet detached from the main continent in those days).

What was the object of their long journey? And how far back must we place the date of such visits?—*Helena Petrovna Blavatsky*

(In *The Secret Doctrine*, vol. II, p. 750)

# OUR YOUNG FOLK

## A German Bard and Hero

WHEN Friedrich Schiller, the most beloved German poet, was young, poor, and in exile, he lived in the room shown in our illustration. We could wish that the picture were a better one, for it was not happily taken, but despite its imperfections we present it because of the bright memories which cling to it, memories which make the room one of the hallowed spots in Germany.

Friedrich Schiller was a great national hero, although he never wielded a sword. With his pen he became the champion of his oppressed countrymen, and suffered in their cause. The very mention of his name brings the glow of enthusiasm to the hearts of all Germans. It has the same magic as the name of the great imperial champion of the people, Friedrich Barbarossa. Both these great Friedrichs were cradled among the beautiful verdant hills of Swabia, and both were imbued with that superb courage that gave to the Swabian people of old the privilege of bearing the banner of the Empire in the van of the imperial army. Both these Swabian heroes, with the Celtic name of Friedrich, were men of genius and men of heart. They loved mankind greatly; they felt the sorrows of others more keenly than their own; and they devoted their splendid powers to the cause of freedom.

Schiller was born in 1759, at a most critical period in the history of Germany. The great German Empire welded together by the power and genius of Barbarossa from the remains of the mighty empire of Charlemagne had disintegrated, and a loose federation of petty princedoms and dukedoms, without a central governing power, was all that was left to bear the once proud name of Germany. As a result of the disruption, and the jealousy which existed among the different states, foreign powers from time to time seized portions of German territory and there was no organized force to resist them. Germans fell more and more under foreign influence. They aped the follies and frivolities of foreign countries. They were ashamed of the simplicity and morality which had been their inheritance from prehistoric times; and, deepest disgrace, they were ashamed to speak the noble German language. The courtly French was spoken by all educated people and in the universities the lectures were delivered in Latin. In consequence, the fires of patriotism burned low, for there is a deep inner tie between love of fatherland and the speaking of the mother tongue. Because there was no great central power to which the people might appeal it was possible for each petty prince or duke to become a despot in his own country and oppress the people.

All these sad conditions which existed in the fatherland, and above all the oppressed condition of the people, made a deep impression upon the youthful heart of Schiller.



ROOM IN LEIPZIG IN WHICH SCHILLER WROTE HIS  
"HYMN TO JOY" IN 1785

## RIDDLE

(The Rainbow)

Johann Christoph Friedrich Schiller

FROM pearls her lofty bridge she weaves,  
A gray sea arching proudly over;  
A moment's toil the work achieves,  
And on the height behold her hover!

Beneath that arch securely go  
The tallest barks that ride the seas;  
No burthen e'er the bridge may know,  
And as thou seek'st to near—it flees!

First with the floods it came, to fade  
As rolled the waters from the land;  
Say where that wondrous arch is made,  
And whose the artist's plastic hand?

Indeed, he too, had been a victim of the general tyranny. He, with other of the brightest boys of Württemberg, was forced to leave the school he was attending and to enter a military academy founded by the Duke of Württemberg. This academy was almost a military prison where the boys were shut off from all wholesome knowledge of men and were subject to the will of the reigning duke. When Schiller was seventeen years old, the American colonies declared their independence. It was done across three thousand miles of ocean, but the effects of the potent deed were felt all over Europe. The new spirit of freedom that was awakened, like a good fairy in disguise, entered the gray walls of the military school and touched the hearts of the young students there. They became aware of the value of their lives, and at once the sympathetic, loving heart of Schiller began to stir with a larger indignation at the injustice under which not only he and his comrades but his country and all mankind suffered. This generous, ardent, manly indignation took dramatic form, for this was the bent of Schiller's genius, and the last two years that he was at school, he secretly wrote his first tragedy, *The Robbers*. In this drama, the robber chief Karl Mohr and his companion robber-knights, appear not as robbers, but as a band of free, independent spirits who, because they were outlaws, could champion the cause of those oppressed by the

law and redress their wrongs. It was the hero-spirit in Schiller himself and in his young companions that found expression in this play.

*The Robbers* was first presented two years after Schiller left school. The hero-spirit that had burned in his heart as a schoolboy aroused the sleeping hero-spirit in all those who witnessed it. The tragedy won instant success, for it spoke straight to the hearts of people. It was not long, however, before the play was reported to the duke as "dangerous," and Schiller was obliged to fly in secret from Württemberg or give up writing plays.

During his exile Schiller began the study of history, which gave him the insight into human nature denied him by his training. And it was through historical dramas that he voiced the noble sentiments of liberty, justice, and patriotism that burned in his heart. He spoke straight to the hearts of his countrymen at a time when they needed such a voice, and aroused them to a sense of duty and self-respect. His own simplicity, morality, and truth were as eloquent as his poetry. In the hearts of the youth of Germany he sowed the seeds of a nobler manhood and womanhood; and in the hearts of the young he is enshrined for all time as great bard and great patriot of the German Fatherland.

UNCLE OSWALD

## Brotherhood in Intercollegiate Athletics

AN encouraging sign of the dawn of a new era is to be found in the stand taken by the captain of this year's Harvard crew. This captain stated openly, in the face of ridicule from some of his fellow-students, that the aim of his season's work was not to win in the race with Yale, not to merit popular approval, but to develop a body of men working in true unity, and to offer an example to minor crews of physical exercise with a high ideal in view.

As a result the training of the season was without petty bickerings about mine and thine, without sense of drudgery, without internal dissension. The adjustment of swing between oar and oar, necessary for the harmonious co-operation of the oarsmen, was attained to rare perfection. The subsequent races with other crews gave ample proof of the added dignity, freedom, and power contributed by this one crew to the atmosphere of the American avocation, college athletics.

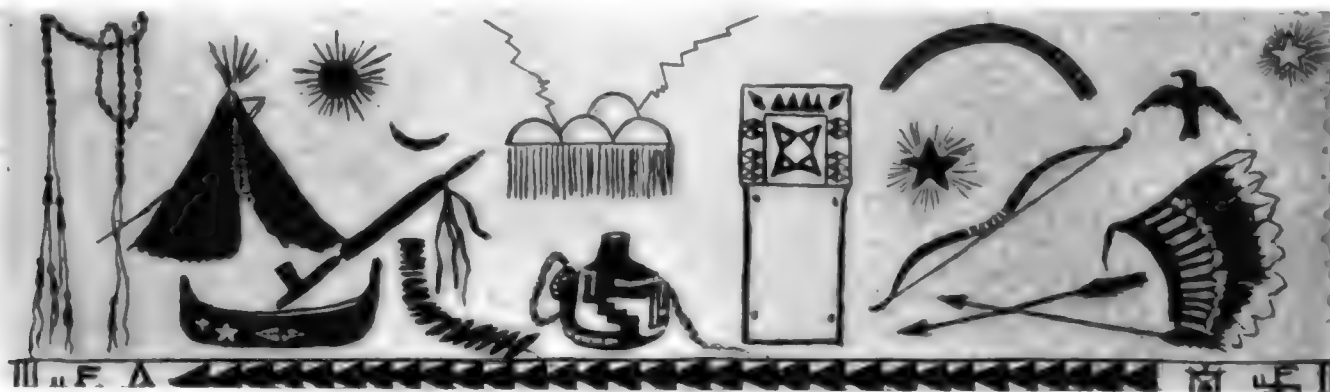
STUDENT

THERE'S no virgin fort but self-respect.—  
Lowell

A BISHOP once said to Louis XI. of France, "Make an iron cage for those who do not think as we do—an iron cage in which the captive can neither lie down nor stand upright." Not long after this the bishop himself offended the king, and for fourteen years he was confined in that same cage.—Selected



# THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

## THINGS USED AND REGARDED AS SACRED BY THE AMERICAN INDIANS

### A Monument to a Heroic Dog

EARLY in the morning on May 15th last, the neighbors of a family in Grand View, New Jersey, were awakened by the barking of a dog. The bark was so shrill and was continued so long that they went to the windows to see what was the matter. There was a little dog evidently trying to make someone hear. One of the neighbors went out and soon saw why the dog was giving the alarm. A house near by was on fire, and the people in it were sound asleep! Other neighbors came running up and they all shouted and knocked on doors and windows but could wake no one. Something more had to be done, that was certain, but no one felt like entering the burning house.

Suddenly the little dog who had been running about, frantic with grief, jumped right through one of the front windows. In a moment or two out came a man with his feet severely burned, and the dog with him. But there were others to save and the dog went back and roused the man's wife, who got out safely.

The heroic dog then dashed through another window where the fire was blazing. When he came out, all singed, he had the family cat with him almost dead with the smoke.

Once more the little hero plunged into the fire. The crowd tried to hold him back but he was too quick for them. What he went to save is not known, for he never came out! The house was burned to the ground and the brave little animal with it. The neighbors tenderly searched the ruins for what was left of his body and buried it down beside the Hudson River in the grounds of the chapel, heaping the grave with flowers. Then they arranged to mark the grave with a monument on which the story of the dog's bravery is to be written.

Honor and praise to this heroic little dog! The story of his bravery and self-sacrifice, his loving faithfulness to his friends should make every heart more tender towards animals.

He alone among all who had gathered at the fire after he had given the alarm, was ready and able to do the thing that was to save the lives of those he loved. And he was called "just a common little dog." G. M. T.

### From "HIAWATHA"

H. W. Longfellow

AT the door on summer evenings  
Sat the little Hiawatha;  
Heard the whispering of the pine-trees,  
Heard the lapping of the water,  
Sounds of music, words of wonder;  
"Minne-wawa" said the pine-trees,  
"Mudway-aushka!" said the water.  
Saw the fire-fly, Wah-wah-taysee,  
Flitting through the dusk of evening,  
With the twinkle of its candle  
Lighting up the brakes and bushes,  
And he sang the song of children,  
Sang the songs Nokomis taught him;  
"Wah-wah-taysee, little fire-fly,  
Little, flitting, white-fire insect,  
Little, dancing, white-fire creature,  
Light me with your little candle,  
Ere upon my bed I lay me,  
Ere in sleep I close my eyelids."

### Among the Redskins

IN the picture you see the tepee, the canoe, the water-jar, the bow and arrow, the calumet or pipe, the cradle-board, the war-bonnet, and the wampum used by the American Indians. The sun and moon and stars, the lightning, clouds, and rain, the eagle, and the dome of the sky are just as much a part of their daily life as their homes and weapons; for the redskins revere Nature and turn their thoughts toward the sky very often with love and trust.

These Indians, in their natural state, live in tepees, or tents, made of the hide of the buffalo, or in hogans, which are huts made of earth on a framework of poles. The tepee is often ornamented with symbols. You may see painted on it the eagle, the rainbow, the moon, or the stars. Every part of the home has a special meaning to the Indian; the very poles represent something that reminds him of the beautiful works of Nature. The place of honor for guests is opposite the door. It is round the hearth in the evenings that the Indian children hear stories of great hunters and warriors and learn the secrets of war and of the chase.

Perhaps you have read how Hiawatha made his canoe; taking the bark of the birch tree, the boughs of the cedar-tree to make the frame for it, the roots of the larch-tree to

fasten the ends together, the gum of the fir-tree to fasten down the seams; and then with the love of beauty that is in every Indian lad gathering the quills of the hedgehog, staining them red, blue, and yellow, and adorning his canoe with a necklace.

The cradle-board to which the Indian baby is strapped is very carefully prepared. There is a ceremony when the wood for it is cut from the tree, and then it is decorated with symbols. The very best cover is believed to be the skin of the speckled wildcat because it looks like the sky sprinkled with stars; and the hoop often seen at the top of the board is to represent the arch of the sky. The baby is strapped to the board with strips of otter skin, supposed to have a certain virtue.

In early times certain bows made of box-wood were looked upon as especially sacred by some tribes who believed them to be a gift of the Great Spirit, sent to help the people to defend themselves. They were always guarded by young warriors chosen for the purpose, and they were never handled by anyone else. They were never left upon the ground, but always hung carefully on a tree. The Indians used to tip their arrows with flint with which they also made fire and they compared these arrows to the lightning in the sky.

The eagle is the bird most revered by the redskins. You can see how they love the sky by the way they picture it in so many places and it is easy to see also that the eagle who soars so high and seems to touch the sky, is sacred to them. The eagle's feathers are the reward of brave acts. Every one in the head-dress of an Indian is a record of a courageous act.

No people love song more than the Indians. They have songs for work, songs for games, songs for making the corn grow, songs for healing, and other religious chants. They believe that singing will keep away evil. They are very careful to sing every word as they believe the song's power to do good is lost if they forget any part of it.

We can learn much from the Indians. Perhaps if we do learn more about simplicity of life and reverence, we shall understand Indians and many other races better, and help them to learn that a wonderful new age of Brotherhood is at hand. W. M. M.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their Modern Representative, Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHILL

POINT LOMA EDITION

A collection of the weirdest tales ever written down. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
August the 2d, 1908

Total number of hours sunshine recorded during July 209.  
Possible sunshine, 435. Percentage, 48. Average number of hours per day, 6.75 (decimal notation). Observations taken at 8 a. m., Pacific Time.

JULY AUG.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
27	29.657	73	65	67	63	0.00	NW	1
28	29.646	70	64	64	64	0.03	S	0
29	29.678	71	64	66	63	0.01	NW	6
30	29.639	71	65	70	66	0.00	NW	6
31	29.606	74	66	70	67	0.00	NW	8
1	29.623	76	67	71	69	0.00	W	3
2	29.643	80	68	69	67	0.00	S	6

## BOOK LIST

OF WORKS ON  
THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE AND ART

PUBLISHED OR FOR SALE BY  
**THE THEOSOPHICAL PUBLISHING COMPANY**

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, Point Loma, California, U. S. A.  
The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

**THE UNITED KINGDOM**—Theosophical Book Co., 18 Bartlett's Bldgs., Holborn Circus, LONDON, E. C. England

**GERMANY**—J. Th. Heller, Vestnertorgraben 13, NÜRNBERG

**SWEDEN**—Universella Bröderskapets Förlag, Barnhusgatan, 10, STOCKHOLM

**HOLLAND**—Louis F. Schudel, Hollandia-Drukkerij, BAARN

**AUSTRALIA**—Willans & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.

**CUBA**—H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

**MEXICO**—Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical Propaganda League, Point Loma . . . . . \$ .15

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) . . . . . .05  
BHAGAVAD GITA (recension by W. Q. Judge). The pearl of the Scriptures of the East. American edition; pocket size; morocco, gilt edges . . . . . 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) . . . . . .15

DEVACHAN; or the Heavenworld (H. P. Blavatsky) . . . . . .05

ECHOES FROM THE ORIENT; a broad Outline of Theosophical Doctrines. Written for the newspaper reading public. (W. Q. Judge) Sm. 8vo, cloth . . . . . .50

EPITOME OF THEOSOPHICAL TEACHINGS, AN (W. Q. Judge); 40 pages . . . . . .15

FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century and Related Position of. (Ramezes) . . . . . .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend; A VISIT TO KATHERINE TINGLEY (by John Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet of 50 pages, published by the Woman's Theosophical Propaganda League, Point Loma . . . . . .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335) — Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from *New Century Path*, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Rose, M. D. Isis Unveiled, by H. P. Blavatsky. 2 vols, royal 8vo, about 1500 pages; cloth; with portrait of the author. Point Loma Edition, with a preface. Postpaid . . . . . 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. Point Loma Edition, with Glossary and exhaustive Index. Portraits of H. P. Blavatsky and W. Q. Judge. 8vo, cloth, 400 pages. Postpaid . . . . . 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the *Los Angeles Saturday Post*, December, 1902) . . . . . .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Authoritative rules for treading the path of a higher life. Point Loma Edition, pocket size edition of this classic, leather . . . . . .75

EMBOSSED PAPER . . . . . .25

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her pupils. Square 8vo, cloth . . . . . 2.00

PAPER . . . . . .15

A SERIES OF 8 PAMPHLETS, comprising the Different Articles in above, paper, each about 1500 pages; cloth. Postage prepaid . . . . . .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Machell. A collection of the weirdest tales ever written down. Cloth . . . . . .60

PAPER . . . . . .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by H. P. Blavatsky. Point Loma Edition; with Index. Two vols., royal 8vo, about 1500 pages; cloth. Postage prepaid . . . . . 10.00

To be reprinted from the original edition of 1888, as issued by H. P. Blavatsky. SOME OF THE ERRORS OF CHRISTIAN SCIENCE. Criticism by H. P. Blavatsky and W. Q. Judge . . . . . .15

VOICE OF THE SILENCE, THE. (For the daily use of disciples.) Translated and annotated by H. P. Blavatsky. Pocket size, leather . . . . . .75

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather . . . . . .75

**GREEK SYMPOSIA**, as performed by students of the Isis League of Music and Drama, under direction of Katherine Tingley. (Fully protected by copyright.)

1 THE WISDOM OF HYPATIA . . . . . .15

2 A PROMISE . . . . . .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS. Ten Pamphlets, issued serially; Scripts, each . . . . . .25

Subscription . . . . . 1.50

Already published:  
SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity — No Man can Serve Two Masters — In this Place is a Greater Thing

SCRIPT 2—Contents: A Vision of Judgment — The Great Victory — Co-Heirs with Christ — The "Woes" of the Prophets — Fragment: from Bhagavad Gita — Jesus the Man

SCRIPT 3—Contents: Lesson of Israel's History — Man's Divinity and Perfection — The Man Born Blind — The Everlasting Covenant — Burden of the Lord

SCRIPT 4—Contents: Reincarnation in the Bible — The Money-Changers in the Temple — The Mysteries of the Kingdom of Heaven — The Heart Doctrine — The Temple of God

SCRIPT 5—Contents: Egypt and Prehistoric America — Theoretical and Practical Theosophy — Death, One of the Crowning Victories of Human Life — Reliance on the Law — Led by the Spirit of God

SCRIPT 6—Contents: Education Through Illusion to Truth — Astronomy in the Light of Ancient Wisdom — Occultism and Magic — Resurrection

SCRIPT 7—Contents: Theosophy and Islam, a word concerning Sufism — Archaeology in the Light of Theosophy — Man, a Spiritual Builder

SCRIPT 8—Contents: The Sun of Righteousness — Cant about the Classics

SCRIPT 9—Contents: Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their modern representative, Parseeism

**OCCULTISM, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set . . . . . 1.50

VOL. 1 Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity . . . . . .35

VOL. 2 Hypnotism. Black Magic in Science. Signs of the Times . . . . . .35

VOL. 3 Psychic and Nettle Action . . . . . .35

VOL. 4 Cosmic Mind. Dual Aspect of Wisdom . . . . . .35

VOL. 5 Esoteric Character of the Gospels . . . . . .35

VOL. 6 Astral Bodies; Constitution of the Inner Man . . . . . .35

**THEOSOPHICAL MANUALS.** Elementary Handbooks for Students. 16mo, price, each, paper, 25¢; cloth, . . . . . .35

No. 1 ELEMENTARY THEOSOPHY . . . . . .35

No. 2 THE SEVEN PRINCIPLES OF MAN . . . . . .35

No. 3 KARMA . . . . . .35

No. 4 REINCARNATION . . . . . .35

No. 5 MAN AFTER DEATH . . . . . .35

No. 6 KAMALOKA AND DEVACHAN . . . . . .35

No. 7 THE DOCTRINE OF CYCLES . . . . . .35

No. 8 PSYCHISM, GHOSTOLOGY AND THE ASTRAL PLANE . . . . . .35

No. 9 THE ASTRAL LIGHT . . . . . .35

No. 10 PSYCHOMETRY, CLAIRVOYANCE, AND THOUGHT-TRANSFERENCE . . . . . .35

No. 11 THE ANGEL AND THE DEMON . . . . . .35

No. 12 THE ANGEL AND THE DEMON . . . . . .35

No. 13 THE FLAME AND THE CLAY . . . . . .35

No. 14 ON GOD AND PRAYER . . . . . .35

No. 15 THEOSOPHY: THE MOTHER OF RELIGIONS . . . . . .35

No. 16 FROM CRYPT TO PRONOS; an Essay on the Rise and Fall of Dogma . . . . . .35

No. 17 EARTH: Its Parentage, its Rounds and its Races . . . . . .35

No. 18 SONS OF THE FIRE: A Study of Man . . . . . .35

In Preparation. No. 7 TEACHERS AND THEIR DISCIPLES

**THE PATH SERIES.** Specially adapted for inquirers in Theosophy.

Already published:  
No. 1 THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY . . . . . .05

No. 2 THEOSOPHY GENERALLY STATED (W. Q. Judge) . . . . . .05

Reprinted from Official Report, World's Parliament of Religions, Chicago, 1893

No. 3 MISLAID MYSTERIES (Herbert Coryn, M. D.) . . . . . .05

No. 4 THEOSOPHY AND ITS COUNTERFEITS . . . . . .05

Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

**MISCELLANEOUS.** SOUVENIR POSTAL CARDS OF LOMALAND. Two for 5c.

postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

LOMALAND. An Album of Views and Quotations; 10½x13½ in. (postage 6¢ extra) . . . . . .50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL. *The Path—Parsifal—*

*The Prodigal—The Bard—The Light of the Coming Day—Twist Priest*

*and Profligate—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8x6 in., approximate. Price, unmounted, 50¢; mounted . . . . . .75

PATH MAGAZINE, THE—Vol. ix ('94-'95), Vol. x ('95-'96), each . . . . . 2.00

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth . . . . . .50

PATH MAGAZINE, THE—Back numbers; each . . . . . .20

SEARCHLIGHT, No. 6—Full Report of Great Debate on Theosophy and Christianity

held at Fisher Opera House, San Diego, Cal., September and October, 1901.

72 pages. Special number issued to the public . . . . . .15

SEARCHLIGHT, No. 7 . . . . . .15

SEARCHLIGHT, Vol. ii, No. 1 . . . . . .15

UNIVERSAL BROTHERHOOD MAGAZINE } Back numbers, each . . . . . .20

UNIVERSAL BROTHERHOOD PATH, . . . . . .20

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each . . . . . 2.00

## LOTUS GROUP LITERATURE

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangi (R. N.) . . . . . .50

2 THE COMING OF THE KING (Machell); cloth, gilt edges . . . . . .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards . . . . . .50

LOTUS SONG—"The Sun Temple," with music . . . . . .15

## FRENCH

THEOSOPHIE ÉLÉMENTAIRE . . . . . .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) . . . . . .50

## SPANISH

ECOS DEL ORIENTE (W. Q. Judge) . . . . . .50

EPÍTOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas . . . . . .25

LA TEOSOFÍA EXPLICADA . . . . . .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores . . . . . .05

30 copies \$1.00; 100 copies \$3.00

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) . . . . . .15

LUZ EN EL SENDERO (M. C.); con Comentarios; paper . . . . . .35

RESERVA Y PERSPECTIVA DEL MOVIMIENTO TEOSÓFICO (in preparation) . . . . . .50

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective Foreign Agencies (see first column) for book list and prices.

## GERMAN

AN IHREN FRÜCHTEN SOLLT IHR SIE ERKENNEN—WER IST EIN THEOSOPE?—WAS

THEOSOPHIE ÜBER MANCHE PUNKTE LEHRT UND WAS SIE WECHER LEHRT NOCH BILLIGT

DAS LESEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

DIE BHAGAVAD GITA (nach der englischen Ausgabe von William Q. Judge).

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN

ECHOS AUS DEM ORIENT (von William Q. Judge)

STUDIEN ÜBER DIE BHAGAVAD GITA (William Q. Judge).

THEOSOPHIE ERKLÄRT

RÜCKBLICK UND AUSBLICK AUF DIE THEOSOPHISCHE BEWEGUNG

WAHRHEIT IST MÄCHTIG UND MUSS OBZIEGEN!

POSTKARTEN MIT ANSICHTEN VON POINT LOMA

## DUTCH

DIE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper

DE OORZAKEN DER THEOSOPHIE (door William Q. Judge)

DE MYSTERIEN DER OUDHEID (door G. de Purucker)

(Vertaling uit *New Century Path*, overdruk van de *Nieuwe Eeuw*, No. 12)

DE RIDDER VAN KEIZER ARTHUR—Een Verhaal voor Kinderen, door Ceinnyd Morus.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

HET LEVEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (*Leering*). pp. 42.

KATHERINE TINGLEY, DE AUTOCRAAT (*De Geheimen van de Leer van het Hart*)

LICHT EN PAD (door M. C.) Bound in morocco or paper.

PIT EN MERG, uit sommige Heilige Geschriften, 1<sup>re</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meeders dan de Tempel. Een Gezicht des Oordeels. De Mensch Jesus

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE ERUW, en de daarmede in betrekking

staande positie van *Vrijmetselarij* en *Jesuitisme*, door Ramezes

Theosophical Manuals, Series No. 1

No. 1. IN DEN VOORHOEF No. 6. "HEMEL" EN "HEL"

No. 2. EEN HEILIG LEERSTUK No. 7. LEERAREN EN EUN LEERLINGEN

No. 3. VERLOREN KENNIS WEERGEVONDEN No. 8. EEN UNIVERSIELE WET

No. 4. EEN SLEUTEL TOT MODERNE RAAD No. 9. DWAALWEGEN (HYPNOTISME,

SELEN, CLAIRVOYANCE, SPIRITISME)

No. 5. HET MYSTERIE VAN DEN DOOD No. 10. DE ZIEL DER WERELD

## SWEDISH

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

NYCKEL TILL THEOSOFIEN (H. P. Blavatsky). Under utarbetning.

ASTRAL BERUSNING, DEVACHAN, M. M. (William Q. Judge)

BREV, SOM HJÄLP TILL (William Q. Judge)

DEN CYCLISKA LÄRAN, M. M. (William Q. Judge)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, M. M. (William Q. Judge)

DÖDSSTRÄPFET I THEOSOFISKA BELYSNING, M. M. (William Q. Judge)

REINKARNATIONS LÄRAN I BIBELN, OM KARMA, M. M. (William Q. Judge)

STUDIER ÖVER BHAGAVAD GITA (William Q. Judge)

THEOSOFIENS OORÅN (William Q. Judge)

VETENSKAPEN OCH THEOSOFIEN, M. M. (William Q. Judge)

ÖVNING I KONCENTRATION (William Q. Judge)

HEMLIGHETERNA I HJÄRTATS LÄRA (Katherine Tingley och hennes lärjungar)

EN INTERVJU MED KATHERINE TINGLEY (Greusel)

KATHERINE TINGLEY, af M. F. N. (levnadsteckning)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

KAN ETT T. S. SAKNA MORALAG? (Protestmöte)

THEOSOFI OCH KRISTENDOM, Genmål till Prof. Pfannenstill (Dr. G. Zander och F. Kallberg)

ASIKENS LJUS (Edwin Arnold)

BHAGAVAD GITA, Hängivandets bok

DEN THEOSOFISKA INSTITUTIONEN (Baker)

FRIMURER OCH JESUITVÄLDE (Ramezes)

LJUS PÅ VÄGEN

LOTUSBLAD, för barn

LOTUSÅNGBOK, ord och musik

PERIODICALS

**INTERNATIONAL THEOSOPHICAL CHRONICLE.** Illustrated. Yearly

subscription, postpaid . . . . . 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C.; or to The

Theosophical Publishing Co., Point Loma, California

**THEOSOPHIA.** Yearly subscription . . . . . 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden;

or to the Theosophical Publishing Co., Point Loma, California

**UNIVERSALE BRÖDERSKAPET.** Illustrated. Yearly subscription, postpaid . . . . . 1.50

Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,

Germany; or to the Theosophical Publishing Co., Point Loma, California

**LOTUSKNOPPEN.** Yearly subscription, postpaid . . . . . .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS  
*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in  
paper, which barely cover the cost, for it is  
printed and bound, not gaudily, but with  
such carefulness and thoroughness of art  
and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy  
there is given no adequate explanation of the healing  
that is at times accomplished, nor of its *rationale*,  
nor of the ultimate price that must be paid and the  
dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## LOMALAND

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students'  
and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at  
one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders,  
H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating  
some of the main teachings of Theosophy, its purpose and work as a great  
redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic pro-  
ductions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . PRICE, PER COPY . 50 CENTS  
THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## INFORMATION BUREAU

ISIS STORE, 1126 Fifth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

THE THEOSOPHICAL PUBLISHING CO.

POINT LOMA, CALIFORNIA

## Theosophical Literature in Spanish and English

FOR SALE AT THE

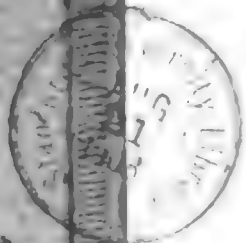
Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127

WEEKLY ILLUSTRATED

# CENTURY PACE



Year 14 | Point Loma, San Diego, California | Copy 102

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

AUGUST 16, 1908

No. 41

# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter, under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 41

## CONTENTS

### Pages 2, 3—EDITORIAL

Christianity and Ancient Cults  
The Planet Venus  
Death of Mars

### Page 4—TWENTIETH CENTURY PROBLEMS

The Tide of Liberalism  
"All Men are Equal"  
"The Conceit of Being Good"

### Page 5—ARCHAEOLOGY, ETHNOLOGY, ETC.

"Moonstone," Anurādhapura, (illustrated)  
Ancient "Negro" Civilization in Nubia

### Page 6—TWENTIETH CENTURY SCIENCE

The Natural Balance  
Man and Music  
A Bit of Old Science  
An Epoch's Birth-Anniversary

### Page 7—NATURE STUDIES

How Modern Scientific Agriculture Vindicates  
Vergil and Varro  
Cascade in the Bois de Boulogne, Paris (ill.)

### Pages 8, 9—STUDENT'S PATH, ETC.

The Answer (verse)  
The True Philosophy of Life  
Theosophical Forum

### Page 10—THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

The Unrest of the Age

### Page 11—GENERAL

Onward and Upward (verse)  
In the Interests of Knowledge

### Page 12—GENERAL

Point Loma  
"With Courtesy"—Only  
An International Observatory

### Page 13—ART, MUSIC, LITERATURE AND DRAMA

Ibsen and His Dramatic Interpreter, Mrs. Fiske  
The Museum of the North, Stockholm  
Statue of Gustavus Vasa (illustration)

### Pages 14, 15—WOMAN'S WORK

Happiness  
Rouen: In the Prison of Joan of Arc (verse)  
Allen Raine  
No Parents Wanted!  
Courtois' Madonna (illustration)  
Feeding the Hungry  
Jottings and Doings

### Page 16—OUR YOUNG FOLK

About Pearls  
Energy (verse)  
Facts Worth Knowing  
Vases Modelled by Rāja Yoga Pupils, at Pinar del Rio, Cuba (illustration)

### Page 17—CHILDREN'S HOUR

Heimdall (verse)  
Work in Modelling at the Rāja Yoga Academy  
Pinar del Rio, Cuba (illustrated)  
A Dog's Obedience

### Pages 18, 19, 20—

Meteorological Table; Advertisements; Book List

## Christianity and Ancient Cults

A DEBATE between champions of Christianity and scholars who disparage it by connecting it with ancient religions which they also disparage is not an uncommon spectacle. An instance is afforded by a review in the London *Spectator* of a book on the myths of Osiris, Attis, and Adonis. The writer of the book takes a very low view of these ancient cults; and by tracing the connexion of Christianity with them, throws cold water on the latter. The reviewer makes a weak defense; his weakness is that he admits the major part of his opponent's case—that the ancient cults were corrupt and superstitious, and that Christianity has derived much from them. His only resource, therefore, is to show in Christianity such a difference and superiority as to warrant one in putting it in a separate class.

The view taken by Theosophists is that the ancient cults were *not* foolish and sensual superstitions. It is of course admitted that, in later classical times, there was great degeneracy and that the cults took on various corrupt, superstitious, and sensual aspects. But it is maintained that in their origin, they were pure and sublime allegories. In their symbology we trace the language in which the ancient Mysteries were couched, and in them we recognize various presentations of that ancient and universal Divine Knowledge, which was afterwards so profaned by the selfish and sensual world that its real keys were withdrawn from public knowledge.

Says the author referred to, in an earlier work of his on similar subjects:

It is a melancholy and in some respects thankless task to strike at the foundations of beliefs in which, as in a strong tower, the hopes and aspirations of humanity through long ages have sought a refuge from the strain and stress of life.

And says the reviewer:

Throughout that work he continually connects points of Christian ritual or doctrine with a number of non-Christian practices and beliefs, apparently in order to indicate the purely human origin of both. And the same purpose appears equally in the present volume. He dwells with emphasis on the coincidence of the date of Christmas with that of the nativity of Mithra, and on the fact that it was chosen by the "Christian Church" in order to "transfer the devotion of the heathen from the Sun to him who was called the Sun of Righteousness." He brings March 25th, the traditional date of the Passion, into connexion with the "official celebration at Rome of the death and resurrection of Attis" on that and the preceding day. The feast of All Souls is "nothing but an old pagan festival of the dead." The death and rising again of gods are often referred to, while Osiris "gives his body," or "his

broken body," to feed the people, and "dies that they may live." "The spread of Oriental religions which inculcated the commune of the soul with God and its eternal salvation as the only things worth living for" checked, we are told, the "march of civilization for a thousand years," until with the revival of learning "the tide of Oriental invasion turned at last," and "is ebbing still." And, finally, Dr. Frazer draws a parallel between Buddhism and Christianity as systems which were "in their origin essentially ethical reforms," due to "two of those beautiful spirits who appear at intervals like beings from another world," but which have been "transformed so as to accord in some measure with the prejudices, the passions, the superstitions of the vulgar," though even at their best "both these religions by their glorification of poverty and celibacy struck straight at the root not merely of civil society but of human existence."

The reviewer admits the connexion, but says that "to bring the pure and inspiring teaching of Christ into any real connexion with these licentious cults seems not only to shock the moral sense but to be repugnant to the strict laws of scientific inquiry." Christianity can only be rescued from this slur by drawing a sharp distinction between its essentials and its accidental associations, between its spirit and the corrupt practices of some of its representatives.

But if it is right to do this in the case of Christianity, is it not also right to do it in the case of the ancient cults? If we are to approve Christianity in spite of the infamies that have been wrought in its name since the beginning of its era, and all the crude and debasing superstitions that have been and are still associated with it, what is to prevent the advocate of the ancient cults from putting in a similar plea with regard to them? And he will find more evidence to support him in his championship than the Christian advocates will find in theirs.

It is admitted by the reviewer that Osiris, "Ruler of the Dead, weighing each soul in the balance and requiring that men should have given bread to the hungry and water to the thirsty and clothes to the naked, was assuredly a power that made for righteousness." This alone is sufficient to show that as we trace the systems back from the corrupt later times in the direction of their source, we find greater purity and sublimity.

The reviewer says:

The idea of fruitfulness finds its symbol for the Oriental mind in that union of the sexes without which the race of men and animals must perish. Instead of mother and daughter [as in Greece and Egypt] there appear the divine lover and the divine bride. Beside Astarte, the goddess of fertility, stands the lovely youth . . . and at the side of Cybele, the



Great Mother, is Attis, the beautiful shepherd, who made sacrifice even of his manhood in order that the goddess might be more fully "impregnated with the life-giving energy" which she was "to transmit to the world." Of the original meaning which lurks beneath these strange tales no reader [of the work reviewed] can entertain any doubt. . . . The ancients, and even Christian writers, such as St. Jerome, recognized that Adonis was an image of the sown wheat; and the honors paid at the vernal equinox to the pine-tree wherein Attis dwells lead in clear and historic sequence to the rites with which in spring the maypole was once brought into English villages.

As H. P. Blavatsky so frequently and so strongly urged, the sensual and passionate theory about ancient symbolism is the result of the perversion of the modern mind, aided, however, to some extent by the fact that the pure ancient ideas did actually become corrupted in later times and locally into sensualism. But with the older Egyptians, the earlier Greeks, the ancient Hindü Aryans, and other ancient nations, the symbolism was pure. When Astarte, Isis, etc., were spoken of as the goddess of fertility, it was not the gross animal creative function that was thought of. There have been days—may they come yet again!—when it was possible to conceive of fertility, motherhood, the feminine principle, and allied ideas, without any thought of their merely material or animal meaning. It is only the minds of peoples who are the heirs of ages of superstition, barbarism, ecclesiastical bigotry, and license, that have turned these pure symbols into emblems of animal passions. Bacchus himself, the god of "wine," was originally the God of inspiration, being practically identical, as we are told, with Isis; but in corrupt times the "wine" became materialized into its physical counterpart, and the inspiration degenerated into drunken frenzy.

In these days even a statue of Aphrodite may arouse nothing higher than ideas of physical beauty. But Aphrodite is the goddess of Love in its highest sense, Compassion devoid of all passion and sensuousness. Similarly the emblem of a male and a female, intended to symbolize the All-Father and the All-Mother, the Universal Energy and the Universal Bounty, have naught to do, in their origin, with procreation.

The statement that "Adonis was an image of the sown wheat" is a good instance of the imbecility of the present age, which combines unseasonable flippancy with the solemnity of an owl. To suggest that the *sown wheat might have been a symbol of Adonis* will, one fears, be too much for the mental powers of our scholars. One is reminded of the scientist who amended the line

Sermons in stones, books in the running brooks to

Sermons in books, stones in the running brooks.

Or of Babbage the mathematician, who is said to have written to Tennyson to suggest that Tennyson's lines about a man dying and being born every moment should be altered to—

And one and one-sixteenth is born.

But the above is only one instance of a general practice of regarding the Cosmic Powers as symbols of the objects which were chosen to symbolize them; as, Aurora, symbol of the dawn, instead of the dawn being the sym-

bol of Aurora; Typhon and Ahriman as symbols of the violent and ugly in nature, instead of *vice versa*.

The case is clear that what Christianity borrowed from ancient cults was the degenerated remains; but if Christianity is to outgrow these, the spirit by which it outgrows them must also be borrowed from ancient times. For Christianity cannot claim any originality even in its sublimest doctrines, for they are all remnants of ancient wisdom. The only thing unique about Christianity is its adaptation to modern times and countries. It was the degeneracy of ancient cults that gave Christian dogmatism the opportunity to step in. But whatever good Christianity may have done during the dark ages of our barbarian ancestors, it was but a lantern replacing the true light that had been overshadowed. It is time now that we turned our eyes away from the haunting spectacle of decaying cults and mushroom growths on their ruins, and aspired once more to the ancient wisdom from which all religions and cults have their origin.

It will be found that Adonis was originally a very high conception, being identical with the Egyptian Ptah. The correspondence between the lower forces of nature and the great Cosmic Powers enabled the animal passions to be worshiped under the same symbols as the spiritual Powers; but it should never be forgotten that this was the *perversion of a licentious age*, and that it is our duty to restore the symbols to their ancient dignity. E.

### The Planet Venus

THE Morning Star is now a conspicuous object in the eastern sky and will reach its brightest about the middle of the month. Though the attention of the public has been largely focussed upon the planet Mars in consequence of the controversies respecting the nature of the mysterious lines or "canals" covering its surface, yet Venus ought to have greater claims upon our investigating efforts. Venus is practically the same size as the earth; its density is not much less; according to recent spectroscopic and visual observations it probably rotates on its axis in twenty-four hours; and at times it is only about 26 million miles away—10 million miles nearer than Mars at its nearest.

The principle reason that Venus attracts less attention than Mars is that so little can be made out on its surface. Vague, shadowy patches are sometimes seen under very favorable conditions, and occasionally, when Venus is seen as a half-moon or crescent (through the telescope) the southern horn seems slightly blunted. The presumption is that the planet is covered by a dense atmosphere and that there are high mountains in the south. As such an atmosphere would be favorable for the development of heat it would appear that the temperature of Venus must be very high, and though the sun would seldom be seen through the thick curtain of clouds, the diffused light must be very intense owing to the planet's proximity to the sun. *The Secret Doctrine* speaks of Venus as "the 'little sun' in which the Solar orb stores his light."

Though the astronomers of today cannot tell us much about the conditions upon the planet, certain ancient Hindü works give some curious and valuable information, considered

by H. P. Blavatsky to be substantially correct. The writers well knew Venus and the earth were practically of the same size, and they declared that there was a very close mental and spiritual interaction between them, saying:

Every sin committed on Earth is felt on Uśanas-Sukra (Venus); every change on Sukra is felt on and reflected by the Earth,

and, speaking of the habitability of the planets, the same antique Commentary goes on to say:

Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient, complete beings (full septenary men or higher beings) are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit.

The orbit of Venus is almost a circle, far nearer that ideal shape than the earth's, and H. P. Blavatsky says that the planet—evolutionally speaking—is proportionally more perfect than the earth. Presumably the inhabitants have solved the problems which agitate us and which will do so until mankind reaches a reasonable degree of altruism and impersonality.

There is some mystery about a supposed moon of Venus, which certainly cannot be seen now, and yet which several reputable astronomers claimed to see on various occasions during the 18th Century. It is said to have looked about the same size as our moon would, if removed to the distance of Venus. H. P. Blavatsky speaks of a time when our moon will have gradually disintegrated into space, but it is not likely that what the 18th Century observers saw can have been a material body of such nature, as its disappearance was far too sudden to be so explained. STUDENT

### Death of Mars

TO our eventual descendants life on Mars will no longer be something to scan and interpret. The drying up of the planet is certain to proceed until its surface can support no life at all. When the last ember is extinguished the planet will roll a dead world through space, its evolutionary career for ever ended.—Percival Lowell, LL. D., in the *Century Magazine*.

"For ever" is a long time, Doctor! If this is what science says, in what is it better than that theology which represents a human soul as having been created at a point in eternity, but, once created, destined *never* to cease? This one-sided duration is a little too (one was going to say "metaphysical," but science has nothing to do with metaphysics). Still it must be confessed that there are difficulties in the way of believing that anything which has once existed can disappear for ever, or that the life-impulse that originally vivified a planet can act but once. The life of a planet, no matter how many millions or even billions of years, measures simply nothing in comparison with eternity—if one can speak in such a way. The utter purposelessness and want of proportion in the idea must strike everyone.

Science needs a God to start its ball rolling. After that, according to the theory, the God may retire and leave the clock to run down. But is this all? May not God perhaps come back again and give the clock another wind? Or some other God, perchance? STUDENT

# Some Views on XXth Century Problems

## The Tide of Liberalism

IN the (Boston) *Hibbert Journal*, Professor Dewey of Columbia University, points out the *impasse* to which the question of religious education has come. "We have got to teach *something* as religion, and that means practically *some* religion. Which? . . . Which Christianity?"

The beginning of religion as a guide to conduct, is the sense of duty. Every child has that. Why not teach the child that the sense of duty is the directing-wand of his own soul? Every religion teaches of the soul, and that it has such a wand, and that the mind can and should follow the pointing.

That seems to be something of an answer to the Professor's next questions:

What shall knowledge of religion as an outcome of instruction mean today? Shall it mean the conversion of character into spirituality? Shall it mean accumulation of information *about* religion?

Why not say "about religions," and then answer *Yes*? For up to a point, all religions are the same. They teach of the mind-self, pulled this way and that by personal and sensual desire, but also guided (if it will be) by the light of a divine soul in the center of the field of consciousness; and of the derivation of this soul from the universal soul, God.

If any Christian will deny that his variety of Christianity teaches that, his variety would seem self-condemned. If he says that the soul *needs* a purifier, rather than *is* one, we should partly agree. For by "soul" he is now meaning either the mind-self or the center of animal desires which draw it to selfishness and sensuality. They do need purification. We only object when he goes on to maintain that there is nothing anywhere in man, and an integral part of the man, which *is* pure and can purify. If that is his Christianity, and if other Christians so far agree with him, then the sooner Christianity ceases to be taught, the better.

For what we have sketched in the fewest possible words is not only the essence of all religions—except Christianity, *if* our Christian is to be believed—but it corresponds to the facts of even the child's experience. He knows himself as a mind which has the power of choice; he knows of the desires that try to pull him down; he knows of the inner pressure to resist them and come up higher, to follow duty. Call that God, and he makes a picture of a man in the sky. Call it himself and he will begin to take pleasure in victories over his lower nature. And as the years go on, coming into closer and closer unity with his own soul, he will be prepared to sense the All-Presence of that supream form of being which is only limited and defaced by subjection to mental forms, dogmas, and definitions. Thus religion becomes a statement of experience. That is why religions are identical in essence, Christianity included. But Christianity, owing to the desire of its adherents, from the very first, to separate their religion from all others, has lost the very best of Christ's teachings—partly an actual documentary loss, partly a loss by misinterpretation and half-

interpretation. But both losses can be undone if Christians will set themselves to a study of the other great world-creeds, not to find differences but resemblances, not to glorify their own creed but to unify it with the rest. That is the only way to save their own from submergence in the advancing waves. Their present movement, visible here and there, to come to some sort of unity amongst themselves, is no part of the movement we urge upon them. It runs in the contrary direction and will hasten the submergence. For it is a contracting, and even selfish and frightened, movement for self-defense against the rising tide of external liberalism and research.

STUDENT

## "All Men Are Equal"

DR. DRAPER, State Commissioner of Education, has been protesting against the traditional doctrine taught to every American child—that he has it in his power to become President of the country.

I think we make a mistake in telling the child that he can be President of the United States. It is not a mistake to tell him that he is eligible. But we do not explain the remoteness of the possibilities.

The remoteness will become extremer the nearer this country approaches to its ideals. Theoretically, the President is the wisest man whom the electors have been able to get sight of. It is true that that wisest man, as well as the less wise men whom we shall choose before we learn how to see the wisest, may be born in any station of life whatsoever. We ought to be able to tell the children that the *social status of their parents* has no relation to their possibilities of attaining the Presidency. Beyond that we have no right to go.

It is true that men are born equal in respect of certain rights; it is not true that any two are born equal in respect of any single capacity. The right to be President should rest on the capacity to be President, and on nothing else. How many men at any given time have that capacity? A dozen? Three or four? One? We should teach the other ninety-odd millions to *reverence* the moral height and intellectual magnitude of such capacity, to reverence any man visibly having it, to try to get it—it, the capacity, the height, *not the office*. For if you generate in them the ambition for the honors and conspicuousness of the office, in that ambition is the most potent enemy to the attainment of the moral height which is the chief element in the capacity and therefore in the right. Moral greatness *excludes* ambition; it is, in its very self, pure desire to serve, pure forgetfulness of self. The other element is an intellectual capacity to serve, equal to the desire to serve. Having granted the possible attainment of this sublime *desire* to serve, do we maintain that every child may gain the intellectual *capacity* to do so? Yet in the absence of either, his supposed "right" does not exist.

If men knew of Reincarnation they would not talk so much nonsense. Of two men, one wasted his last life in folly, dissipation, novel-

reading and the rest; the other developed every moral and mental capacity throughout all the years of his manhood. Another life, this present one, comes. "All men are born equal"; the empty-minded novel-reader, forsooth, stands equal-capacited with the other who for fifty years never drew an idle breath! It is time we taught the children to look the facts of their own natures straight in the face.

STUDENT

## "The Conceit of Being Good"

IN the current *Hibbert Journal* Professor William James remarks that "to give up one's conceit of being good is the only door to the universe's deeper reaches." What he means by deeper reaches, or part of what he may mean, comes out later. Certain specific religious experiences, he says, "point with reasonable probability to the continuity of our consciousness with a wider spiritual environment from which the ordinary man is shut off."

He is cut off by several things: sometimes by the active futility, or futile activity, of his mind. But the "conceit of being good," and the kindred conceit of being "elected," are worse bars. They are *egotism*, and "the wider Spiritual Environment" has no use for egotists of any kind and will not confer its acquaintance upon them. It only wants people who have forgotten their *self* in wide and deep love of humanity.

What is this "Spiritual Environment"? It may be *felt* by any few who, gathered together for some high purpose, have reached an inner unity so deep that for a little while there is *silence*. There is sometimes a moment of its presence in churches between the ending of the solemn invocation, "And now may the peace of God which passeth all understanding..." and the beginning of the rustle of silks. But for that, the preacher must have some idea of the weight of his own words and have got beyond himself.

For this "Environment," which that particular word almost empties of its true content, is a Presence, the very Spirit of human Harmony, and only through that harmony knowable or approachable. It is that Light in human consciousness which looks upward through our eyes in reverence; upon those who need it from us it looks down in compassion; and upon our fellow-workers, in harmony. Reverence, loyalty, compassion, harmony, these are all one, the marks of and the work of that Presence. Man's central being is its "First-born"; but through the ages he has broken away from himself, his ideal—yet still existent—self, coming down and down the stairs, more and more lost in the desires and futilities of his own mind. This is the meaning of H. P. Blavatsky's sentences:

... That undying spark of love which forms—nay, *must* form—the essence of the "First-born" out of the homogeneous essence of eternal harmony and light, and is the element of forgiving reconciliation, even in its last terrestrial offspring—Humanity. The loving essence cannot be extinguished but only perverted.

STUDENT

# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

SCULPTURED MOONSTONE, TO EAST OF DALADA MALAGAWA, ANURADHAPURA, CEYLON

## A "Moonstone," Anurādhapura

THESE semi-circular stones are found at the foot of flights of steps in all parts of the ruins; the general design is similar in every case, but no two are precisely alike, either in arrangement or detail. Usually the outer rim is carved with a procession of the elephant, the horse, the lion, and the Brāhmany bull; the next two or three circles bear designs of the stem and leaf of the lotus plant; inside these is a procession of the *hamisa*; and finally the flower and bud of the lotus. B.

## Ancient "Negro" Civilization in Nubia

UNRAVELING the skein of history by archaeological research is a slow and difficult process, because the new facts discovered, instead of fitting into the blank spaces in our puzzle, more often than not merely start new clues. The facts are odd pieces belonging to a very large puzzle, and they will not fit together unless we take a very large number of them and lay out our scheme on a very large scale.

Explorations in Northern Africa are not being confined to Egypt proper, but are being extended to the territories lying southward, especially since the latest British military expedition up the Nile. The sites explored have been that of the ancient Ethiopian Empire, the vice-regal capital of which is said to have been, under the earlier Pharaohs, Buhen, the modern Wady-Halfa, and the later capital Napata in the Dongola province of the Anglo-Egyptian Soudan; and the region further north between the First and Second Cataracts.

It seems that under the Roman Empire, this latter region was neglected; and that a high Nubian civilization existed between the First century B.C. and the Fourth A.D. Excavations have revealed necropoleis, temples, palaces, sculptures, inscriptions in the still undeciphered Meroitic script, and glass

work and pottery with new geometrical and floral designs. A report states that—

"It is certain the people who evolved this civilization were negroes. They owed something, certainly, to the active commercial intercourse they carried on with Egypt during the Greco-Roman period, but part at least of their civilization was of indigenous growth. There is both architectural evidence and a considerable body of tradition . . . tending to show that the earliest civilization in the Niger countries reached the Western Soudan from Nubia. That civilized negro states existed in West Africa at a very early age is undoubted, but their connection with Egypt has never been proved."

The use of the word "negro" is apt to be misleading, when it is applied indiscriminately to any people of Ethiopian type in Africa. Such peoples may differ widely among themselves, though presenting an appearance of uniformity to the casual view of one belonging to another human family.

It will scarcely be possible to reach any conclusion with regard to the origin of the Egyptians from this or any other isolated fact. Egyptian history is vast, both in point of time and in the commingling of races. As pointed out by H. P. Blavatsky (*The Secret Doctrine*, vol. II, p. 746), Egypt is far older than the present Europe. Atlanto-Aryan tribes began to settle on it when the British Isles and France were not in existence. The Delta was formed gradually through long ages by deposition from the then Nile. Yet even the Delta has been firm land inhabited for more than 100,000 years. Later tribes, with still more Aryan blood in them, arrived from the East, and conquered it from a people whose very name is lost to posterity, except in Secret works. And this natural barrier of slime was, till within a few thousands of years B.C.

the best safeguard of the late Egyptians, who had managed to reach it through Arabia, Abyssinia and Nubia, led by Manu Vīna in the day of Viśvāmitra.

Again we read (*ibid.* p. 743) that the latest, seventh, sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, gradually spread over the continent and islands of Europe as these emerged from the sea. Descending from the plateaux of Asia, where the two races had sought refuge in the agony of Atlantis, it slowly colonized the freshly emerged lands, increased, divided into many families and nations, including the Egyptians, Greeks, Phoenicians, and Northern stocks.

Thousands of years later, however, other races—remnants of the Atlanteans—"yellow and red, brown and black," began to invade the new continent. There were wars, in which the newcomers were defeated, and some fled to Africa, others to remote countries.

Thus is accounted for the existence of black civilizations alongside of the lighter skinned ones. But it is apparent that the latter did not spring from the former. The accounts of the aforesaid wars between the two races are preserved in the traditions of many ancient nations, such as India and Greece. The degenerated offshoots of the defeated ones are found in various remote corners of the earth, still preserving mysterious relics of their ancient origin. Of the "Northern stocks," mentioned above as forming one part of the Atlanto-Aryan settlers, mention has recently been made in the CENTURY PATH in connexion with Scandinavian antiquities.

The story of ancient races, as outlined in H. P. Blavatsky's works, and as illustrated both by the universal consensus of tradition and by the testimony of archaeology, is extremely interesting. It throws a clear light on many problems. STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## The Natural Balance

**A** BOTANIST or forester, Mr. W. H. Ballou, begins a well-informed article in the *Scientific American* as follows:

Practically all of the chestnut trees of the Eastern States are dead, destroyed by a small deadly parasitic fungus. . . . The government forestry service estimates that one-third of the pine trees of New England are dead from a leaf blight.

Speaking of a fungus that attacks the white birch, he says:

Nearly all of the white birches of Ocean County, N. J., are dead and covered with these brackets.

Then he refers to another fungus which is creating huge havoc among the Eastern locust trees. And so on.

The first question that arises from his account is: Are the trees of the Eastern States, as it would seem, more thoroughly the prey of parasitic fungi than those of the Western, and if so why?

And secondly: What cause is now recently operative to favor the appearance of destructive fungi? If the cause were not recent, if it had been operative in its present strength for a thousand years, the forests the fungi are now attacking could never have grown up. In any given area the forests consist of trees capable of survival in the conditions there obtaining. The life is competitive. When the conditions change suddenly and markedly the plant and tree life alters. The old forms and species cannot support themselves; forms and species appear which are capable of holding their own.

It would seem, therefore, as regards these Eastern localities, either that there has been some obscure change rendering the trees unable to maintain their resistance to the fungi that are now proving fatal to them: or that the fungi were until recently not present at all. In which case, what change in conditions has enabled them to be present and to grow?

Destructive fungi are either saprophytic — living on dead wood and vegetation — or parasitic, living on live vegetation. The external or formal differences are often inconsiderable; the microscopic or cellular differences if any are undiscoverable. That is, there are no cellular types peculiar to the two varieties. So far as we know, and it seems likely enough, parasitic "mutants" might arise from slight changes in conditions, in saprophytic fungi.

So it is change in conditions that we seek; what it is we do not as yet know or suspect. It is recent; it favors the fungi and disfavors the trees; and it appears to apply to the East rather than to the West of our broad country.

STUDENT

## Man and Music

**J**OHAN STUART MILL was oppressed by the thought that every possible phrase in music had either already been used or soon would be, that the resources of music were exhausted. It only remained to us to repeat and repeat until we were tired, and then renounce the art.

A scientific musician has recently pointed

out that the possible subtleties of music need never fail to keep pace with the evolution of feeling. He says nothing new, nor professes to; merely suggests that we employ the wisdom gained by looking back, in looking forward.

Our scale is extremely recent in its complete form; intervals which are common in every line of our music were regarded as intolerable three or four centuries ago. In the seventeenth century even the minor third, and still more the minor sixth, were looked upon with much suspicion. Have we reached finality?

Suppose the scale has not yet reached finality. Suppose that instead of seven notes it shall come to have seven times seven. It is only a question of extending the process by which we got the seven.

A stretched string, struck, vibrates in its whole length and yields a root tone. In a moment the two halves also vibrate separately, yielding the octave. Then the three thirds vibrate, yielding the fifth above that. Then the four equal parts vibrate on their own account yielding the double octave of the root note. The five equal parts yield the major third above that, and the six, the minor third above that again. And so on, the harmonics rising higher and higher with shorter and shorter intervals. Soon they are so high as to be inaudible. It is these harmonics, translated downward to their lower octave, or double or triple lower octave, which theoretically constitute our scale. But if we translated downward a few more of them, from regions still higher, we should find we were beginning to get notes of even less interval than our semi-tone. Always following nature, therefore, it would or will be possible to make a scale that shall contain as many notes as we need to express our feelings. The chords will follow. And though there would be mechanical difficulties for some of our present instruments, those with fixed tones, invention shows no signs of failing in ability to meet this or any other requirement.

STUDENT

## A Bit of Old Science

**W**HY do not rivers become blocked with their own sediment, so blocked that they overflow their channels, find others, or break up into wide deltas and leashes?

Sometimes they do, but that is only when their progress is very leisurely. More usually they deepen their channel instead of filling it. Only when they reach the sea do they throw down the sediment, make great bars and widen out into shallow deltas. Why? Because, runs the usual explanation, their course is checked by the sea's resistance; moving more slowly they have time to deposit the sediment. That is no doubt a part cause, but, it would seem, not the whole, perhaps not even the chief.

Mr. Acheson, of Niagara Falls, has thrown considerable light upon the matter — as also upon the knowledge of the ancient Egyptians. Why did they use straw for their bricks? Was it for binding? But its fiber is much weaker than that of many other vegetable materials

available. The experimenter found that clay, boiled in water along with any one of a number of vegetable matters — tannin, straw, dextrine, or the barks of several plants and trees — remained suspended in the water in a state of very fine division, so fine as to pass through filter paper. It was in fact in a colloidal or semi-colloidal condition. Graphite, when it was treated with these vegetable matters, behaved in a similar way.

But the addition of salt quickly precipitated it. Now boiling enables water to do rapidly what it would otherwise do slowly. As a river pursues its way, washing off mineral sediment from its valley walls, it also makes an extract from the roots and leaves of the vegetation. Part of the sediment therefore enters into the colloidal or jelly condition and remains in almost permanent suspension — until the salt of the sea is reached. That precipitates it into the bars and deltas of the river mouth.

Evidently the Egyptians knew of this colloidizing effect and found that clay thus treated set into much denser or harder bricks. How many thousand years have passed since that bit of science was forgotten — to be now re-discovered?

STUDENT

## An Epoch's Birth-Anniversary

**I**T is a little difficult to imagine oneself back to the day and the days before July 1, 1858, just fifty years ago. On that day — and also, to commemorate it, on the same day of this present year — the Linnean Society of London held a meeting. A paper was read which was the joint production of Darwin and Alfred Russel Wallace, innocently wording its subject as "The tendency of species to form varieties, and the perpetuation of varieties and species by natural means of selection." Things immediately began to hum; in fact a new epoch in science — not to say also in religion and philosophy — began to hum itself into audible and visible being. Discoveries which merely add to existing knowledge, which overturn nothing, are sometimes called epoch-making. This discovery could only add by first supplanting. Can we imagine the nature of the next of equal import? Perhaps this: that the variations are not fortuitously in every direction, but, tending in one definite direction, indicate a purposive *vis a tergo*.

It is interesting to note that jealousy had no part in the make-up of either of these discoverers. Darwin, while he lived, always referred to Wallace as his co-discoverer. And Wallace took the occasion of this anniversary meeting to say that while it was true that the idea had occurred to himself and Darwin independently, it had nevertheless occurred to Darwin nearly twenty years sooner than to himself. During that time Darwin "had been laboriously collecting evidence and carrying out ingenious experiments and original observations." This makes a refreshing contrast to a commoner spectacle, that of rival claimants spreading their eager egotism over the columns of scientific journals.

STUDENT

## Nature

## Studies

How Modern Scientific Agriculture  
Vindicates Vergil and Varro

A READINESS to admit the wisdom of past ages will not detract from the wisdom of the present age, but, on the contrary, will demonstrate it; for it is not the mark of wisdom to belittle what was good in the past while at the same time slavishly copying much that was bad. Yet we often find that those who disparage ancient ideas are themselves bound hand and foot to half-pagan half-Semitic theological traditions, and to modes of thought which can readily be traced to the prejudices of their ancestry. No one with real wisdom need fear to discredit that wisdom by evincing his ability to recognize wisdom in others; but he who is unable to discern wisdom from folly proves his own lack of judgment.

And so the progress of our race toward enlightenment will be marked by an ever increasing ability to profit by the experience of past ages and by a progressive emancipation from that stage of fatuous self-conceit which has marked the earlier stages of our intellectual emancipation. First we slavishly imitate our elders; then, in the first bloom of our youthful independence, we sneer at them; afterwards we learn to recognize both their merits and their limitations, and to gather from their wisdom an inspiration to try to make ourselves still wiser.

Archaeological explorations and the translation of ancient languages have done much towards emancipating our minds in this way. The same process is extending in all directions and causing us to call in question the superiority of many things in which we had deemed ourselves especially superior; whereby we get the better chance to show our real superiority.

Take, for example, the case of agriculture. In an article called "The Secret of the Soil," in the London *Spectator*, which is a review of a book, we find the atmosphere of the classical student mingling with that of the agriculturist, and resulting in a comparison highly favorable to Vergil and Varro. The main impression which the reviewer seems to have received from his book is that the fruits of modern scientific agriculture have gone to prove the wisdom of the ancient farmers.

For instance, one result of modern study is that *tillth* counts for far more than manure, being indeed the prime necessity of the soil. Another is that certain crops act as fertilizers by their power of gathering to themselves certain nutritive constituents of soil and atmosphere; hence the *rotation of crops* and the sowing of certain crops for the sole purpose of *ploughing them in*. But both these prin-

ciples were known and practised by the ancients, as witness Vergil and Varro. These old writers advocate the sowing of certain crops to be ploughed in, and emphasize the importance of spending hard work upon the soil to render available for the plants those ingredients it already has in such abundance.

The point is made that it is only recently that we have recognized the *nitrogen-fixing* power of certain crops, thereby swinging from an over-addiction to manures towards the principles advocated by Vergil and Varro; and it is asked, If this is so in respect to nitrogen, may it not later on prove to be so in the case of phosphoric acid? For the writer of the book contends that *phosphoric acid* is the one thing that does need to be added to the soil, and the reviewer thinks he ought not to be so dogmatic on that point, because science may yet discover ways of providing phosphoric acid also without recourse to artificial fertilizers, and may thereby vindicate the ancient agriculturists again.

How much is there still waiting for the farmer to discover of the soil, which Varro wrote 2000 years ago, and man had been learning for uncounted centuries before him? If the need for good tilth still remains the greatest need of all, what have we learnt that the Roman farmer did not know?

Another point made is that we have learned to regard the soil as *alive*, thereby again refuting our immediate predecessors, who regarded it as *so much dirt* to be shoveled about, and vindicated those who taught us to speak of "Mother Earth." Not only is the soil, for the modern scientific farmer, a mass of living microbes and creatures, but even the

so-called "inorganic" parts are every day being brought by chemists more under the head of *living things*. The difference is that we consider this life in its minute details and the ancients regarded it rather in its wholeness. Is not this a great step towards emancipation from the ignorance of a transition age and the return to the knowledge of a wiser previous age? How long will it be, one wonders, before the *nature-gods* reappear on the modern stage tricked out in their new scientific togs, and with long names borrowed from the languages of the very peoples whose ideas they are supposed to supplant? As the ancient farmer burned offerings and poured libations to the genius of the place, so we may learn to burn fumigants and pour antiseptics. We still pray for rain and return thanks for harvests; but it were better if, instead of carrying our petitions to the throne of thrones, we tried to earn the bounty of Nature by fulfilling our duties as divinely-informed beings.

Electricity plays a leading part in natural phenomena, and the study of *cosmic electricity and magnetism* is the key to future weather wisdom. But what is prior to electricity? The currents and conditions generated by man in the "Astral Light," the invisible womb of visible Nature, determine the course of the life-forces in the soil and the plant. It was the knowledge of this connexion that inspired the rites of sacrifice and propitiation, which, however superstitious in later days, were originally ceremonials of the ancient Science—that Science which included the understanding of life in all its phases, spiritual, mental, physical, cosmic, human.

STUDENT



Lomaland Photo. and Engraving Dept.

CASCADE IN THE BOIS DE BOULOGNE, PARIS

Students'



Path

## THE ANSWER

C. E.

**A** BITTER lot, through cold and frost,  
The seed to sow in pain and tears,  
Then stand aside, our labor lost,  
While others reap the Autumn ears.

'Tis hard to toil for others' good,  
The wretched soothe, their fears to still,  
And then to reap ingratitude  
Or malice wreaking deadly ill.

Where shall we gather strength to rise?  
How shall we still all vain desire?  
Can we indeed grow pure and wise  
By passing through this Moloch fire?

The answer comes through ages dim  
From all who've suffered, wept and died,  
And softly, clearly down from Them—  
The Great Ones who were crucified.

It bids all selfish cares to cease—  
To make each other's griefs our own—  
'Tis thus the soul shall find true peace,  
Nor shall it tread this path alone.

'Tis thus the ills and woes of life  
May leave no bitter, poisoned sting,  
For though they bring us toil and strife  
They drag not down the spirit's wing.

Thus, though the wrongs we strive to right,  
May sadden through the passing years;  
Upon the soul they leave no blight—  
No gall is mingled with our tears.

## The True Philosophy of Life

**T**HE history of every age and race presents to us the incontestable fact that our beliefs vitally affect our lives. It may seem to some of no importance what our beliefs may be so long as our hearts are pure and our motives unselfish. But while "ignorance is better than head learning with no soul wisdom to guide it," and while the man of pure motives will eventually gain the knowledge necessary for right conduct of life, there should be nothing to hinder us from so developing here and now the latent possibilities of both heart and mind that truth will appeal to us. A pure heart and an open mind, a blending of mind and soul will in no long time render us immune to false beliefs. They will not attract us, for they will not be in harmony with our condition.

Among the many selfish ambitions and hypocritical accomplices in the atrocious cruelties that have in past ages been inflicted upon humanity in the name of Christ, there were undoubtedly a few who were sincere in their false beliefs. But however sincere they may have been, their hearts most certainly were not filled with compassion for all that lives, and their minds being warped and deluded by a powerful hypnotic influence proceeding from united bands of evil workers, were not under their own guidance. Also, thousands not to say millions of followers innocent of action, being under the same psychological influence would have deemed it blasphemy to protest.

All compassion was stifled in their hearts by fear, and their minds were enslaved. The direful creed that was forced upon them they dared not oppose even if a ray of light had given them a desire to do so. A mental slave has no freedom of mind, just as a physical slave has no freedom of body.

Even at the present day the same influence of persecution and bigotry though more cautiously and secretly, is at work. Wrongs are inflicted upon humanity. Thousands among us are slaves, and even those who consider themselves free agents, are controlled by one or another falsity that panders to weakness or vanity. If we were under the sway of our own reason and were free from coercive suggestion from others, should we follow, as we do, many of the foolish, not to say ridiculous, fashions of the day, and adopt the meaningless and demoralizing customs that now control our unsatisfied lives? Are we mere puppets that dance to the tune of the wirepullers? We shall never be truly enlightened until we become real live actors in our own life drama, uninfluenced by anything but the light of conscience and reason.

What is the true function of the heart? Is it not to hold compassion for our fellow beings? What is the true function of the mind, if not to employ it on those loftiest and most vital of all themes—ourselves; the purpose of our existence in a material world; and the methods whereby to work with divine law in order to reach the goal intended for us? In order to be intent on such subjects we need to have our minds wholly in our own keeping. We need to think for ourselves. It is our right to think, still further it is our duty to do so. To give up our thinking to be done by another is to yield up the noble prerogative that *distinguishes man from the animals*.

Who would think of giving up all physical action and sitting with folded hands throughout a life-time? Yet such a course would be much less harmful than having our opinions and beliefs cut and dried for us with only a slavish acceptance on our part.

Let us then use our God-given powers, let us hold our minds in our own keeping and maintain freedom of thought and freedom of will and above all compassion of heart, and thereby we shall be appealed to by a philosophy of life that will answer all our needs.

Where is such a philosophy to be found? Does science give it to us? No. Science of today prides itself on not meddling with any question of ethics, and in its gropings on the material plane it fails to give us a right perception of even external things. By entering into knowledge by the back door of only material observation, although it discovers many important facts, yet it fails to correlate them into a logical system that will stand the test of time and further research. It takes no note of universal spiritual law which harmonizes facts on all planes of nature and by which science, philosophy, and ethics are so inter-related that they cannot without detriment be separated, and a recognition and study of universal law as governing the whole of nature would give science that broad view which leads to unerring knowledge concerning any one of its departments.

As science gives us nothing to live by, we look to religion for aid. But what does so-

called Religion, with its numberless antagonistic sects, do for us in the way of explaining life's problems, in giving us a system whereby we may conduct ourselves and our affairs in a way to ensure prosperity and happiness? Are we pretending to superior enlightenment, prosperous physically, mentally and morally? Are we as a whole in that happy condition which is ensured to those who are living in strict harmony with divine law? Do we know the law? Shall we ever learn the law until we have suffered the full penalty of our ignorance in that regard? Judging from our present miseries, it would seem not. If, however, we strictly obeyed the ethical teachings of Jesus as contained in our Scripture and unimpressively given out by the churches, we would be in a fair way to gain more knowledge. We would be in that condition which leads us to search for knowledge. We would begin to realize that the increasing horrors that obtain among us and with which we so unsuccessfully cope are possible only on account of our erroneous methods of conducting life. We practise extravagant self-gratification but do not find happiness. We pander to the lower nature of others but do not thereby give them happiness. We find that it leads them only to crime and misery.

Now, while the ethics of Jesus were perfect and precisely those of all great Teachers, yet he did not so far as we know give a system of philosophy. Should not this very fact lead us to infer that we are to look elsewhere for a supplement to his teaching? Where shall we find it? In Theosophy, or the Wisdom-Religion, parts of which are the fundamental truths of all religions, and which is to be found in varying fulness in the sacred scriptures of the world. It can answer all our crying needs. Is it something new and untried that we should regard it with caution? No; it is as old as the universe, and has been tested and tried by past races far in advance of us. Is it something to be feared because it startles us from our moral and mental apathy? No; for until we are so awakened we shall remain in the sleep that leads to death.

But as this grand and ennobling philosophy interferes with our vices and weaknesses we hesitate to accept it, and are prone to ask how we can know that it is true. Let each one for himself observe its working and practise its precepts, then there will be no need of argument in its favor. It transforms the lives of its votaries. It offers such sure rules for guidance that those who live up to its teaching, and just in proportion as they do so live, will have their efforts attended with success, the higher, the only real success. M. J. B.

A PLACE has been found at Point Loma to prepare teachers to go forth at the proper time. They will be trained in the understanding of "the laws of physical life, and the laws of physical, moral and mental health and spiritual unfoldment," and a great spiritual wave will touch the World through their efforts in this direction. Not until then will the deeper and grander teachings of Theosophy be grasped and lived by the now discouraged members of the human family. For not only must Theosophy as a philosophy be well understood, but human nature and its needs and the one great secret of knowing how to touch the human heart.—*Katherine Tingley*



## THEOSOPHICAL FORUM

Conducted by J. H. Russell

**Question** What has Theosophy to offer the practical modern world and how can it be proved to be true?

**Answer** Theosophy offers the modern world the ancient reality from which all counterfeits have been copied, and its philosophy teaches each man how he may prove it for himself.

The modern world is not so practical as it would have you believe. The many inventions and discoveries which distinguish this as a most progressive age are due to a greater material application of nature's laws and a willing activity in working with them. The acquirement of freedom, power, and range of action by means of nature's forces has been so great as to dazzle the modern mind and blind it to the necessity of also knowing and working with natural moral law. The old impractical theology was mainly concerned with providing suffering enough for the sinners after death; a practical modern world would evolve a theology showing man how to find the joy of real life as it could and should be here on earth. The awakening higher nature to-day demands recognition and opportunity for expression. Modern materialism is in effect an effort to deflect the operation of the natural moral law—a most impractical thing to attempt. The tendency of all things and conditions is to restore harmony and equilibrium. This is equally true in the material and in the moral realm where we are not "punished for our sins but by them."

The commercial standard of the age would make money and power the measure of values and the sign of success. We are all so psychologized with the sordid standard of life that the reformers, educators, preachers, and poets often voice their messages with a note of apology for urging what seems like an impractical dream. We have become so used to slums and disease, to unsatisfactory education, to vices of youth and manhood, to physical taints and disability, to marriages of ambition and self-love, to increasing insanity, suicide, and inhuman crimes, that a belief in the poetry and beauty and joy and largeness of the natural life is too often regarded as an amiable weakness. Meantime the moral friction and waste motion is no less disintegrating to the social organism than a like faulty adjustment would be to a complex machine. Is it not a most impractical method for the modern world to expend its increasing powers mainly in handling the results of wrong living instead of learning the logic of the natural life which must result in health and happiness? Theosophy teaches the divinity of man which impels him on through the mistakes of many lives until he shall fully realize that he is a soul, capable of making life divine on earth and of creating his own conditions of heaven between lives.

The practical need of the modern world is not for more machinery and mentality wherewith to harness nature's forces for selfish use. Genuine Theosophy is known from its counterfeits by teaching and working for the humanitarian use of the individual powers rather than by advising unnatural cultivation of self-

seeking personalities, who may easily prove to be unfit to use what power they already have. The physical, mental, and social diseases of to-day show the disintegrating effects of impractical methods to evade the claims of the higher self and to ignore the fact of brotherhood, which unites us to all classes of men and to all kingdoms of nature. The individual cannot be morally out of adjustment to life above or below him without causing suffering and enduring it by his inharmony with the whole scheme of things. Life was not meant to be the diseased, sordid, stunted, painful thing it has become. The practical need of this materialistic age is a knowledge of man's divine birthright and his natural capacity for a life here and now that will make his present living seem the gross, unnatural nightmare that it is.

For the individual who attunes his life to the key-note of his Higher Self, there will be no danger or difficulty in practically proving the teachings of Theosophy by the process of becoming one with the truth. R.

**Question** We all long for simplicity; how is a knowledge of Theosophy going to help one attain it any more than any other system of philosophy?

**Answer** The question assumes too much. The majority of us do not long for simplicity by any means, we have no strong desire for fewer of the externals of life.

The consensus of the desire of the world is for more display, more sensuous enjoyment, and while it is true that men live in experience and, by the knowledge they gain through it, learn its true nature; yet instead of profiting by their experiences, the great mass of humanity, having lost their hold on the true knowledge of life, have yielded to the demands of the lower nature and so seek ever to renew and intensify those experiences which will gratify its insatiable demands. How long will it be before they realize that happiness can never be found along that path, or through gratification of self?

William Q. Judge says:

The baby has first to learn that fire will burn its little fingers, before it will learn to avoid the fire. So also with the votary of pleasure; until he has learned the cheat and how utterly inadequate are all sensuous enjoyments to satisfy a living soul, he will seek these enjoyments as a child cries for the light or vainly reaches out its frail arms for the moon.

So the longing for simplicity implies a state of development of the soul, strong enough to make itself felt on the personal man. It is easily seen that this state is not universal. It is now and always has been, so far as we may learn from history, comparatively rare.

The various cults of Europe and America who recommend some irrational and fanatical ideas of diet or hygiene as the test of a simple life tend to make their followers ridiculous in the eyes of the world. They often seek by unbalanced austerity or asceticism, which is not simplicity, to recuperate from equally unbalanced enjoyment.

Plain living and high thinking appeals only to the few. Indeed, we may repeat:

How few think justly of the thinking few!  
How many never think, who think they do!

The great teachers of the world by the identity of their systems, would seem to have had some bond of fellowship and some common source of knowledge. Theosophists assert they had, and that that source was, and is, Theosophy.

There are many proofs that all systems of philosophy and great world-religions, originated in this all-comprehensive wisdom.

Modern philosophy in company with the various branches of science today, has become infected with the spirit of the times and is contented with the husks of knowledge, but the true philosopher, he who has the "love of, inducing the search for, wisdom" strong enough to lead him to discard, one after another, the superfluities of life in order not to hinder his search, must find Theosophy somewhere along his path, no matter from what starting-point he first set forth.

In the meanwhile there come to all who take up this effort to live on higher simpler lines, the daily temptations from the strong pull of the tendencies of former lives, as well as the compelling influences of the world, to lose sight of the austere beauty of simplicity.

As one's ideal becomes higher and one's purpose more unselfish, so does the necessity of living a simple life become more apparent, and there comes the strong feeling which grows to certainty that simplicity is an absolute necessity if we would achieve the higher purposes of our existence. G.

INQUIRER. But what is Karma?

THEOSOPHIST. As I have said, we consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law which *adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable.

INQ. Then it is the "Absolute," the "Unknowable," again, and is not of much value as an explanation of the problems of life.

THEO. On the contrary. For though we do not know what Karma is *per se* and in its essence, we *do* know *how* it works, and we can define and describe its mode of action with accuracy. We only do *not* know its ultimate *Cause*, just as modern philosophy universally admits that the *ultimate* cause of a thing is "unknowable." . . .

INQ. But surely all these evils which seem to fall upon the masses somewhat indiscriminately are not actual merited and *INDIVIDUAL* Karma?

THEO. No, they cannot be so strictly defined in their effects as to show that each individual environment, and the particular conditions of life in which each person finds himself, are nothing more than the retributive Karma which the individual has generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong and, further, that the sum total of National Karma is that of the World.—H. P. Blavatsky, in *The Key to Theosophy*

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## The Unrest of the Age

IN an article called "The Century of Shriek," in *Black and White* (London), Mr. Geo. R. Sims divides modern degenerates into two classes: the sluggish inert, and the excitable erratic. The latter class he proceeds to discuss.

The excitable erratics give free and frantic expression of opinion on all matters of public interest, and their clamor drowns the voice of common sense. The fact that those who make the most noise have been accepted as representing popular feeling has brought about a condition of things that is perilous. Today hysteria is making history. The two great safeguards, phlegm and a sense of humor, have been swept away. Wherever we turn, our ears are split with the cries of a clamoring crowd of excitable erratics. Causes whose advocates used to be regarded as cranks and laughed at or pitied are today hailed as burning questions of the hour.

How often do we hear sober-minded, common-sense, "old-fashioned" people discussing the childishness of the present day, the absolute idiocy of some of the cries and crazes that are sufficiently wide-spread to be described as popular. These cries and crazes are but testimony to the presence in our midst of a vast army of degenerates. The feeble-minded and the degenerate grow up, but they are never *real men and women*. They are grown-up children with capacity for mischief fostered by the increased opportunities they enjoy as "grown-ups."

And he gives instances of the ways in which this body of unbalanced emotional sentiment expresses itself, rushing every way to extremes.

Commenting on the above, let us ask what is the reason why the newer generations are growing up without the safeguards of equality which sufficed to keep their parents in order. It is because the influences that make for stability have not increased in the same ratio as those which make for unrest. The age is one of rapid progress in the facilities and luxuries of civilization, and all who are born in it find themselves exposed to temptations and distracting influences which did not assail their fathers. They are endowed with a far finer and more sensitive nervous system and decreased hardiness. To cope with these altered conditions, however, they have no corresponding increase of knowledge; on the contrary, the old faiths are rapidly disappearing. Hence a generation of people with

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

increased opportunities and facilities, but with diminished sense of responsibility, diminished faith, diminished moral anchorage.

When people have no sense of a deep full inner life, they have to cheat themselves into a sense of being alive by excitement; just as stimulants are taken to try to replenish an exhausted vitality. It is the lack of an inward life that is responsible for all this artificial neurotic life. We may discuss drink, drugs, and other proximate causes; but at the root of all lies that necessity for excitement, due in its turn to the want of a true sense of life.

How shall we regain the peace and repose of an age of knowledge? We cannot do it by attempting to flog life into old dogmas that no longer convince the age. The age has advanced, and our beliefs need to advance along with it. Whatever anchorage the old-fashioned steady ones may have in their own inner consciousness, they seem unable to impart it to their children; they can only cry, "Why don't you sit still and behave, like us older folk?"

The fact that there is such a thing as an inner life at all needs to be brought home to people in a way that they can understand and appreciate. There are few souls nowadays whom the "grace of God" or the "power of Jesus" can infuse and suffice.

What is Man? What is the purpose of Life? Is it an everlasting pursuit of whims and desires, a ceaseless dance to the spurring of *ennui* and vacuity? Does Man dangle momentarily across the stage, a mere marionette?

Such questions will have to be answered, and answered satisfactorily, for we cannot go on indefinitely living on our capital of inherited virtues. The mind and soul need feeding as well as the body. That is why people are seizing upon all kinds of pabulum in the hope of finding something nutritious. Agnosticism, or some non-committal and negative attitude of mind, will not suffice to direct the strong forces in human nature. The need which was filled, if badly filled, by religion,

still exists and must be filled.

We need Religion; but not dogmas and creeds, nor yet a mere vague humanitarianism. Something that speaks to heart and intellect, that gives a definite purpose to life, that holds before us a definite goal not limited by the years of this life. All religions have their origin in the One Religion; but the world has

long been familiar with only the remote offspring of the true Religion. People are searching about for the common ground on which all religions meet, but they seek it in compromises and in eliminating points of difference until nothing is left. Thus they arrive at a mere residuum instead of the common origin.

The principles of justice, humanity, and so forth, which are universally recognized to be essential to human welfare, are not based on mere considerations of prudence, political wisdom, or an adjustment of conflicting self-interests. They find their sanction in certain facts pertaining to human nature itself and in the laws pertaining thereto. Justice, to be real and effective, must be more than an abstract principle, it must be a sentiment, an urge. Humanity must be more than a polity, it must be a deep heartfelt feeling. These higher feelings spring from that inner nature which has been so overlaid and stifled by our outer nature. The passions of our outer nature are self-assertive enough, and we yield to them regardless of reason and theories; they can only be adequately met by stronger incentives; mere reason will not do it.

We need a Religion that can inspire men to be noble and self-sacrificing—not for the hope of a future reward in heaven or the fear of a future punishment, but because these qualities are the breath of the true Life. A Religion that can give definite and comprehensible instruction about the mysteries of Man's nature and life and show him how to overcome his limitations and step out into a larger life. A Religion that exhibits death as the temporary deliverance of the Soul from its labors that it may return refreshed to renew them. A Religion that shows brotherhood as a fact in Nature. A Religion that gives knowledge as the consequence and meed of right living. All this Theosophy does.

In short, it is the want of a backbone that has made humanity so flaccid; and that backbone is knowledge.

STUDENT

## ONWARD AND UPWARD

F. J. Dick

DOTH not ceaseless life pervade in silence  
 Infinite space, as even tiniest atom?  
 Do not rolling worlds and starry spheres  
 Have each their special tones of conscious life?  
 Doth cosmic mind enfold this breathing All,  
 Arrayed in myriad unseen shapes, evolved  
 From that out-pouring will whose robe is woven  
 Harmony (source of form and rainbowed light),  
 Whose essence breathes compassion, whose supernal  
 Purpose fashions, paints, and mirrors self  
 In outer Nature, through the seven-fold worlds?  
 (Perchance the shadow-side is touched, where dim  
 Mysterious forms arise, constrained to climb  
 The upward road to full self-conscious life).

And so at length the wondrous being, man,  
 Appears on earth from earlier golden realms—  
 A ray of boundless soul, a son of God—  
 Yet now immeshed in new ascending molds  
 Age-wrought from elemental regions vast,  
 Himself a mystery now to self: half-brute  
 And half-divine is he—the mystic cross.

The royal power is his to choose  
 The path of life immortal here  
 In right of birth divine, or lose  
 His way in fogs of passion drear.  
 The life of beauty, pure and kind,  
 Be ours: not that of fond delights,  
 Destroying senses, dulling mind,  
 Obscuring lofty sunlit heights!

Be ours to seek the high unselfish way  
 That shines from out the universal soul,  
 And lives enshrined within the hearts of all  
 Our fellow-men—within and yet above.  
 So seeking we may pass through many births  
 On earth, and learn through rich experience gained

The cause of human woe, and how to aid,  
 Opposing darkness deep with sword of truth.  
 So battling, heroes earn the help of those  
 Who toil unrecognized from age to age  
 In divers ways to bless, and raise mankind  
 By sure degrees, from shadow back to light.  
 Self-conquered, warriors reach to freedom sweet  
 From wrong, injustice, pain and sorrow—born  
 Of man-made creeds and ignorance dense of law  
 Superb, that "ever moves to good, and knows  
 Nor wrath nor pardon."

Thoughts like these we owe  
 To her, H. P. Blavatsky, who proclaimed  
 The ancient truths of man's stupendous fate,  
 His god-like power and right to rise supreme  
 O'er thralldom dire of sense, and then subdued  
 The subtler still and yet more subtle foes  
 That bar the human soul from heavenly fire,  
 From knowledge, won by those who help the race  
 Through countless ages hardly known of men.  
 Such helpers garner naught for self alone,  
 But lend their aid and strength to all who seek  
 The lowly path ascending toward its source—  
 Untrammelled universal joy and peace.

Already sounds her message o'er the stream  
 Of human life. A mighty soul is here  
 Abiding now, and guiding warrior hosts,  
 Children of light, in whom the soul awakes,  
 And youths and maidens pure and dignified.  
 Yes, princely comrades all, who love the race  
 And live the life of beauty, serving God  
 And man, obeying what is right and true  
 That men may learn and know: the mysteries (taught  
 In ancient days) of man's diviner life  
 Still live, to give new hope to brother-men  
 And prove the knell of selfish thought and fear.

## In the Interests of Knowledge

THAT true science (or true knowledge of nature) and character are indissolubly united, as frequently stated in these pages, is a fact which yet remains for many one of the lost mysteries of antiquity. And it is but a minor presentment of the major proposition that true science and true brotherhood are two aspects of one thing in consciousness.

Let us suppose that an earnest and capable devotee of some modern branch of science, who has given the best years of his life to the subject, should hear of a teacher who had arrived in the world, whether out of some mighty past, or from another more highly evolved planet. That in some manner, whether from intuitive prompting or otherwise, he recognizes in this teacher one who possesses an actual mastery of the phenomena themselves which have been his life-study. That he goes to this teacher seeking instruction.

Can we not picture his amazement and perhaps indignation, when the first thing he is advised to do is never to listen without protest to any evil thing spoken of a worthy brother, and to maintain a constant struggle against his lower nature?

His recognition of that master persisting nevertheless, along with some sincerity of purpose, he may come to believe that this "food for babes" has been tendered him because a certain side of his nature has been neglected and requires attention; and although perhaps remaining a pupil for years, it may never dawn upon him that there is or can be any real relation between ethical principles practically applied and genuine advance in scientific knowledge; and while admitting the improvement in his general character he would possibly be

inclined to say that if there be a direct relation it must be more or less one of sentiment.

Or take a different side of the same question. Suppose another individual recognizes in the same teacher one who is a master both of the mysteries of life and death, and of the true causes of and remedies for human suffering, and that he forthwith enlists in his service as one of many needed co-workers in that field. He too after serving faithfully for years might conceivably be surprised to learn that he is nearing a condition of mind where the truer comprehension of, and a certain mastery in some branches of science (not to mention philosophy or art) will be possible for him. To him also the connexion between true ethics practically applied and scientific knowledge (of nature) may be far from obvious; and being "merely human" he may be equally inclined to regard the connexion as more or less imaginary.

But what is the fact? It is that all the greatest creations in the domains of science, mechanics, art, music, philosophy, statecraft, and literature, have come from men of universal sympathies. None of such moved in the narrow grooves of self-interest, when under the full sway of that which immortalized them. Indeed the fact is so conspicuously obvious, if we glance at the history of the past few thousand years, that it is unnecessary to quote instances. They will occur to anyone. Perhaps a student of Theosophy, who knows something of the past of man through millions of years, would hardly call the work of such men creations, but rather re-presentations, re-discoveries, re-descents, of ancient knowledge in every case, and not remarkably brilliant even then, by comparison. For to the ancients our way of trundling round the world on

wheels and talking across continents by wires or even by etheric explosive waves, would seem childish; just as our philosophies of the unknowable, and the great fore-sightless, and what not, would be like the prattling of babes. Truly the vanity underlying our fine talk of modern progress and scientific achievement, though sometimes sugared with humble agnosticism, is a sure sign of our littleness; emphasized, almost petrified, by the patronizing way we talk and think of the ancients—and anon of our *simian* ancestry. Unfortunately those who so talk and teach are often to be found in charge of educational institutions. And ancient "theology," benignantly named heathenism, is regarded from the same puffed pigmy standpoint by the modern professors of that subject.

Surely if Nature is a Unity, the intelligences and powers and principalities therein who FORMED the man-bearing planets and their life-giving suns, must know more about science and theology than the chimney-pot-hatted respectabilities who talk about heathens and simian ancestors! Granting so much by way of argument—it is surely a more self-evident truth than any postulate Euclid ever conceived—are there no links between these intelligences and ours, no real instructors?

Fortunately there are and always have been. Yet they can not help us—openly at any rate—if we fail to do *our* part. And they are not concerned with the aiding of personalities as such, but with the development of that quality of universality and sympathy which is the outer portal of all true knowledge at once of nature and of self, for these are inseparable. As we rise in knowledge of this wider self so do we near true knowledge of nature, in the broadest sense. STUDENT



### Point Loma

THE Point Loma of San Diego has been made famous in song and story. It is one of the most impressive promontories in the world.

"Like a huge index finger, Point Loma reaches out into the Pacific Ocean. On its extreme tip a beacon light is kept burning for the ships of all nations. It informs the mariner that near at hand is the safest harbor in the world, a port which any ship may safely enter without special guide or pilot. On the inner side of the finger is Fort Rosecrans, standing guard over the mouth of the harbor. Daring indeed would be the man-of-war that would attempt to force an entrance into the placid bosom of the bay beyond.

"Point Loma is about six miles in length. At its tip it measures about half a mile wide, gradually increasing in width until it reaches about two and a half miles. The total area approximates 3500 acres. The southern extremity is owned by the government and is reserved for military and naval purposes. An expenditure of several hundred thousand dollars is now being made for a naval coaling station, and the naval authorities have stated that this is the precursor of the establishment of a government navy yard. On the summit of the government property is the government wireless station, which holds the world's long-distance record for the transmission of wireless messages over land and sea.

"After you cross the boundary of the government possessions you reach the noble buildings and beautiful grounds of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, of which Mrs. Katherine Tingley is the Official Head. Here are the Râja Yoga Academy, the Aryan Memorial Temple of Music and Drama, the open-air Greek Theater, the Point Loma Bungalow and Tent City.

"After you leave the Theosophical Institute, still traveling north, the back of Point Loma broadens out into a beautiful body of land about a mile square, which has been named Point Loma Heights. This property is being prepared by the owners as a site for beautiful homes. Nature has done for it what nature has done for no other place in the world. Among the rich endowments are soil which will grow any tree or plant that will thrive elsewhere in California, an unequalled climate, and at every point of the compass extraordinary panoramic views of ocean and bay, of city and country, of islands and peninsulas, of mountains and valleys. . . .

POINT LOMA AND THE HEADQUARTERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

"The beauty of the palatial edifices of the Theosophical Center, the wide outlook across the blue Pacific on the one hand, fringed for miles by the glittering surf; and, on the other, far over the calm, sheltered bay of San Diego, past the city, with its brilliant houses shining white in the constant sunshine, and beyond to the distant peaks of the Sierra Madre, and even to the snows on the San Bernardino Mountains and Old Baldy, lift the mind out of the pettiness of common life. In the marvelous climate of the elevated promontory of Point Loma, to breathe is to rejoice, for the rigors of winter and the burning heats of the inland summer are alike unknown. This is

par excellence the Land of the Sun. The sunrise is reflected in the bright waters of the bay, as it gilds the distant peaks, and at eventide the ruddy glow of sunset illuminates the burnished face of the Pacific. It is good to live in such a spot, where the flowers are ever blooming, the birds ever singing, and eternal spring reigns over all.

"It was to this sequestered land of beauty and health, 'far from the madding crowd' and yet not so far as to be out of touch with modern civilization, that Katherine Tingley, that remarkable woman and distinguished philanthropist and teacher, who is the Leader and Official Head of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, moved the International Headquarters of the work, about nine years ago, from New York City. Here she has established, with the help of a body of earnest workers, highly intellectual students of human nature and Theosophy, 'the Science of Life,' an educational Institution which is said, by competent judges, to be one of the most remarkable in the world. In fact, according to expert opinion, there is no system of education known, that can compare, for efficiency in training the heart and mind, with the 'Râja Yoga' systems of Katherine Tingley.

"Besides the education of young people at Point Loma, there are many departments of art, science, and industry, being carried on by students of Katherine Tingley, who are receiving their training as world-workers, under her personal supervision. There is also a large literary and corresponding staff, which produces the 'CENTURY PATH,' many books and other literature, and furnishes the thousands of members of the Theosophical Society throughout the world with practical information and help in the promotion of the principles of Universal Brotherhood and Theosophy.

"The international character of the Point Loma Theosophists—for they come from every state in the Union and numerous foreign countries—keeps this Center in close touch with the branches and outside workers; but, from what we have been told, every department, and all the Râja Yoga schools, have the constant personal supervision of Katherine Tingley. The members of her advisory cabinet, and the other close students, find it impossible to understand how a single person can direct with such marvelous success, the complex and far-reaching activities of this immense humanitarian organization.

"In a visit to Point Loma Homestead, the thoughtful observer is struck by the air of refinement, quiet happiness and joy, and the high moral tone and remarkable intellectual development among the students, both old and young. There are no unsightly backyards nor vacant lots; no hideous advertisements, nor distorted specimens of architecture.

"The Point Loma grounds, which have recently been considerably extended, are laid out with the highest skill of the landscape gardener's art. As well as the beautiful walks, the avenues bordered with graceful palms and pepper trees, and the picturesque flower-gardens, there is a special portion of the estate devoted to the department for training pupils in forestry and horticulture, under the direction of a student, who, before he cast his

lot in Point Loma, was a leading expert in the United States Forestry Department. . . .

"After carefully studying the elaborate and well-built Academy, the Aryan Memorial Temple, and the students' homes, the industrial department, the gardens and orchards, and taking into consideration the amount of intelligent work that has been expended in bringing the whole estate to its present perfection, one of the writer's party, who seemed to be a successful commercial man, and to understand the value of what he was appraising, declared that he thought the estate could be easily bonded for two million dollars. . . ."  
—*Scenic America*

### 'With Courtesy'—Only

MISSIONARIES to China are henceforth to be treated "with courtesy."

Whereby hangs a tale:

In 1899 the Chinese government, to facilitate the work of the Roman missionaries and place them on a dignified footing before the people and officials, gave to the Bishops of that Church the title of Viceroy and to the priests that of Prefect.

But for the usual reasons this presently turned out to be a dangerous concession. It was necessary to limit the power of these "Viceroys" and "Prefects," titles of courtesy and never for a moment intended to confer *political* standing in the private affairs of the country. How would it do to *dilute* these officious (but not official) potentates? What if the Protestant Bishops and missionaries were similarly decorated? It would at least be a delicate hint that *might* be taken.

Alas! these latter met in conference and decided that they

had no wish to complicate their spiritual responsibilities by the assumption of political rights and duties such as had been conceded to the Roman Catholic hierarchy.

So the gloves had to be taken off. The Wai-wu-pu advised the withdrawal of the titles, stating that

Since these regulations came into force the missionaries have been usurping to themselves the insignia of office belonging to the local officials.

The advice has been taken. An Imperial Rescript has withdrawn the titles, and missionaries will now be treated simply "with courtesy and due reference to the treaties."

STUDENT

### An International Observatory

BUILDINGS constituting the Institute of the Col d'Olen, on Monte Rosa, were inaugurated last August. The Queen Mother and King of Italy, and the Governments of France, Germany, Austria-Hungary and the United States, along with many private donors, subscribed to the undertaking. This Observatory, mainly promoted by Professor Mosso, of Turin, and situated on the south slope of Monte Rosa nearly ten thousand feet above sea-level, is for the study of botany, bacteriology, zoology, physiology, terrestrial physics and meteorology. The Institute consists of three stories, having the main laboratories, workshop, etc., on the ground floor, and the rooms for terrestrial physics and meteorology on the second floor. The laboratories cost about twenty-five thousand dollars. This Institute and Observatory constitute a well-organized research station. J.

# Art Music Literature and the Drama

## Ibsen and His Dramatic Interpreter, Mrs. Fiske

**F**OREMOST among playwrights of the day is Henrik Ibsen, who, born in the land of ancient sagas and black winds, of fjord and fell, of rock and skerry, drew his pictures of complex modern life; and foremost among the interpreters of these dramas is Minnie Maddern Fiske, the highest type of actress who has yet arisen from our virile young land, teeming with warmth of life, with luxuriance of color and activity. Moderns of the modern, both of them, expressing the advanced thought and style and art which is developing from the best intellectuality of the age, and which is but a preparation for the art to come, whose appeal will be as far above mere intellectuality as intellectuality is above sensualism. That Mrs. Fiske recognizes today's limitations and tomorrow's dawn is her surest claim to greatness.

The advanced are of necessity in the minority. Ibsen wrote and Mrs. Fiske plays over the heads of the multitude, though the illuminating sparks that fall will sometimes astonish even clod-like minds. Those who take life superficially, to whom a drama is merely an amusement like a light novel, will spend a dull and tedious evening when, for example, in *Rosmersholm*, Mrs. Fiske reveals to us the suffering soul of Rebecca West; but those who have thought and felt deeply, those who have met pain and perhaps despair will recognize in Ibsen and in his greatest interpreter, Mrs. Fiske, two souls who have probed beneath life's surface and who speak to the human heart with understanding and with human sympathy.

One could hardly say that Ibsen is a teacher. It is generally considered that he is a portrait painter, one who neither flatters nor idealizes. The lessons of his dramas we must for ourselves discern as we must find the lessons of life. There before us he puts the men and women of today, stripped of their deceit, their cloaks of conventionality and respectability, and if we can, we may read a great lesson, seeing in them our own foibles, our own disguises and subterfuges. He shows that in our daily life there exists — often latent, perhaps — all of tragedy, of heroism, of experience; that we need not turn to other ages, for here among us, even in the ordinary walks of daily experience, are to be found the elements of great drama. He has chosen to show oftenest, perhaps, the ugly side of human nature, but that he is not a pessimist we may see even in this play of *Rosmersholm* — notwithstanding its gloom and its morbid ending — in the awakening and ennobling of Re-

becca West's nature. And in the final tragedy, consciously or unconsciously, Ibsen has shown by antithesis the weakness of the act. Mrs. Fiske said in her address before the Students of Point Loma that if the audience left the theater feeling the futility of the sacrifice, then the play would have worked for good. Ibsen's plays leave much to be desired, but that which he lacked will come, and in his work he lifted the drama from the plane of the senses and emotions to that of the intellect.



Lomaland Photo. and Engraving Dept.

STATUE OF GUSTAVUS VASA. NORDISKA MUSEET, STOCKHOLM

We believe that Mrs. Fiske sees further to the heart of things than did Henrik Ibsen. Her portrayal of a character, revealing the inmost heart, though with reserve and dignity, with distinction and refinement, bespeak deep experience and deep feeling. We wish for her that the years may find her with increasing power and perception, playing ever greater and greater dramas with ever nobler art.

She has won her present high place by right of merit and deep insight into character, this springing from a wide and sympathetic outlook over life. And only those who have a genuine heart sympathy with others can fully appreciate the refining truth of her art.

A LOMALAND STUDENT

## The Museum of the North, Stockholm

**I**N her Museum of the North Sweden has an institution that is unique. During the last century, when the people were closely linked together by all means of communication, old habits and customs that had been maintained for ages in different provinces were suddenly exposed to a powerful leveling influence and began to vanish rapidly. As many of the usages were valuable links with bygone times and contained much of the poetry that always seems to have existed in the everyday life in the North, there was a real danger that they would be lost before the people had become aware of what treasures they were allowing to slip out of their lives together with antiquated modes.

In Sweden, however, the right man appeared at the right time, devoting his whole life, his great learning and unbounded enthusiasm, to the gigantic task of preserving records of the mode of life of the Scandinavian people during historical time. The beginning was very small thirty-five years ago when Arthur Hazelius started his work, but now, a few years after his death, one of the largest and most monumental buildings of Stockholm, together with the Open Air Museum Skansen, so well known all over the world, cannot harbor all the collections. There is no other country with such a record of the last ten centuries, so complete in the details and arranged with such understanding and real love. What this will mean for the future cannot be overestimated, as it is the total disappearance of the links with older times that has thrown so many nations into intense suffering, when they desired to build something great but only too late awakened to the fact that they had let invaluable materials slip out of their hands.

The Museum of the North is situated in the most beautiful of the natural parks of Stockholm

and the architecture of the building is the so-called Vasa Renaissance. In such interior and exterior surroundings the seat of honor is given to Gustavus Vasa in the form of a mighty statue in a special alcove of the great hall, dominating the whole. He is represented as in his later years, when he had carried out his wonderful life-work of gathering the Swedes together and making them feel as one people with grand common interests, his life-work of placing everything in its right place where it could best serve the country. In his hand he has the state-sword.

A short account of the life of Gustavus Vasa is to be found in Nos. 7 and 8 of the current volume of the CENTURY PATH. STUDENT



### Happiness

**H**APPINESS is a spirit who never comes at command. Though one spend one's life seeking her, and though she be caught on the wing for a moment, yet quickly again she makes her escape. Yet those who turn their backs upon her and decide to shape their lives without her—lo! to them she comes, and with them she abides. But the turn must be made in all honesty. She is a spirit who will brook no coquetting. If we turn but to see if she will follow, her face will never appear. Happiness is what all desire, and naturally—for it belongs to nature to crave her. And most people spend their lives in seeking her, each according to his own idea. Some dig for gold, thinking that she may be hid beneath the ore. Some search for beauty, thinking that there, surely, she must be concealed. Some work for fame, believing that this, once attained, will open the door behind which lives the fair goddess. All feel sure that she will stand revealed to the one who finds an all-absorbing love. But the report from all these different seekers is, sooner or later, but a bitter complaint.

Among some who had reaped disappointment after disappointment, and were tempted to drop all effort in despair, a sudden idea flashed down through the darkness like a light from heaven. It came as a question into the mind. What is the necessity of *my* finding happiness? Is there not a nobler quest? How is it with my numerous fellows who have not yet found this? Do they suffer less than I? Why should I not seek for them? And if, alas! neither they nor I should ever find her, will not the great wheels of time still turn on; will not the great purpose of the universe be nevertheless achieved? What matters it, indeed, if *I* am not happy? Let me do that for which I came. And lo! to these the spirit came, and pervaded the atmosphere in which they dwelt.

And why should these things be? Because

happiness is a universal spirit, and lives in the universal air. Those who seek her in their own little personal atmospheres must seek in vain. She can be found only on that higher level, where there are no separating walls, and where she can be shared by all alike. And in that region she comes without a call.

A LOMLAND STUDENT

### ROUEN, IN THE PRISON OF JOAN OF ARC

FLORENCE EARLE COATES

**S**HE laid her head upon the straw,  
She who had crowned a king of France,  
And angel shapes, whom no man saw,  
For her deliverance,  
Knelt at her feet—less pure, less sweet—  
A blessing in each glance.

She laid her head upon the straw,  
She who gave France her liberty,  
And angel shapes, whom no man saw—  
Ah, me! how could men see?—  
Watched till the day, then bore away  
Something the flames set free.—*Selected*

### Allen Raine

**T**HE death is announced from Wales of Allen Raine, the first English-writing Welsh novelist; the first popular interpreter of the inner life of the Welsh people; a woman inspired by the higher patriotism, and one who stood for all that is best in woman's life and in Welsh life.

Allen Raine was seventy years old at her death, although—and this in spite of the long and painful ravages of cancer—very much younger in appearance. All her books have been published during the last twelve years or so; their success was phenomenal from the first, the works of no other living novelist in Britain having ever attained such a circulation. Speculation was of course rife as to the personality of the author; yet that personality remained unknown for years; until lately but few of her readers knew that Allen

Raine was a woman; fewer still knew of her as the quiet "Meistres" of Tresaeth in Aber-teifi, whose time was divided between her novel writing and good works among the fisher folk of the tiny hamlet about her home.

Her books are full of the beauty of West Wales. The waves of Cardigan Bay roll through them; the wind and the rain sweep the beautiful hills; the heather and the gorse bloom and fill her pages with scent and the music of bees; the sun shines

"Over a wild-rose region, rich with flowers,"

and it was Allen Raine who knew how to make the sunshine and the flowers gleam and blossom from her beautiful pages, and how to paint all that was sweet and true, and the gentle poetry of the life of the people. She alone has interpreted the Welsh peasant for the English-speaking world. She knew that poetry and kindness and nature-worship are the stars of the life of these people, and her books went out laden with them, a gift from Wales to the world. That was her great desire and ambition: patriotism drove her to writing, and her own personality was always in the background, her own fame resolutely unsought. She has been accused of painting only the beautiful side of Welsh life, and of leaving untouched the darker side. All life is a duality. The accusation is not true, though she did idealise. "I am not going to wade in the mud," she said, "when so many flowers are blooming on the banks. It is flowers the world needs, not mud." She was ambitious to offer the world a pure bouquet, and she succeeded; she plucked the foxgloves and left the nettles where they grew.

Allen Raine was a bitter opponent of vivisection. Even if the vivisectioners could cure her, she said, she would have none of their cure. Any agony it would be better to suffer than a cure gained from the torture of animals. She was opposed, too, to all creeds and dogmas, finding Deity beneath the stars and on



the hills she loved, and in the service of the people she loved. Whether she gained it from a study of Theosophical literature, or found it, as it is still to be found, a tradition among the mountains of Wales, Allen Raine was a believer in Reincarnation. Just before she died, she heard of the death of an old woman in the village, a cancer victim like herself. "We shall both need a long rest," she said, "before our next life."

Perhaps not. The world has a great need of patriots in these days, Allen Raine. The influence of a life such as yours has been and will be, again and again, who can measure or set bounds to it?

A WELSH STUDENT IN LOMALAND

### No Parents Wanted!

**I**N New York it is difficult for parents with their children to find house accommodation, and the same thing seems to be true of Paris. In the latter city, alarmed by the decreasing birth-rate, they are building blocks of dwellings specially for families with children.

Bless the children! the CENTURY PATH would say; and shame on those who would shift upon their little shoulders blame that does not belong to them. Why not saddle the right horse and put up notices: "No adults *in statu parentis* allowed here!" It is the parent on duty that does the mischief and might justly be shunned by the landlord.

When we see a child behaving like a little barbarian on a railroad car or elsewhere, what is the chief, perhaps the only, but always the insuperable, obstacle to instilling better manners? It is the presence of the parent.

What a topsy-turvy civilization it is! We refuse women many governmental opportunities for which they ask, and we allow them despotic and unrestrained dominion in the very center and at the most sensitive and crucial point of the whole economic system. They, on their side, are quitting the throttle-valve in order to get out and push the engine from behind—or some of them are.

The world is waiting for people who can govern it; but the man is lacking to the opportunity. Any parent, male or female, has an unsurpassable opportunity for practising the art of governing human nature; and if he cannot succeed in this, how can he succeed anywhere else? His influence might begin in the home, but it would rapidly extend until it filled all the time at his disposal. Rulers of men rise to the top like corals and stay there.

It is a school for parents that is needed. And, as there is nobody to play the teacher's rôle in such a school, except people who themselves are actual or potential parents, we must look to Theosophical teachers. They alone have an outside grip on something that is stable and stand on firm ground from which they can lend aid.

Anybody can become a Theosophist if he realizes that that title implies a *character-qualification*. His faith in the Theosophical teachings must be of the kind that inspires

corresponding conduct. Let us study the Theosophical teachings and see if we cannot find therein an inspiration that will raise us to higher ideals of duty and conduct and enable us to attain that self-mastery which alone can render us true guardians of our children. By treating children as future men and women, instead of dolls or sweetmeats, we shall be able to render them blessings that will be sought after, rather than nuisances to be shunned. As to the Râja Yoga children of Lomaland, no landlord who has ever entertained them would not gladly entertain them again if only as an attraction and a credit to his hostelry. That is the invariable experience with Râja Yoga children the world over. H.



Lomaland Photo. and Engraving Dept.

COURTOIS' "MADONNA"

### Feeding the Hungry

**D**URING the recent hard times, the pathetic condition in our cities has become even more pathetic.

In New York many children have gone hungry to school. It is reported that many of them have fainted from exhaustion. As so many of them have been obliged to start the day without breakfasts, a number of philanthropic people have organized a Children's Relief Society, which furnishes them with necessary food.

We feel grateful to those who are alleviating suffering of whatever kind. It is a horror that our civilization has so many sores of this nature to be dressed. Side by side with all the pomp and splendor in the cities, are always these pictures of abject misery, of cruel want, of degradation, vice and crime. How much has been done to stay this human waste,

and notwithstanding the enormous amount of suffering that has been temporarily relieved, still the picture of horror grows blacker and the figures which tell of those in an inferno of suffering run up. The means used so far have failed to lessen the evil.

The UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY has been criticised at times because it is not oftener engaged in patching up and draining out these sores of nature. But the organization is too busy, at present, *arresting the causes* which have produced the present condition. At times, under immediate need, it has shown itself well able to meet such emergencies, *but it is economy of effort to leave this work in the main to those qualified to do it, and to spend its energies in the field which has yet been left untouched.* Many have yearned to work this field but have not had the knowledge or power. It has been left to the Leaders of this Movement to see clearly the disease eating at the heart of humanity, and to find the way to remove it. Enough people must be so changed in mind and heart that they will have the power to leaven the mentality of the whole world. Enough must learn the true art of living to be able to produce a contagion of the right sort, which will spread everywhere. And to produce such a herculean result, we will have to begin with the children. It is the Râja Yoga Schools which are one of the hopes of the world—a promise of better things. The day is coming when all will bless those who have instituted and guided these. STUDENT

### Jottings and Doings

(From a Student's Note Book)

**D**URING a recent storm on the Atlantic coast twenty lives were saved, under the most trying circumstances, by a group of society men and women whose main object in life had heretofore been to seek selfish pleasures. They were enjoying an automobile party when Captain Hedges of the Life Saving Station near by appealed to them to help him save the crew of the stranded *Chipewa*, then being beaten to pieces at some distance from shore. The whole party responded valiantly, and men and women

together worked, drenched to the skin and in many cases with torn and bleeding hands, under the Captain's directions, until the cable of the breeches buoy had brought safely to shore the last soul of that crew of twenty men. Then these society women, disregarding their escorts' suggestions that they seek shelter and, if possible, find some dry clothes to replace their wet ones, turned to their picnic-baskets and from the contents soon served to these exhausted men, with their own hands, food and steaming delicious coffee.

After all possible service had been rendered, these society folk returned to their automobiles, bundled themselves in as comfortably and dryly as might be, and whirled back to the city, declaring that they had had the most glorious time of their lives! Here is proof that humanity is divine, that compassion is not dead in the hearts of men, but only sleeping.

# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

## GREEK AND EGYPTIAN VASES

MODELLED BY THE CHILDREN OF THE RĀJA YOGA ACADEMY, PINAR DEL RIO, CUBA

### About Pearls

**T**HE pearl has been a source of interest and delight to the people of all ages, and a wealth of legend, poetry, and romance surrounds its origin and the part it has played in the destiny of men and nations.

The ancients, who greatly prized the gem for its wonderful lustrous beauty, were much puzzled to account for its formation within the mussel's shell. Of the myths that have come down to us, the most common, perhaps, was the belief that drops of dew fell into the shell when open and were transformed by some power of the animal into pearls. In India the legend runs that when the moon shone on the sea, the mussel, filled with wonder, came to the surface of the water, and the tears of the gods, weeping for lost souls, fell into the open shell and there hardened into pearls. The association of pearls with tears doubtless originated with this legend.

At this day, even, it is not certainly known how the pearl is formed. The general belief is that a parasite or particle of foreign substance works into the shell and irritates the tender flesh of the little animal. In self-defense he covers the offending matter with layers of the fluid secretion which nature provides for lining the shell, and in this way the pearl is gradually formed.

The Chinese discovered this fact centuries ago and used the knowledge. They would

### ENERGY

George Croly

**E**ARTH'S rough yet noblest spell is—Energy!  
Mind's hammer, hatchet, plough! the stern-faced dun,

That makes us pay our debt to man—or die!

Never to halt, until the race is run,—

To know no weariness; no danger shun;

Until Time's hand has struck the crowning hour,—

To think that nothing's done, till all is done,—

Through day and night, through sunshine and through shower,

To fight the gallant fight! — Resolve, itself, is power!

—Selected

keep a quantity of pearl-mussels in a tank and, opening the shells, insert tiny images of the Buddha. In the course of a few months the mussel had covered these images with the pearl fluid. It has long been a practice in several countries thus to increase the yield of pearls by inserting round pieces of lead or mother-of-pearl.

In earliest times the most famous pearls were found on the coast of Ceylon where the pearl-oyster measured from nine inches to a foot in diameter, but now pearls as fine are found in many parts of the world. The most perfect pearl in existence is said to be in the Zosima Museum at Moscow, and the largest, measuring four and one-half inches in circumference, may be seen at the South Kensington Museum, London. STUDENT

### Facts Worth Knowing

FIFTY THOUSAND young trees prepared by the Forestry Department in Vermont, U. S. A., are to be planted this year in that state. The trees are red and white pines.

IN Lund, Sweden, there is a museum, one department of which illustrates rural life. There may be seen old peasant houses, a church, an inn, the interiors arranged so as to show just what life in the country is like. There are even figures standing about dressed in the national costumes. In Prague, Bohemia, is a larger museum of the same sort.

THE instruments used in making weather observations were invented by Italians. In 1450 Nicolas de Cusa invented the hygrometer by which the relative humidity of the atmosphere is measured. In 1578 Egnatio Dante invented the anemometer; in 1595 Galileo, the thermometer; in 1639 Cartelli, the rain gauge; in 1643 Torricelli, the barometer.

IN the sacred ceremonies of the Hindû religion the conch shell is used, though it is not known what significance is attached to the use of it. A conch with spirals twisting to the right is regarded as especially precious, worth its weight in gold, in fact, as £4000, the price paid for a conch of this kind in the city of Calcutta, seems to indicate.

# THE CHILDREN'S HOUR

## HEIMDALL

Augusta Larned

IN the Elder Edda I read it,  
That volume of wonder lore,  
How Heimdall, a god of credit,  
Was watchman at Heaven's door.

The sight of his eye was keenest  
Of all in Asgard's towers,  
For he saw, when earth was greenest,  
Pale Autumn amid the flowers.

His ear was the best at hearing  
Of all above or below;  
When the Spring-time's step was nearing,  
He heard the grasses grow.

He heard the talk of the fishes  
Deep down in the silent sea,  
And even the unbreathed wishes  
Of chick in its shell heard he.

He heard the feathers growing,  
And wool on the old sheep's back,  
And even the light cloud snowing  
Far off on the sunbeam's track.

He knew what birds are thinking,  
That brood o'er the crowded nest,  
E'er their fledgling's eyes are blinking,  
And the song is warm in the breast.

And why were his senses keener  
Than all in that magic clime,  
Than Odin, and Thor, and Haenir,  
And Baldur of Asenheim?

I think—it is only guessing—  
Heimdall was loving as wise,  
And Nature who bent in blessing,  
Anointed his ears and eyes.

And should we but love undoubting,  
Perchance, ah! who can tell?—  
We might hear the corn-blade sprouting,  
And the tiny leaf-bud swell.—*Selected*

## Work in Modelling at the Râja Yoga Academy, Pinar del Rio, Cuba

ONE of the classes which the children at the Râja Yoga Academy in Pinar del Rio like best is their modelling class. The boy or girl who knows nothing of this branch of art cannot imagine how much may be gained by the study of it.

By digging down a few feet in the patio of the Academy in Pinar del Rio one can get very good clay both white and colored, to use for modelling. Before it can be used it has to be cleaned and refined. This process is very interesting and some of the boys love to help to turn out the smooth, soft clay.

At first the children thought it would be a very easy matter to take a piece of clay and model it into the form desired; but they soon found what close observation and what great perseverance are needed to get good results. In beginning a model, especially if it is hollow like a vase, the student must work with great care. How often have the boys and girls in Pinar del Rio seen their work tumble down when almost completed. It reminded them of King Robert Bruce of Scotland who tried so many times and failed. Some, however, followed Bruce's example and tried until they succeeded, and it is their work which you see in the illustrations.



Lomaland Photo. and Engraving Dept.

## ORIGINAL DESIGNS OF POTTERY

MODELLED BY THE CHILDREN OF THE RÂJA YOGA ACADEMY, PINAR DEL RIO, CUBA

This spring when they were making vases, the pupils studied about the origin of pottery. In copying some of the old Greek and Egyptian vases they found that these ancient peoples not only combined beauty and utility, but at the same time taught a great moral lesson. In the strange figures painted on the vases they found depicted the same battles which have to be fought and won today.

The little tots love to model. All last winter they modelled from objects and imaginary things. They have linen aprons to wear when at this work. It is a beautiful sight to see them all standing around the long table molding the clay with their plump little hands. When the class was over it was very interesting to look at their work. There were bananas, sweet potatoes, bird's nests, oranges, elephants, chickens, kittens, etc. Some were very good and some were very funny.

But this spring when they saw the older children making vases for the exhibition they wished to make one also. So they all began to work. The very smallest tots made the coils and the older ones built the vase. It was very large, almost as large as the smallest child. But it was well made. They painted it a beautiful dull green color and then they were asked what design they wished to put on it. They thought for some moments and then one said: "The Midnight March," "Yes, yes! si, si!" they all cried, "where the animals march round two by two." This is the name of one of their action songs about the animals in the Noah's Ark who march every night at twelve o'clock. But the teacher ex-

plained that although the vase was large, they could not possibly draw all the animals on it; but that they might choose three. So they chose rabbits, kittens, and chickens. They had drawn these many times in their classes and could do them very well. The visitors who came to the exhibition were more interested in this vase than in any other thing. Can you see it in the picture? A.

## A Dog's Obedience

NOT long ago in Kansas City some people noticed a dog running up a terrace and then sliding down on his back, only to do the same thing over and over again. The people wondered why the dog was doing this, for he seemed to go about it in a business-like way and not just for fun. They must have been surprised when they found out what made him do it. He was following the doctor's advice! When he was a puppy one of his forelegs was broken. It was carefully attended to by a physician, bound up in splints, etc. The dog learned to hold the injured leg up for the doctor to look at, and seemed very grateful to him. One day the doctor said: "Now Jack, if you want your leg to get well you must use it, you must take some exercise." It was after this that the dog began to run and slide on the terrace. Don't you think Jack deserves to have his leg get quite strong? G.

In Japan there is to be seen a hollow tree trunk 65 feet in circumference, inside which is growing another tree, now 9 feet in circumference. The inner tree is 110 years old.



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis

Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science

Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the  
Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their Modern Representative, Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - - - 35 cents

Paper covers - - - - - 25 cents

NOW READY:

No. 1. Elementary Theosophy

No. 2. The Seven Principles of Man

No. 3. Karma

No. 4. Reincarnation

No. 5. Man After Death

No. 6. Kāmaloka and Devachan

No. 8. The Doctrine of Cycles

No. 9. Psychism, Ghostology & the Astral Plane

No. 10. The Astral Light

No. 11. Psychometry, Clairvoyance, and Thought Transference

No. 12. The Angel and the Demon (2 vols. 35c each)

No. 13. The Flame and the Clay

No. 14. On God and Prayer

No. 15. Theosophy: The Mother of Religions

No. 16. From Crypt to Pronaos

An Essay on the Rise and Fall of Dogma

No. 17. Earth

Its Parentage; its Rounds and its Races

No. 18. Sons of the firemist

A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents

Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
August the 9th, 1908

Total number of hours sunshine recorded during July 209.  
Possible sunshine, 435. Percentage, 48. Average number of hours per day, 6.75 (decimal notation). Observations taken at 8 a. m., Pacific Time.

AUG.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
3	29.672	74	67	67	65	0.00	S	4
4	29.656	72	66	68	64	0.00	S	2
5	29.594	74	65	65	64	0.01	S	2
6	29.574	73	65	66	63	0.00	S	2
7	29.577	74	68	70	66	0.00	W	2
8	29.618	72	67	68	56	0.00	NW	2
9	29.628	74	67	68	68	1.24	NE	2



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
Isis Conservatory of Music,  
Point Loma, California.

## SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"  
Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its rationale, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## LOMALAND

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . PRICE, PER COPY . 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

**INFORMATION BUREAU**  
**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

**The LIFE AT POINT LOMA**

SOME NOTES BY **KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
ADDRESS  
**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED

# CENTURY PATH



Year 4 | Point Loma, San Diego, California | Copy 104

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

AUGUST 23, 1908

No. 42

# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 42

## CONTENTS

- Pages 2, 3 — EDITORIAL**  
Weismann's Biological Ideas  
Theosophy and Sport
- Page 4 — TWENTIETH CENTURY PROBLEMS**  
Civilization by Hypnotism  
Cities Edgeways  
Our Progress
- Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.**  
Kandy (with illustration)  
The Unicorn
- Page 6 — TWENTIETH CENTURY SCIENCE**  
The Conscious Ether  
But Never the Moon!  
A Mineral "Serum"
- Page 7 — NATURE STUDIES**  
An Educated Horse in the Greek Theater,  
Point Loma  
Seal Rock, San Francisco (illustration)
- Pages 8, 9 — STUDENT'S PATH, ETC.**  
Dream-Life (verse)  
Remorse  
Some of the Teachings of the Wisdom-Religion  
Theosophical Forum
- Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**  
"Let Us as Warriors Stand"  
Stagnelius, a Swedish Theosophical Pioneer  
The Four Elements
- Page 11 — GENERAL**  
Ancient American History  
The "Old Curiosity Shop" (illustration)  
What Next?  
In the Lion's Skin
- Page 12 — GENERAL**  
Hints for Those Seeking Truth
- Page 13 — ART, MUSIC, LITERATURE AND DRAMA**  
The Art of Ancient Egypt  
Another Victory for the Drama  
Portrait of Earl Per Brahe the Younger (ill.)
- Pages 14, 15 — WOMAN'S WORK**  
The Rāja Yoga Nursery  
Gentleness (verse)  
Notes About the Nursery in Lomaland  
Hygiene in the Schools  
Jottings and Doings  
Durer's "Mary and Child"
- Page 16 — OUR YOUNG FOLK**  
Mystic Cave  
In Pinar del Rio  
Baskets Made by the Children of the Rāja Yoga Academy, Pinar del Rio, Cuba (illustration)
- Page 17 — CHILDREN'S HOUR**  
A Surprise in Rübezah's Kingdom  
The Sky Is a Drinking-Cup (verse)  
A Story About Three Dogs  
Carrier Pigeons as Messengers  
One of the First Railway Trains in Germany (ill.)
- Pages 18, 19, 20 —**  
Meteorological Table; Advertisements: Book List

## Weismann's Biological Ideas

WEISMANN'S theory sums itself up in the phrase, "The Continuity of the Germ-Plasm." It is claimed to be an established fact that the individuals of the lowest forms of life are "immortal." This idea has been applied to the higher organisms, including man, a part of whose body is immortal, being handed down from generation to generation.

Studying an amoeba under the microscope, we find that this animal consists of a single cell. In the cell is the nucleus, and in the nucleus is the nucleolus. When the animal reproduces itself, the nucleus divides and each half withdraws to an opposite side of the cell. The cell then constricts in the middle and divides into two. Thus there are two amoebae. The same process goes on in more complex organisms, but the new cells do not float away but remain together in a mass. All organic matter is seen to be composed of such a mass of cells which have sprung from a single cell by division. An egg is a simple cell, made large by the addition of food-stuff; it divides and subdivides, until there are billions of cells, enough to form every part of the future chick.

It is necessary to account for differences among these cells, for they are not all alike, they vary infinitely. For this purpose, and also to explain what it is that causes the cells to divide at all, Weismann analyses the cell further partly by actual microscopical examination and partly by conjecture, until he arrives at an element which divides itself into two *unlike* parts. This is sufficient to start the differentiation: for, having got A and B, we can get AAB and ABB, and so on indefinitely.

But it is not all the cells that so differentiate themselves indefinitely. There are a few whose function it is to remain the same, and together these constitute the germ-plasm which is transmitted from generation to generation and preserves the species while allowing of differentiation in individuals.

These discoveries are very interesting and important, and they bear out the statement of H. P. Blavatsky that biology

was one of the twin magicians of the coming time, chemistry being the other. This process of the one begetting the two, from whence proceed numbers and infinite differentiation, is the very process described in the highest ancient philosophical teachings as that by which the universe is generated from the primordial unity.

As above so below, is a very ancient maxim of Occultism; and here we see the microscope revealing in the smallest cells the same process as attends the birth of worlds and the differentiation of cosmic Mind and Matter from the Unity that precedes them. "Number and numbers lie at the root of all manifestation"; the Pythagoreans and Platonists realized the truth of all this.

But modern science scarcely knows what to make of its discoveries. We are told that Weismann is an epoch-making discoverer whose ideas will have more effect on social and political history than all the soldiers and statesmen in the world put together. The

ideas of Darwin are supposed to have had such an influence, though he had no idea that his "struggle for life" would be expanded into a "struggle for existence." Many will, however, be inclined to doubt the far-reaching effect of Darwin's views on the social and political world. At all events, such influence as they have had has been rather of the iconoclastic kind, breaking up old modes of thought, preparing the way for new, but not establishing anything permanent. They taught us to look for order and system in the works of the Universal Spirit, instead of arbitrary dispensations of the theological kind. But when some thinkers went so far as to try to deduce from Darwin's ideas a law for the government of human polity, they merely set up a temporary superstition associated with somewhat discouraging views as to the ends and possibilities of life, and destined soon to melt away in the more genial light of that hope that springs eternal in the human breast. For not all thinkers are biologists; nor do men of science exercise such an unrestricted sway in the actual world we live in as they do in that more ideal world in which they spend a part of their own lives.

But little consistent with the idea that Darwin's thoughts were such an influence in the world, is the next idea that is put forward — namely, that Weismann has swept about one-half of Darwin's ideas into the scrap-heap. If epoch-making discoveries are to succeed one another so rapidly, one is inevitably filled with qualms as to what may befall Weismann in his turn. Ere the world has had time to frame its social and political economy anew and develop a new system of ethics on the lines of Weismann's latest discoveries in biology, Weismann himself may have emulated Darwin's rapid descent from the pedestal to the paper-basket, and we may be called upon to contemplate

A Building for its Tenant's Needs: not the Opposite

A Progressive Revelation of "Design"

plate the discoveries of still another biologist with still another message for the world.

Needless to say we cannot change our ideas of human life, polity, and ethics, every time a fresh landmark in microscopical discovery is reached.

The extraordinary thing about this kind of biological philosophy is that it proceeds in an entirely one-sided way.

It concerns itself only with the world of visible effects, leaving out causes altogether. Surely it is a very wonderful fact that a cell should divide; nor does it become less wonderful when we analyse the cell into centrosomes, rods, and chromatin. Is it enough to know merely that the cell does divide and subdivide in such a manner? What kind of a human polity or system of ethics can we base on that mere fact? As to heredity, we may have some new ideas as to the mechanism thereof, but the cause is as inscrutable as ever.

But we can learn a good deal from these facts by looking at them in a more intelligent way. For instance, there is the idea that in man (as in other beings) there is a permanent element which does not die but passes untouched from generation to generation. Does not this show us that in a new-born child, we have a comparatively clean sheet on which we may write what we like, and that the evils so often attributed to heredity may be largely due to after-influences? We

are rid thereby of a certain fatalism which besets the people who attach too much importance to heredity, and this seems to be in a vague way the idea which the advocates of Weismann have in contrasting him with Darwin.

But then this Germ-Plasm! It is surely but little short of Almighty God himself, so potent and dominant is it in the conduct of cosmic evolution. Deep thinkers can never rest satisfied with the single fact that there is a germ-plasm that does these things; they will want to know what that germ-plasm is *in itself*, or what actuates and inspires it. To answer questions like this, we must get beyond the *What* into the *Who*. We can never reach finality in *Whats*; there must be a *Who* at the bottom of things.

The microscope reveals cosmic substance as it emerges into the plane of visibility—from whence? Give us the atom or the cell and we will soon build you up a visible universe of matter and create an elephant out of a tadpole. But you must first give us the atom or the cell. And what a gift!

Great as have been the various conceptions of almighty power, they have never even touched the power we see exercised by these omnipotent cells and atoms. We may well say, "God is an atom"!

It is an absolute fact that *every time a man thinks a thought, he creates and destroys swarms of cells*. His body is a fluid ocean of cells, being born, dying, changing, reproducing themselves, every second of time; the whole influenced either by his present thoughts and emotions or by thoughts and emotions which have become habitual and "automatic," and have passed into the stage known as "vital processes." Here, then, in man's mind we find

a something that is prior to the cells and atoms, having to them a causal relation.

The whole crux of the philosophy is that we must rely upon our *will*. If we regard ourselves as so much irresponsible mechanism at the mercy of the apparently inexplicable actions of the cells that compose our bodies, to what mysterious power do we yield ourselves up? We yield ourselves to that which actuates

the cells, the semi-intelligent powers that govern the operations of nature in its lower kingdoms. Thus we become the slaves of instincts, inertia, passion, attraction, and repulsion. The attractions and affinities of the cells are felt in our minds as impulses and instincts; our (instinctual) minds are built up of rudiments as our bodies are compact of cells.

But right here comes the tug between animalistic theories and spiritual ones. In man there is something which sets aside and overrules the whole animal mechanism. For however much the lower mind of man may be involved with his vital processes, the higher, directing, discriminating mind which makes him what he is—the mind which plays the leading part in the imagining of these very biological theories—is independent. And it is this higher mind that plays the chief part in human polity and morals. If man is to be an animal, then why not be content to be ruled by the laws that prevail in the animal kingdom and are sufficient thereunto? But if he is more than an animal, then he

needs higher laws than those based on biological facts—or catastrophe is inevitable.

And, as man's passions are infinitely intensified by their association with his reason, so he needs a correspondingly superior power to keep them in control. His reason must link itself with his spiritual nature and aspire to the laws that govern the spiritual planes of Cosmos.

So, while these microscopical studies are interesting and helpful, let us never forget that the real world wherein we live, the world that counts, is the world of our own consciousness. The life which we have to live, *volens nolens*, is the life of mind and aspiration and thought; the relations that interest us most are our relations with each other. Let us study the field of our own mind and heart as the biologist studies the field of view in his microscope; and investigate the forces that rule therein.

There may be a material basis for the forces of the animal mind; but there is no material cause for the aspirations and incentives of our higher nature, nor is it possible to formulate any mathematical or mechanical system of representation corresponding with them. The material on which the higher mind acts is the lower mind; and that again acts on matter. We cannot study the higher mind objectively; we study it from within; not on the field of chemical reactions but in that of motive.

STUDENT

### Theosophy and Sport

THE recent celebration of the Olympic Games in England gives occasion to call attention to the significance of this modern revival of an ancient institution. We are looking towards the ancients in everything

now. The churches have not disdained to consult the old minute-books of eternal Religion in search of inspiration for their future proceedings. Literature and art have always regarded themselves indebted to antiquity. Science is rapidly coming to a point which will enable it to recognize the truth of many of the ancient ideas, especially those relating to the sentience of Nature. Archaeology is continually digging up the fossil remains of what were deemed modern inventions. And now it is sport. History books may prate about the superstitious notions of the Greeks in imagining that athletic sports were acceptable to the gods; but sportsmen, as we see, have not scorned to copy the Greeks.

The spirit of fraternity was the basis of ancient games; they brought together separate peoples in a friendly rivalry. The purpose was to manifest the glory of a certain essential part of human nature—the physical part; and to exhibit manly prowess so far as pertains to the body. At one time intellectual and artistic competitions were included. It should be the pride of man to exhibit his prowess, not only in matters spiritual and mental and artistic, but in matters physical. For physical culture, beauty, and perfection, form one of the three branches of education, the other two being the education of the intellect, and that of the faculties called forth by the arts and aspirations.

The British showed true sportsmanlike feeling in their rejoicing over the victories of the Americans and their sympathy with the Italian who was defeated by a stroke of ill-luck in the Marathon race. National emulation plays no part except as a healthy spur to effort; the victor is honored because he is the victor. The national suspicions which we are so fond of airing in the newspapers we support, were all ignored at this meeting of magnificent specimens of manhood from all the nations.

Those old gods in whose honor the ancient games were celebrated are not dead yet. They have survived all attempts to supplant them with weak sentimental gods or captious martinet gods. When their spirit breaks out in humanity, it sweeps aside all the unhealthy schisms and phantasies, and humanity becomes humanity once more. Let us hope these games will retain their healthy spontaneity and not suffer themselves to be "cornered" by the managing spirit and turned into an "institution." Will the Olympic Games ever be opened by an archbishop? Let us hope not.

Many of our modern cults and cranks have sprung up like funguses from a decaying foundation and could not exist in a healthy soil. We owe much to sport, in spite of its frequent abuses, for counteracting opposite tendencies that might have destroyed our civilization. The healthy athletic spirit needs to be kept alive in these days of nervous diseases and maudlin cults of all kinds.

But let us keep animalism out of it. The gladiator and the prize-fighter are not the ideal; the ancient Greeks had other ideals. Many of their greatest geniuses were also distinguished for physical prowess. Because a man is athletic, he need not therefore despise other kinds of culture and be slovenly in his upper stories. And a man may be ever so smart in a physical sense and still a slave in other intellectual and moral senses. H. T. E.



# Some Views on XXth Century Problems

## Civilization by Hypnotism

TO the *North American Review* Mr. H. Addington Bruce contributes an article on our increasing insanity—to be more respectful, on our increasing number of insane. (Nevertheless a people that is *producing* more of the insane is also *becoming* more insane.) Mr. Bruce says:

Not long ago the United States Census Bureau issued a report which should have provoked instant and wide-spread discussion, [since it revealed] the existence of conditions making strongly against the continued prosperity of the United States and its continued progress to headship among the nations.

The report showed that in 1880 the asylum population was 40,000; in 1890 it was 74,000; in 1903 it was 150,000. Mr. Bruce goes on:

It is futile to say, with many an eminent alienist, that this is the price that must be paid for civilization—futile, because a civilization that would sap the vitality of mankind could never hope to prove an enduring fact.

By “futile” he means illogical; the price would prevent the delivery of the article. There are apparently two alternatives: either we can have our kind of civilization at a less price; or we can try some other kind. We can tune the people to what there is; or we can have something to which they can comfortably stay tuned.

But civilization is not something apart from, and around, the people; it is a condition of the people themselves, of each one of them. The alternatives therefore are: to alter the individual's mind so that he can remain sane whilst pursuing his present mode of life; or to alter the mode of life.

Mr. Bruce supports the first of the two; we are to tune up the individual so that he can go on doing what he is now doing.

There is a good deal of altruism in men; but taking them as a whole, taking civilization as a whole, is not the profound keynote of its activities, the mainspring of its economy, the principle that each should *take* as much as he honestly can and *give* as little? The tension that is now everywhere driving the weakest—in body, ability, or mental sanity—to the wall, the wall of poverty, failure, insanity and suicide, is the result of the operation of this principle. The article seems therefore to argue that the principle is unalterable, is in fact the due and proper principle of a civilization; and the remedy for the insanity-part of its results is all that we can seek.

It then goes on to suggest very correctly that there are latent powers in the mind, that recent researches “point to the presence in the human organism of faculties transcending those of which man avails himself in his commerce with his fellows.” The argument is now that if these can be brought out, man can learn to tolerate his own civilization:

Already the psychical researcher . . . has made bold to declare that the human self is a much more complex and unstable affair than is generally sup-

posed—that, indeed, the self of which man is normally conscious is but a self within a larger self, of which he only becomes aware in moments of inspiration, exaltation, or crisis.

This larger self is to be invoked by hypnotism! by “psycho-pathology”! The “psycho-pathologist”

has taken defective children, and enlarged their powers to an unexpected degree; he has taken vicious boys and girls, and developed them into useful men and women; he has taken the victims of liquor and drugs, and saved them when all else had failed to save them.

All these, restored by hypnotism to the rank of worthy members of society, will, says the article, hand on their worthiness to their children in the normal course of heredity.

So the argument really comes to this: That man can be made *tolerant* of that vicious principle in his own nature which has created his civilization, by *evoking his higher and diviner self!* the evocation being effected by hypnotism!

First, we ask for the production of some useful men and women developed by hypnotism from vicious boys and girls; and second, for the production of a man or woman *permanently* cured of the drug or alcohol habits by the same means. We deny that hypnotism under any alias can evoke or touch the higher self, and assert that any seeming benefits which may result are due to temporary *inhibition of the tendencies of the lower self*, are negative therefore, and over the area of consciousness affected have produced an automatism in place of the proper spontaneity. This automatism corresponds with a more or less permanent injury; but if ever it is partially recovered from, the original tendency for which the operation was perpetrated, will reappear. It is moreover untrue that any seeming benefit produced by hypnotism is transmissible by heredity.

We assert further that there is nothing which hypnotism may *seem* to do for the betterment of a child which may not be *really* done by education; that education, by those who know their work, may *really* invoke the higher self; and that the benefit is then permanent and immeasurably far-reaching. Any child not susceptible to the influences of the real sort of education by the real sort of educators—and few such children there are—is also absolutely out of the reach of hypnotism and requires a special kind of treatment for which society as yet hardly provides any facilities.

And lastly; when education of the kind we refer to shall be generally known and practised, education such as is pursued at Katherine Tingley's “Râja Yoga” schools, the second of the two alternatives will have brought itself about; civilization will have altered its keynote; men will take thought for and of their community in all they do; and all the sources of pain and disease will have begun to vanish. The sentiment of altruism will have proved itself as potent a stimulus to strong action as selfishness and ambition. STUDENT

## Cities Edgeways

THE architect of the Singer building has worked out a sketch plan of the highest structure which the New York official regulations would permit. On a rock foundation, says the *Scientific American*, the permitted weight is 15 tons to the square foot. A surface with a 200 foot side may therefore support a building of 600,000 tons. How high could such a building reach? The walls of the upper 75 feet of it must be 12 inches thick. For each 60 feet below that, they must have an additional thickness of 4 inches. The architect's calculations say that under these regulations a building 2000 feet high is possible. From a heavy wind-gale the structure would be exposed to an over-turning moment of 6,000,000 foot-tons; but it would have a stability of nearly nine times that amount.

Apart from any question of the validity of the calculations, of land-movements, of earthquakes, and the unforeseen generally, and assuming that such structures will gradually be approximated to, and arise over considerable city areas until something happens—what about the people who dwell, if only for a number of hours a day, below? For such buildings constitute cañon-makers. In the depths of the cañons a million people crawl about. What of their health? They will be breathing air laden with human emanations, air which is practically never changed save by slow diffusion.

But we know the turn of the balance when dollars are in one scale-pan and human health and life in the other.

It will be safe enough to predict for some not very distant future a disaster which will stop this method of enlarging cities by building them on their edges. STUDENT

## Our Progress

IT appears that we are twice as literary, twice as thoughtful, twice as cultured, as we were nine years ago. Is not a nation's progress in all these things to be measured by its reading? Very well; what is read is read from paper, and we produce about twice as much paper—made by the massacre of the number of trees necessary to produce four million cords of wood—as we did nine years ago. We would only suggest that paterfamilias, when he has had his breakfast, put his feet on the table, and spent the morning reading all the massed columns of his journal, should occupy the remaining ten minutes before dinner in asking himself what department of his mind or character has gained one fraction of growth from that much reading; what valuable and practically applicable thing he has learned. If he can think of something real gained and learned, let him try to imagine a morning journal which should give him that same something less oceanically diluted with trash and poison. That bit of meditation will be valuable enough to him to undo a good deal of the harm he has done himself.

But picture that beautiful tree, now ignominiously spread out thin into *The Sunday Wallower*, sixty four pages! STUDENT

# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

## GENERAL VIEW OF KANDY, CEYLON, SHOWING THE BEAUTIFUL LAKE

### Kandy

KANDY is 74 miles by rail northeast of Colombo, and 1665 feet above the sea. Lying in a deep basin in the hills, it is surrounded by a district of wonderful beauty. Here, and in the picturesque pass through which the railway now winds, the Sinhalese made their last stand against foreign aggression. The Portuguese, who landed in Ceylon in the year 1552, and the Dutch by whom they were ousted about a century later, both made unsuccessful attempts to capture this mountain stronghold; but it was not until after 1796, when the British drove out the Dutch, that the stoutly defended pass was taken and held, and the Kandyan capital at length fell into the hands of Europeans. V. B.

### The Unicorn

IN treating of the Unicorn, writers have mixed up symbology and natural history in a remarkable way. When a unicorn is represented as a heraldic device and in connexion with the legend that it can be captured only with the aid of a virgin, it is clear our ancestors never dreamed they would be followed by a race of people who would take this literally. Such a heraldic unicorn is conventionalized into a horse or ass with a single twisted horn, just as *leo heraldicus* is conventionalized into a kind of leonine dachshund with a tail twice as long as his body.

What language was used by ancient mystic science to denote the various powers and faculties of

the inner man which the candidate for knowledge had to study and learn to employ? We ourselves have analysed in a vague and confused way some of the functions of the mind and emotions, and we denote them by abstract terms such as "will," "memory," "attention." Of the higher faculties we do not even know. The best symbols that could be found for these higher faculties were animal symbols, as we find in the Egyptian animal-headed "gods," and in the various kinds of sphinx.

The symbolic unicorn denotes spiritual wisdom, as the lion denotes courage. Nevertheless symbolic animals are not entirely imaginary. Dragons are derived from monsters now extinct, but known to earlier races of men; and the unicorn has several originals in natural history. *Der Umschau* (quoted in *Scientific American Supplement*) gives illustrations and descriptions of Nepaul sheep with one, two, three or four horns. The one-horned kind has the horn curved backwards. These are not distinct species, the variability in number of horns being transmitted in the one species, but no particular variation being transmitted—a fact which "bids defiance to the current theory of mutation." Not a bit! the theory only needs to make itself one degree more current and it will serve until the next new fact comes along.

Abbé Huc describes a Tibetan unicorn, which is, however, an antelope. He says that it really exists and is much represented in sculptures and paintings. He quotes from Klaproth to the following effect:

"The unicorn of Tibet is called, in the language of this country, serou; in Mongol, kere; and in Chinese, tou-kio-cheou: which means the one-horned animal. . . . The Mongols sometimes confound the unicorn with the rhinoceros [The rhinoceros horn is not a true horn on the skull but a wart on the skin. The rhinoceros is an Eastern symbol of pachydermatous selfishness; his horn is a make-believe.] . . . The Chinese, Mahometan and Mongolian historians agree in the following tradition, relative to a fact which took place in 1224, when Chinggis Khan was preparing to attack Hindūstan.

"This conqueror having subdued Tibet, set out to penetrate into Enedkek (India). As he was ascending Mount Jadanaring, he perceived a wild beast approaching him, of the species called serou, which has but one horn on the top of the head. The beast knelt thrice before the monarch, as if to show him respect. Every one being astonished at this event, the monarch exclaimed: 'The Empire of Hindūstan is, they say, the birthplace of the majestic Buddhas and the Bodhisattvas, and also of the powerful Bog-das or princes of antiquity. What then can be the meaning of this dumb animal saluting me like a human being?'"

This shows the symbolical character of the animal. Besides the sheep and the antelope, there is a one-horned ox, whose recent fossil remains are found in Palestine, though no one-horned ox exists in that country at the present day. STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## The Conscious Ether

IN an address delivered early this year on the ether, and lately reprinted, a noted English physicist makes one quotation, and one remark of his own, which if followed further in their suggestion, might lead to some understanding of that ever perplexing "nominative of the verb to undulate." His quotation is from Clerk Maxwell:

Whether this vast homogeneous expanse of isotropic matter (the ether) is fitted not only to be a medium of physical interaction between distant bodies, and to fulfil other physical functions of which, perhaps, we have as yet no conception, but also . . . to constitute the material organism of beings exercising functions of life and mind as high or higher than ours are at present—is a question far transcending the limits of physical speculation.

His own remark is:

We know that matter has a psychical significance, since it can constitute *brain*, which links together the physical and psychical worlds. If anyone thinks that the ether, with all its massiveness and energy, has probably no psychical significance, I find myself unable to agree with him.

In our own bodies, sensation lies as it were in immediate contact with the ether. The ether, whether lying in and between atoms and electrons, or in and between stars and planets, is the medium through which all force is transmitted. When my finger is touched with a needle, a wave passes along the ether in and between the molecules of the arm nerves until it reaches the ether in the brain, and then immediately slips into my *consciousness*, becoming there a sensation. After a moment it re-becomes an etheric current and runs down again to the arm muscles.

Physics has translated matter into ether, and the undulations and waves in ether constitute currents. Having thus gotten rid of "matter" we find our problem still containing two elements, the ether and sensational consciousness. How does the one transmit to the other?

How if they are identical? Then my sensational consciousness is but my bit or share of the universal ocean of sensational consciousness around. The etheric sea is a consciousness; material units are points of active life therein. The laws of matter and electricity become the laws of cosmic consciousness in its productive working within itself.

Well, what then? We have a hypothesis which, if true, is of extraordinary importance. It is not out of harmony with any known fact. It correlates with, and is the only explanation of the known facts of our reception of sensation. If it is not obviously and probably untrue for external nature—and it is not—its possible truth is eminently worth examination. For while, in so doing, we need not get away from or blink any known physical law whatever, we have, if the hypothesis is correct, an inner door through our own consciousness leading in to the inner workings of nature. We can watch phenomena from both sides, from without as objective occurrences, and from within.

The possibility of higher (subjective also)

ethers, corresponding to the higher-than-sensational parts of our own consciousness, would be considered later. Finally science and philosophy would blend. Which is surely an end worth working for, an end that would bring peace to many a troubled and searching mind. For all the troubles of humanity lie in the artificial separation of science and philosophy and of both from religion.

STUDENT

## But Never the Moon!

THE preconception of the scientific observer is sometimes so strong that it gets into the very words he uses to describe his experiments. There is a tree growing in Porto Rico, the *Carica papaya*, which is dioecious—that is, each individual tree produces flowers of one sex only. According to the natives, if at the new of the moon the terminal bud be cut off, the tree will change its sex, producing pistillate for staminate flowers, and *vice versa*. An instance of the fact of change, following an injury to the terminal bud, happened under the notice of a scientific observer. On inquiry among the natives he learned their theory as to the influence of the moon.

For some reason or other, scientific men object very much to the influence of the moon upon either vegetable or animal life, perhaps even more than they object to maternal influence in the causation of prenatal marks. So far as possible they avoid the subject of the Palolo worm, which strictly follows the lunar instead of the solar cycle in its procreative changes.

The bias comes out somewhat amusingly in the report about this curious tree which the observer makes to the columns of *Science*.

On observing this peculiarity [that of the change of sex] investigations were begun to find the cause.

The first of these was the inquiry among the natives, resulting as we have said.

Other trees growing on the grounds were at once set aside for experimental purposes, and the tops were removed at different phases of the moon to disprove the moon's having any effect [not, observe, to *find out* if it had any, but to *disprove* it!] and also to show, if possible, what were the necessary conditions, if any, outside of the mere removal of the terminal bud.

He reports that there is some other condition involved. Now come a few curious sentences.

The moon's phase does not appear to have any control [the reader will now expect some statements showing the basis of the "does not appear." But the sentence goes on] though, strange to say, those treated at a fairly definitely recurring period are the ones that show change.

The reader will now expect to be shown that this "fairly definitely recurring period" does not co-ordinate with the lunar month, since "the moon's phase does not appear to have any control." But the report goes on:

It is possible that the plant has definite short cyclic periods of growth and that it is necessary to remove the tip at some definite phase of this cycle in order to produce the development of fertile

flowers. If this be true and this cycle should accidentally coincide fairly well with the moon's phases, the belief in moon influence would naturally arise.

So it is *pre-determined* that the coincidence would be "accidental"! And the last sentence shows, in spite of the misleading previous ones, that the "fairly definitely recurring period" has *not* been ascertained to be not identical with the lunar cycle.

It is not often that the cat jumps from the bag so visibly. But perhaps the layman was not supposed to read the report. STUDENT

## A Mineral "Serum"

TO read nowadays a medical advocacy of a non-animal preventive remedy for an infectious fever is rather refreshing. An opportunity of this kind was given us early this year in *The North American Review* by Dr. Leach, who has made a special study of Yellow Fever and of the medicinal use of arsenic for its prevention and minimization. His figures seem to be decisive.

In 1905 there was an outbreak of Yellow Fever in New Orleans. The authorities adopted every possible measure; and the public were not only taught the rules of hygiene by daily lectures, but were compelled to carry them out. In addition, the effective destruction of the mosquito, the germ-carrier for this Fever, was provided for by drainage, screening of cisterns, and the use of kerosene films. In spite of all, the epidemic increased until on one day in August there were 105 new cases. A few days previously, Dr. Leach, whose advocacy of arsenization was known, was requested to come to the city and educate the people in his theory. Within a very little while enough arsenic tablets had been sold to saturate—for the purposes of this disease—165,000 individuals, leaving 95,000. The article states that of the latter group 3391 took the Fever and 448 died. Of the former group there were but *five* cases, all mild. Arsenization became general, and the epidemic disappeared. Dr. Leach summarizes that whilst "the destruction of mosquitos is but a partial protection," since it can only be partially carried out, "arsenization is practically a complete preventive of the contagion, and an absolute preventive of fatality."

The article does not give the necessary daily dose, nor the number of days requisite for its continuance. The former would depend on individual idiosyncrasy, and the superintendence of a physician would of course be eminently desirable.

But more than anything, the article gives a suggestion towards the preventive treatment of other epidemic fevers. It appears that there are means other than the injection of animal extracts, for arousing the resistance of the blood, for inducing it to do its duty in respect of opsonins, antitoxins and the rest. If arsenic is to Yellow Fever what copper is to Cholera, what of the other epidemic invasions? Can they not be analogously met? Perhaps the plague-stricken natives of India would submit to a preventive treatment which was not unclean, were one forthcoming. M. D.



## Nature

## Studies

## An Educated Horse in the Greek Theater, Point Loma

ON Friday, June 13, the pupils of the Rāja Yoga Academy and some of the students at the Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, Point Loma, California, had the opportunity of seeing a private exhibition of the remarkable powers of probably the most mentally accomplished member of the equine race living, "King Pharoah" the educated horse, property of Dr. Boyd, his trainer.

The performance took place in the arena of the beautiful Greek Theater and was carefully followed by hundreds of keen eyes. The animal, a graceful piebald horse of medium size, was not accustomed to showing off his accomplishments in the open air, being used to tents; and the unusual surroundings and the light breeze that was blowing all seemed to interfere a little with his power of concentration. But notwithstanding this handicap the results of his efforts were truly surprising. It seems incredible that a horse should be able to add up two rows of three figures correctly, and pick out the answer, figure by figure, from a row of numbers hanging on a convenient rack; yet so, to all appearance, he did. The numbers were given by various children in the audience and written upon the blackboard, which the horse carefully studied before walking across to the rack and picking out the right figures. When given two numbers to add or simple words, orally, he easily found the letters or figures needed; and when called upon by voices in the audience as well as by his master to pick out a cloth of a certain color from a number of variously colored pieces he never made a mistake. He also carried pieces of cloth or other articles designated orally or by writing on the blackboard to the place desired. He showed, in short, conclusive evidence of unique development of perceptive faculties and apparently of the thinking ability which is claimed for him, and which must have been evoked by the utmost patience and skill on the part of Dr. Boyd, to whom the students and children owe many thanks for his trouble in giving the performance, for which he would not accept any payment.

Such an unusual case of animal intelligence instantly brings forward several "explanations" which more or less satisfactorily explain. Firstly, of course, there is the simple theory of confederacy by signalling to the horse when to stop. The hypothesis of *unconscious* signalling has also to be considered; there is the possibility of thought-transference, and finally, the idea that the animal does really possess the rudiments of mental powers.

The signalling theory seemed to be out of the question in the majority of the tricks, not only because signs were not perceived by the watchers (for in certain undoubted cases of signalling to trained animals which are on record the signs given were so slight that they could only be detected by the use of specially

contrived instruments) but from the method of procedure adopted by the horse when picking out the letters, numbers or colors. That is to say, the animal did not slowly and deliberately move along in front of the rack and check himself when he arrived at the proper place, but went straight over to the thing he wanted from whatever spot he may have been standing at the time he decided to obey the order. Sometimes he was obviously not paying attention to the matter in hand, but admiring the scenery or trying to investigate the qualities of some loose hay, but as soon as he did decide to perform there was no hesitation. He went directly to the right place and took the right thing; nor could he have been stopped by sign or otherwise, while experi-

Director of the Berlin Zoological Gardens said it was proved that there were no unfair methods nor *intentional* signs used, but that the horse had "learned to read the answer from his instructor's or questioner's face; by quite small movements, to most people imperceptible, of the person standing before him, to recognize when he must stop stamping . . . the horse remains a phenomenon . . . an incredibly fine thought-reader among horses such as had not previously been dreamed of."

The learned naturalist calls this *thought-reading*! What would he have called the performance of the beautiful animal we have just had the pleasure of seeing at Lomaland! For there was certainly nothing in any of his feats of skill which could be explained by the



Lomaland Photo. and Engraving Dept.

## SEAL ROCK, SAN FRANCISCO

menting dubiously with the various things, when he came to the right one, because he had evidently made up his mind from the first as to which he intended to take. He knew when red was called that it was the red cloth that was required, and when 6 and 7 were given he picked out 13 without dwelling at all upon the rest of the numbers.

To the scientific students in the audience this was the most striking feature of the exhibition, and seems quite to remove it from the possibility of the explanation given of the arithmetical feats of "Clever Hans," the Russian horse whose doings were so exhaustively investigated at Berlin by an independent committee of experts a couple of years ago. Hans gave answers by stamping with his hoof until the right number was reached, and the questions were in some cases only *thought*, not spoken, and not only thought by his trainer but by the investigators. The scientific

above simple principle. Why should it not be a case of real thought-reading? Surely we have nearly all met genuine instances of this on the part of some of our intelligent dogs. Dr. W. J. Hudson gives several undoubted instances in his works on psychology. The fact is, the scientific world knows so little of even human consciousness, and still less, of course, of animal, that a "masterly inactivity" in theorizing and a greater energy in collecting facts, however unlikely, would be more befitting the present state of ignorance. But upon the conditions of human consciousness, and even of the consciousness of the lower kingdoms of being, Theosophy can throw an illumination nowhere else to be found. Animals can develop a degree of intelligence corresponding to their necessities; but this we accept unquestioningly, because it is familiar, calling it instinct. What this horse did was only less usual than what animals habitually do. C. J. R.

Students'



Path

## DREAM-LIFE

(from the Swedish of Viktor Rydberg, the bard of Lake Vättern)

**N**OW the more that you feel how the chords of the soul

may harmoniously thrill to the wood's solemn tone, like a lake that reflects heaven's stars as they roll will your heart mirror forth the eternal alone, and your life be enthralled by the light in its play as if echoed from spheres wherein melody streams: of the great dreaming All, an intelligent ray which perceives that creation of God ever dreams.

When you follow some clear brawling brook in career, or you wait near a waterfall foaming in might, you will see and revere immortality here in the whirl of the leaves as they swirl in the light; or when moonbeams are glancing on billowy waves, in the silvery glamor from shore unto shore you behold in your fancy the radiance that paves the way hence from decay to eternity's door.

See the meadows now heaving in flow'ry array and the white fleecy mist softly floating along: ah then hearken the whispering chorus so gay of the spirits of ages that glide there in song! Yet a shadow arises, a trembling of soul of the deepest the heart of the cycles has known: 'tis of woe and compassionate pleading, the whole that the harps of the seers have sounded and shown.

Hear it murmur: the myst'ry in combat and pain is the way of perfection that souls ever plan, and the impress of woe we see Nature sustain is her longing to build yet more royally—Man. Yea the harmony felt is a longing profound: for in Nature abideth the wish that men all shall transform dream-life's vaguely melodious sound to a wakened, a freed, and a joyful chorale.

Lo then Nature adorned with gay flow'rs as a bride, the renewal of all things in symbol displayed, and see why in the springtime she tries in her pride the attire she will wear when all strife has been stayed. 'Tis the promise divine, brightest hope of the free, that suffuses the sky with the colors of joy, lifts the sap in the flower, the bud and the tree, and gives roses on cheeks to the girl and the boy.

'Tis from man's inmost soul nature's laws have their sway:

when we purer regard the creation's full trend, in the ambient ether a clearer new day from the blue empyrean will surely descend; and when bards ring the chords to a grander refrain, richer, beautiful splendor in earth-life will shine and the higher the far-reaching thought will attain; see, more boldly expanding the regions divine.

F. J. D.

## Remorse

**A**S the old idea of a ceaseless, raging hell fire began to fade out of the theology of this Christian era, the idea of a hell of remorse crept into its place, which seemed to satisfy even better the bloodthirsty element in the minds of the originators of theology. And well it might, for all who have suffered from this (and God pity the one who has not), know that the most vivid imagination could not evoke a more perfect hell. Only the instigators of this compassionateless theology, made

of it a sealed leaden covering for the soul; a useless waste of torture; a stunting and destructive process.

Not being emissaries of the Light, they could not bring it, and they omitted to show that every sincere emotion has two aspects: one that liberates, and one that binds. The Angel or the Demon within are behind each and every thought or feeling experienced. All must be tried by fire, it is true, but there is a fire which consumes and destroys, and another which purifies and refines. One is fanned by the Angel and one by the Demon. So it is with remorse. And how shall we know who is fanning the flame?

If with the biting pain comes a regret that *we* have lost a place; that *we* have been left alone; that *we* have lost a chance; or that *we* have been humiliated, there is the Demon on guard. If there comes the temptation to drop the effort and die; if the fight seems hopeless; if the heavy pall of discouragement envelops us, then indeed is the Demon at work. But if with the ache at the heart, comes a pang that others have suffered; a distress that time has been wasted; an unutterable longing to repair; a consciousness of the mighty needs and a sorrow to have failed in one's part to answer, then is the Angel's voice heard through the storm of anguish. If with the stifling pain, surges up fresh courage to do one's best, be it little, be it much, and therein to be content; to make of the past a strength and not a weakness; to hold to the higher purpose—then is the presence of the Angel made known; and, mystery of mysteries, deepest and holiest secret of all time, the god-like power to choose which force shall rule, lies within each one—the proof of man's divinity.

Whatever may have been the fault, however deep-reaching the sin, his voice can rise above remorse and say: Let not discouragement bring fresh cause for sorrow. Let this lesson at least be learned. STUDENT

## Some of the Teachings of the Wisdom-Religion

**W**HAT does this grand old philosophy say to us? It tells us of the most marvelous facts relating to universes and worlds, among myriads of which is our little earth which we so overestimate in rank and importance. It tells us, not that they were created out of nothing, but that they were and are now being evolved out of primordial matter, and that they periodically and in accordance with cyclic law, appear, have their life term, then disappear or die, returning to Nature's storehouse as matter to be again employed in the ceaseless round of creation or evolution. This teaching is the only logical and reasonable explanation of Nature's methods as working in that department, and it may be to a degree corroborated by our little knowledge of facts as gained by our limited observation.

But what more vitally concerns us here and now is the teaching that we are souls, not newly created at the time of our birth into this life, but that we have always lived and always shall live, and that all of us being equal and pure descended into material life to gain the knowledge and experience necessary to fit us as perfect beings for the final purpose of our existence; that we, the present humanity,

have reached our status of today by experience gained in the lower kingdoms of nature until, by the aid of more advanced beings, combined with our own efforts, we have become what we now are—human beings with a mind, with self-consciousness and free will to mark out our own career within the circle of necessity, or the limitations of law.

Although we are to work out our salvation individually, yet this cannot be accomplished save through our efforts to benefit collective humanity. Just as the branches and leaves of a tree have each their own work to do, but always for the benefit of the tree, from which they cannot be separated without death to themselves, so we have each our work to do; but we doom ourselves to destruction if we endeavor to separate ourselves from humanity as a whole. We are all living in the one ocean of life, breathing the same air and our bodies made up of physical particles from the same storehouse of nature. Still further, our souls are all sparks from the One Great Soul, our minds parts of the one great universal Mind and we are so united, so interdependent that we cannot possibly separate ourselves from our fellows.

To realize and live up to such a grand teaching as this would end our sorrows and miseries. This unity or brotherhood of all humanity which we have lost sight of in our strivings for self, is a fact in nature. We are ignorant of the laws of our being, the transgression of which brings about all our woes.

Karma, or the law of cause and effect so elucidated by Theosophy, together with the law of Reincarnation, amply responds to our needs in the daily guidance of our lives.

What could be more just and merciful than reaping what we sow? If our thoughts and acts are good and unselfish we reap from them the deserved happiness. If they are selfish and bad we reap from them a suffering which is a lesson intended to teach us wherein we have erred. Still further, what could be more just and merciful than giving us ample time and opportunity to learn the law and profit by our experiences in a return again and again into material life, the arena of our struggles and failures and the only school in which we can learn those lessons whose books are closed to us during our periods of rest in a more spiritual condition between earth-lives.

If we accepted this true philosophy of life and were willing to make all possible effort to live in accordance with it we should find that we would here and now gain that happiness which we are so vainly seeking by false and lawless methods. We would not have to wait for that everlasting heavenly happiness so illogically promised us as a reward for our short one-life term of good or, perhaps for the most part, evil deeds.

Although happiness would not be our aim if we were working for the good of others, yet it would rightfully come to us. What could give us more joy than to be in the possession of a philosophy of life whose absolute truth we were daily and hourly proving by putting into practice its teaching, by lessening the woes of the world around us, all of which arise from a lack of the sense of human unity? Theosophy is not dogmatic. The Sun of Truth shines for all just as the natural sun gives light to all. It needs simply that we shall open our hearts to recognize its truth. M. J. B.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What has Theosophy to offer the practical modern world, and how can it be proven to be true?

**Answer** II. "Practical" forsooth! This huge, wasteful life-squandering farce-tragedy—where did we learn to call it practical? Men and women by millions made of no account; their possibilities never allowed to come in sight of actuality; their stars set without ever having risen; souls flung away in the search for dollars; minds rioted out over endless newspaper paragraphs, cheap literature which gives them no food, no culture, no nourishment—only excitement: innumerable cities built, which for lack of patience and practical wisdom, must all be built over again in the next few years; mentalities without the least conservation of energy, frittered away in passion, in gossip, in flippant imaginings—Good God! where is the practical part of modern life?

In Theosophy you will find the beginnings of it, and this is what Theosophy has to offer, first and foremost. The practical man, you will concede, is the one who gets most accomplished with the least expense of energy. He has his workmen at their several tasks, and will have no one wandering about aimlessly or hindering the others. He insists upon order, and will have every man at his own work. Such a standard we have set up for outward and commercial observance, leaving the real world at chaos. We have organized matters where individual pursuit of money is concerned; but in national matters, and in the economy of mind and spirit how do we stand? Is there any practical life there?

Man is one company, and whatever a man has of good within him, he owes it to the world. Every human being is a diamond mine, so to say, which ought to be developed; because of this kind of diamond humanity stands desperately in need; there has always been a famine of them, by which millions have perished. Deep borings and shafts ought to be made, skilled labor ought to be employed, and the best machinery. Instead, what have we but a desolation of wild beasts and a few wandering blacks, who will maybe scratch the soil here and there with their assegais, for any glittering charm near enough to the surface?

Watch the rout of thoughts trickling through your mind—unconnected, insignificant, valueless; coming from nowhere and leading to nothing. Is it possible that all that motion represents no energy? Energy it is, and you do not know its whence nor whither; you are not conscious of its fountain within you, nor of the place where it escapes from your control. So during all the moments when your work has loosened hold of your mind, energy is breaking loose and running to waste, which might have opened up unknown rich regions within you. Ophirs and Golcondas, realms that should have filled your life with delight and compassion, have remained undiscovered, because with all your boasting there is nothing really practical about you.

A kingdom divided against itself cannot stand; that is the first principle of practical wisdom the world over. Yet the Human

Kingdom is miserably divided against itself; and it does *not* stand yet, either; it has not learned the art of standing. You would have thought a "practical" world would have seen the force of finding means to arrange matters so that nations and classes and individuals should be each in his proper place, and no one setting fingers in pies not his own, or hindering the work of a neighbor. One need not inveigh—the facts are too patent altogether. There is nothing practical about the world today—not even money-making, which is the blackest and most ruinous form of idealism, the basic laws of life being so opposite to it. We are in such a hurry to get rich that we have no time to consider whether our labor is really creative of wealth, or not. Mostly it brings in a kind of imaginary increment, which represents nothing, since it has no value to humanity at large. We build railways, bridges, houses, that are going to kill human beings, because of our fool's haste and greed; or even if there is no murder in them, they must be pulled down in a few years and rebuilt—and all because we have no true ideas of economy, cannot go deep enough into ourselves to find out the place where permanency can be imagined and worked out.

But Theosophy shows the infinite patience of things, and how the universe and the sum of all forces is pitted against you, and *will* have good work from you, wait it a thousand years to wear down your crass insistence upon fooling. You will shirk will you? Will do work with hurt for some one in it? Well, you shall be kept there, you shall not budge till you have learned better. Discomforts are to rain upon you; those who only see from without will have little idea of your burden. Go on! The Law can wait, since it is universal; you shall retrieve all this, it may be promised you. Irresistible forces shall drag you back to it a million times; no human being can imagine such patience as is against you. Fool's work is all this of doing wrong; antics which are not amusing; spiting one's face in the usual manner. Religion has covered up this teaching for its own convenience's sake, substituting many novel and ingenious ideas without relation to life, and so we have grown in unpracticalness and live in a world of dreams, mainly bad dreams. Our houses are all built on the sand, and well below high tide mark. Theosophy, suggesting that there is good reason for their being perpetually washed away, is narrowly questioned as to its practicality.

How can it be proven true? The senses will only tell you the appearance of things, not their reality; and you can have no direct knowledge except of your own self, which commonly we know least of all. It follows that no proposition under the sun could ever be proven, unless it were one that belonged to the inner self of a man; then it could be proven by and for him. Also, that within oneself is the first place where one must go to find knowledge. Yet the field of one's own experience is too limited; we can speak of thoughts and feelings and desires within us which are not ourself, and of one central light which we perceive too dimly, which is Self. But we need some greater field of experience to give meaning and direction to this of our own immediate perception, and must become able to correlate with it the experience of hu-

manity; enlarging our consciousness so as to embrace the vision of mankind, of which we should only sense ourselves as a part. That is to say, seek truth and the answer to all queries for the world's sake, and that you may throw yourself in with those who are working for the world, and you shall find it in the experience of your days, all events answering some question. The divinity in man will become directly known; it is seen in the great Helpers; it is felt in some measure whenever an effort is made to help; and so all the grand truths of life sail up from beyond the horizon of the mind, and are seen and examined. We should hardly mention the word "proof" except with misgivings. There is evidence on the one hand, and direct knowledge on the other—but it is doubtful if there is anything between. E. P.

**INQUIRER.** . . . Can you tell me, then, what has caused this system of Theosophy which you support to arouse so much interest and so much animosity at the same time?

**THEOSOPHIST.** There are several reasons for it, I believe. Among other causes that may be mentioned are: (1) The great reaction from the crassly materialistic theories now prevalent among scientific teachers. (2) General dissatisfaction with the artificial theology of the various Christian Churches and the number of daily increasing and conflicting sects. (3) An ever-growing perception of the fact that the creeds which are so obviously self- and mutually contradictory *can not be true*, and that claims which are unverified *can not be real*. This natural distrust of conventional religions is only strengthened by their complete failure to preserve morals and to purify society and the masses. (4) A conviction on the part of many, and *knowledge* by the few, that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculative. (5) Finally, perhaps, a belief that such a system must be sought for in teachings far antedating any modern faith.

**INQ.** But how did this system come to be put forward just now?

**THEO.** Just because the time was found to be ripe—a fact shown by the determined effort of so many earnest students to reach *the truth*, at whatever cost and wherever it may be concealed. Seeing this, its custodians permitted that some portions at least of that truth should be proclaimed. Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenologists.

**INQ.** Are we to regard Theosophy in any way as a revelation?

**THEO.** In no way whatever, not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings*; but only in the sense of an "unveiling" of old—very old—truths to minds hitherto ignorant of them—ignorant even of the existence and preservation of any such archaic knowledge. . . It is essentially the philosophy of those who suffer, and have lost all hope of being helped out of the mire by any other means.—H. P. Blavatsky, in *The Key to Theosophy*



# THE UNIVERSAL BROTHERHOOD AND THE OSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## 'Let Us As Warriors Stand'

THIS refers to the War of the Ages, of which all others are but symbols when righteous, or perversions when unrighteous. Like Solomon's Temple of old, which was built without sound of hammer, this can be waged in the silence without sword or bomb. The foes slain in this warfare are those real and subtle enemies, the instigators of all false wars, the causes of all woe and ignorance. Not only those strong in muscle and physical endurance may engage in it. Women are called as well as men. Even a child may enter its cause. In the living book in which are written the names of the conscripts for this vast army, will be found every soul. Sooner or later in this eternal strife all must engage.

What does it mean to stand as a warrior in the mighty cause, in which he who wins is "greater than he who taketh a city"? Only those who have entered it can guess its meaning. Only those who have triumphed can know it in truth. For it means to resist evil every moment; not only to meet the overt outward attacks, but to resist those subtler foes within one's own citadel, who lead off one's soul from the issues of life. It means to stand sentinel over one's thoughts, to hold with a will of iron to the true view-point; to ward off discouragement; to avoid ill-will; to maintain patience; to shun like poison all desires to supersede others, to gain advantage—be it with money, with fame, or preferment. It means that when one has fallen (as all must, times without number), to have the fortitude to disregard the painful stab of the enemy, and rise to one's feet undaunted.

It must also mean a contentment, a willingness to accept heroically those circumstances which try the soul—for only the soul who has been tried by fire can hope to overcome. It means indeed to keep the Star of Golden Purpose ever in sight.

And then indeed will follow a growth in discrimination. The great souls, those who have overcome, recognize the foe, though he be fair to look upon and clothed in noble sentiments and heralded by those in power. No coverings of good intention, of brilliant gifts; no proffered service, can hide from them the subtle threads of evil which enter and destroy. And their power gained in overcoming will

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

then withstand all popular prejudice, all habits of thought, and will point out the Way to the Pilgrims who pass. STUDENT

## Stagnelius, A Swedish Theosophical Pioneer

A HUNDRED years ago a poet who called himself Theosophical lived in Sweden. This was Erik Johan Stagnelius, who was born in 1793 and died in 1823 in his thirtieth year. Though his life was so short, he has written some of the very pearls of Swedish poetry, and is regarded as perhaps the most gifted of all poets in the North.

Stagnelius seems to have had a very clear insight into the workings of the Great Law, and often sings of how all Nature is waiting for Man to free himself and thus to free the lower creation also.

In his preface to *Lilies in Saron*, Theosophical poems as he calls them, he says:

Let not the word "Theosophical" frighten anyone. Theosophy is the substance of a religious view of the world-life, dressed in different colors in different individuals, but always originating from one and the same intellectual light. It is not difficult to find in what it differs from theology. Theology is a systematically arranged statement of the contents of the written Word, conceived merely as a thing of memory. Theosophy on the contrary is the living intuitive conception of the Divine Word, where-soever it may manifest itself, in writing, in Nature, in contemplation of the Self—conceived by the heart or the imagination or, it may be, a still higher faculty.

In another place he says:

The ancient world had a knowledge of God, Nature, and Man, in comparison with which our modern farthings-worth of wisdom is nothing. This knowledge is unquestionably a result of Divine revelation. It was first transmitted by verbal tradition, and later on, when this could no longer be used, by secret orders and a symbolic ritual. . . . In all the chronicles and works of genius of ancient races preserved to our day may be found, though but rarely, fragments of the original culture. Only by the light of the Divine torch of genius can they be

traced among the ruins. . . .

In the light of what has been said, only genius and virtue have the right to constitute a church, because they alone have Divine authority; and the priests of this church must be regarded as named by God, anointed by the Holy Ghost. Hence this church cannot be realized until genius and virtue have had time to conquer the many-headed hydra of dullness and egotism. The result must neces-

sarily be a hierarchy, though in the highest and Divine meaning of that word. The lower must be subordinate to the Higher; on no other conditions is a real humanity possible on this earth.

In the night-cycles of human races light comes only in fitful and isolated gleams. Yet these lone beacons serve to keep alive the memory of daylight. By his single efforts, against the antagonism and inertia of the mass, no man can do more than thus light his beacon and forge his link in the chain of testimony. To bear single and solitary witness to the Truth amid the general darkness means martyrdom in one form or another. The frail physique, with its uncongenial ancestry and nurture, stands not the strain; and a weakness which should be succored is mocked until the pilgrim falls by the way, leaving only his reputation to the mercies of his critics.

Collective effort is needed if the light is to shine unfailingly and for all. In place of a few isolated individuals whose intuition is awake, we must have groups, fellowships. Then the sun of genius will no more go down before its times, but the great souls will be protected and the light handed on. STUDENT

## The Four Elements

THE wise ancients spoke of four elements—earth, air, water, and fire—and were careful to imply that each of the four is alive and sentient. The enlightened moderns are hesitating between a hundred elements and one only, with the careful qualification that it or they are dead, inert, and purely mechanical. And we moderns are so deficient in humor that we do not yet perceive how the concepts, living earth, living air, living water, and living fire, cover a far wider range of mechanical, vital, and conscious phenomena in realms solid, gaseous, liquid, and etheric, than any generalization modern science has reached. Nor do we suspect the ancients of having subdivided each of the four living elements, including the etheric fires, into seven times seven active potencies. F.

### Ancient American History

IT is important to distinguish Science itself from all the various changelings that may pass under its name; and it is a chivalrous duty to defend exponents of true Science against any who may be exploiting their reputation.

There is a certain influence in the world which has treated Science in the same way as it has treated Religion—turned it away from its true purpose and made it the servant of bigotry and retrogression. In short there can be such a thing as *scientific Churches*, with dogmas necessary to salvation.

True Science ascertains facts before proceeding to theories, and is always ready to modify its provisional theories in the light of additional facts. The other kind of science has fixed theories which have to be respected, and if anyone brings forward facts repugnant to these theories he is not welcomed.

Among scientific dogmas is one which it has really derived from theology—the dogma that the human race must in fact be recent upon the globe.

The most wonderful thing Science has done for our present civilization is to open its childish eyes to the fact that the world is both larger and older than we had surmised in our infancy. We learn from geology that world-history, as we have known it, represents but one leaf out of a library of many *volumes*. In every series of sedimentary deposits we descry the files of past history, age upon age, bound into volumes and sets. Our own history represents but the topmost layer. The whole recognized history, in fact, is included in the term "Recent Times"; times so brief that no perceptible changes have taken place in the evolution of life-forms.

And we have only to turn to astronomy to realize that as in time, so in space, the confines of the universe are infinite, and that our world bulks as a pin's head.

In violent and absurd contrast with these expanded views, we still cling to the old narrow theological ideas about the human race, priding ourselves, perhaps, on having added a millennium or two to the Biblical dates. And this *in spite of the facts*.

American archaeology is collecting facts. These facts refuse to lend themselves to the existing theories. It was a great blow to orthodox ideas when the Europeans came over here and found decaying civilizations. Where had the Americans come from? It never occurred to people that they could possibly have come from anywhere else but the Old World. But science will not allow that there has been any migration within historical times; and also

adds that the life-history of America, human and otherwise, shows signs of having pursued an independent line of evolution unmodified by influences from elsewhere. Yet on the other hand the indications of unity of origin between the peoples of the Old World and the New are too many and striking to be ignored. The only solution of the question is to suppose that that community of origin dates from a far older time than science has been willing to admit; and that, though the civilization of America has been isolated throughout all historical periods, it originally came from a source common to that of the Old World.

We find here a continent whose history lies in the past. It flourished ages ago, reached its zenith and declined; and now it is beginning to be peopled again.

The world profited much by the discovery of the classics of Greece and Rome. Again by the deciphering of the Egyptian hieroglyphics. Again by the translation of Hindû and other Eastern literature. The revelation of the history of ancient America still lies in the future. It would be useless for the world to know more when it is so tardy in assimilating that which it already knows. When we do know it, it will be as surprising as the earlier discoveries were, in its revelation of the existence of highly cultured civilizations so far removed in place, time, and character from those we have been accustomed to. An enthusiasm for tracing the evidences of man's long obscured divine destiny is needed; and when that is reached, the clews in *The Secret Doctrine* will be gladly followed. STUDENT



Lomaland Photo. and Engraving Dept.

### THE "OLD CURIOSITY SHOP"

THE HOME OF LITTLE NELL, WHOSE STORY IS ONE OF THE MOST PATHETIC IN LITERATURE

### What Next?

A MISSION WORKER EXPECTS TO CONVERT ALL ENGLISH-SPEAKING PEOPLE

ROME, July 31.—The Rev. A. P. Doyle, rector of the Apostolic Mission House, in Washington, has informed the Vatican of the progress made by the mission in America. The object of the mission is to convert Americans to the Catholic faith, and Father Doyle says that it will not take long to realize this project. The hope is entertained that the entire English speaking people will be converted to Catholicism.—*Kansas City Times*, Aug. 1, 1908

### In the Lion's Skin

BEADS and rosaries have been used by Buddhist monks for over 2300 years. . . . The title of "nun" is an Egyptian word, and had with them the actual meaning; the Christians did not even take the trouble of translating the word *Nonna*. . . . In the Caves of Ellora may be seen the figure of Indra's wife sitting with her infant sun-god, pointing the finger to heaven with the same gesture as the Italian Madonna and child. In *Pagan and Christian Symbolism* (Inman) the author gives a picture from a medieval woodcut—the like of which we have seen by dozens in old psalters—in which the Virgin Mary, with her infant, is represented as the Queen of Heaven on the crescent moon. . . . "Than this, nothing could more completely identify the Christian mother and child with Isis and Horus, Venus, Juno, and a host of other Pagan goddesses, who have been called 'Queen of Heaven,' 'Queen of the Universe,' 'Mother of God,' 'Spouse of God,' 'the Celestial Virgin,' 'the Heavenly Peace-Maker,' etc." . . . And so above, below, outside and inside, the Christian Church, in the priestly garments, and the religious rites, we recognize the stamp of exoteric heathenism.—H. P. Blavatsky in *Isis Unveiled*, vol ii, pp. 95, 96.

### Hints for Those Seeking Truth

DEAN Stanley describes one great effort of his life as trying to do "Something to break the collision between the beliefs and doubts of the age, and to fix our gaze on the hills from whence cometh our help."

Herbert Spencer says: "Amid the mysteries which become more mysterious, there will remain the one absolute certainty that man is ever in presence of an Infinite and Eternal Energy from which all things proceed."

Theosophy declares the importance of utilizing that great energy for man's spiritual unfoldment. Acknowledging this Infinite Life, it listens to its voice, and urges man to ascend therein to the heights of spiritual effort, that he may discern the difference in human life between what is and what might be.

To study the Universe by the Light of Theosophy; to aim for action, not speculation; to train the human mind to broaden its vision, and move out from the conflict of delusion, is my urge. Man, without knowledge of his divinity—of his true place in the great Universal Scheme of life—knows not his possibilities, nor can he realize what are his obligations.

Man, to live a natural, honorable, serviceable, happy life, must work, as I have so often said, in consonance with the divine energy that enwraps his being; else all is confusion and darkness in his life. So Theosophy pleads with man to study himself, to challenge his highest mental faculties and search for Light; to search for the root of delusion, as well as truth. Understanding causes, he will be better able to interpret effects, and to discriminate between the false and the true.

Realizing that opportunities are with us today that may not be ours tomorrow, we must grasp the immediate present, and prepare ourselves for a deep research into the records of the ages. Close application to the study of Ancient Teachings that have their root in times thousands of years before the Bible was written, will both illuminate and broaden the mind. But to equip oneself for such a path of effort, the mind must set aside prejudice, misconception, and doubt.

Seek the Kingdom of Heaven with a heart attuned to the love of knowledge, and, if need be, storm the fortresses of error and dogmatism along the way; but remember that the motive in this action must be pure, and based upon a love of justice for all humanity.

One seeking for the Eternal Truths should determinedly protest against any effort tending to divert the mind from the path chosen. Yes; equip the mind with knowledge; and, with that superb mental strength that comes from an honest purpose, be prepared always to meet the strenuous efforts of the subtle foes of Truth.

Instead of trying to make Theosophy fit into some of the popular teachings and notions that you have hugged to your heart (while doubt was in your *mind*), set them aside, while you refresh yourselves in contemplation of the Infinite Laws guiding man's life.

Would efforts in this direction limit a man's mental capacity, or interfere with his real progress in life? Should man be encouraged to ignore the eternal verities simply because it requires mental application to find them, some moral courage to endorse them, and more, to *live* them?

What a libel it is upon the dignity and faculties of the human mind for certain self-styled teachers of today and yesterday to assert that man must find his way in blind faith alone! That to study the great chronology of the past, and the hidden truths therein, will result in damnation!! Theosophy opposes delusion, and dogmatism is delusion. Is it not believable that great errors have been made in modern readings of ancient history, particularly in obscuring ancient truths, and in deifying the sayings and work of many who have had no real place in promoting the progress of humanity?

Theosophy declares that if the simple truths of Jesus Christ, and of the many great teachers who preceded him, far, far back in the ages, had been *understood*, and lived, there would be today no records of warfare carried on in the name of religion; no dissension in God's great family.

In spite of the accentuated spirit of dogmatism that we see in human life today, TRUTH LIVES!!—and Theosophy is plowing its way into the hearts of the world's few who love Truth better than they love life, and who are ready to lay down their lives for a just cause. Theosophy is a superb, altruistic effort to lift the veil that hides the Light, that obscures Truth,—to free the mind of man from cruel bondage. One must never lose sight of the fact that Truth is today heavily veiled. Some of the causes of this date far back in the ages, when tribal views and religious discordances marked history. As in history, so in the Bible. To study this scripture literally, and accept its teachings literally, is obscuratization of the real Truth. Theosophy does not teach a literal construction of Biblical words.

It does not teach a carnalized Christ.

Pray note: The "man of sorrow," as the Bible states, in answer to the question from his disciple: "Tell us when these things shall be, and what shall be the sign of thy presence and of the consummation of the age?" spoke as follows:

Take heed that no man lead you astray; for many shall come in my name, saying, "I am the Christ," and shall lead many astray, and ye shall hear of wars . . . but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and earthquakes in divers places. But all these things are the beginnings of travail. . . . Many false prophets shall arise, and shall lead many astray. . . . Then shall the end come. . . . When ye see the abomination of desolation which was spoken through Daniel. . . . Then if any man shall say unto you, "Lo! here is the Christ, or there," believe him not. . . . If they shall say unto you, "Behold, he is in the wilderness," go not forth; "Behold, he is in the inner chambers," believe them not. For, as the lightning cometh forth from the East, and is seen even in the West, so shall be the presence of the Son of Man.

Clearly in these statements of Jesus can we see the *inner* presence of the spiritual life declared emphatically—the divine principle in every human being; also, that this Christos spirit is the living power in the redemption of man. In these sayings do we not see the protest against creeds and sects and false prophets? And yet do we not see today all the paraphernalia of a religion of arrogance among us?

H. P. Blavatsky in speaking of the World's Sacred Books, which included the New Testament, says that these texts themselves are mines of Universal Truth; but for the world

of the profane, and for sinners at any rate, they are still like those mysterious characters traced by "the fingers of a man's hand on the walls of the palace of Belshazzar." *They need a Daniel to read and understand them.* She says further: "Truth has not allowed herself to remain without witnesses. There are, besides great Initiates in the scriptural symbology, a number of students of the mysteries of Archaic Esotericism, of scholars proficient in Hebrew and other dead languages, who have devoted their lives to unriddle the speeches of the Sphinx of the World-Religions."

She says again: "The more one studies ancient religious texts, the more one finds that the groundwork of the New Testament is the same as the groundwork of the Vedas, of the Egyptian Theogony, and the Mazdean allegories."

Referring to the Biblical quotation, "Verily I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life in yourselves," she says that the deeper meaning of these words of Jesus can never be understood or appreciated, except by those who hold at least *some* of the seven keys. These words, whether said by Jesus of Nazareth or Jesua Ben-Panthera, are the words of an Initiate. "The first key," says Madame Blavatsky, "that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the mysteries of the primitive Aryans, Sabaeans and Egyptians. . . . He who finds *Christos* within himself, and recognizes the latter as his only way, becomes a follower and an apostle of Christ, though he may have never been baptized, nor even have met a 'Christian,' still less called himself one."

Far-fetched indeed will be my subject, and futile my efforts, if my hearers do not grasp the deeper meaning of my talk with them tonight. Humanity in its dire need, even at this present time, is calling through the silence for that help which only can be given in the light of knowledge, understandingly. The discordant notes in the religious world today fill the air with despair; and the shadows of war, vice and ignorance, darken the horizon of man's spiritual life; while the unbrotherliness of the age is appalling!

May my simple words have telling effect upon those who have come in touch with my thoughts. May it arouse them to more unselfish effort for the world's good. The human mind must be stimulated to deeper thinking and more profound religion. It cannot gain spiritual strength until it has obtained spiritual life. Again and again do I urge a spiritual renaissance for man—a royal awakening through the study of Theosophy and all that it embraces. "Man, know thyself!" for, as says one of our modern writers,

Human nature under liberty, will vindicate itself as a divine creation, the freer, the more harmonious, orderly, balanced, and beautiful it is. The physical system proves it by the increased vigor and heightened enjoyment of men who obey the laws of their constitution. The intellectual system proves it by the beneficence of knowledge. The social system proves it by the struggle against vice, crime, turpitude, under voluntary régime. The moral condition of the world proves it: where conscience is freest, it rights the most evils, relieves the most poverty, corrects the most sin. The spiritual system proves it; for where the soul is freest, it frames for itself the freest, the most encouraging, the most beautiful, most earnest faith.

K. T.



## Art Music Literature and the Drama

### The Art of Ancient Egypt

NEWS of paramount interest to artists and to all who believe that the recovery of examples of the art and architecture of ancient Egypt will open a new page in the book of modern art-life is again at hand.

The curator of Egyptian antiquities on the staff of the Metropolitan Museum of Art in New York has issued a report, giving in detail the results of the second year's work of the expedition of which he is director. The first year's work included important discoveries in the Pyramid of Amenemhat I. The main architectural features of the pyramid and the great altar and stela of the king were recovered, and the tomb and sarcophagus of an Egyptian woman were found, the latter containing art-objects of great value. This expedition has obtained a valuable concession from the Egyptian government at the oasis of Kharga, where there are ancient cemeteries which it is believed will richly repay exploration and systematic excavation.

The oasis of Kharga is situated in the Libyan desert, about 400 miles southwest of Cairo and 120 miles due west of the Nile valley at Thebes.

It is an irregular elliptical shaped basin with axis north and south, and within the limiting escarpments of the oasis and the adjacent plateau is some seventy-five miles long by twelve to fifteen broad. The floor of the oasis, however, with its villages, wells, and cultivated lands, covers but a small part of this area. The principle village, Kharga, from which the oasis takes its name, is in the northern part of the basin, some ten or twelve miles south of its northernmost limits, and it is in this end of the oasis that its principal ancient cemeteries and remains are found. The concession comprises the whole of this northern district, north of the line of Kharga village.

Dotted over it are a considerable number of ruined structures of various types, of which the most important are the Temple of Hibis, dating from the Persian period, and the Ptolemaic temple of Nadura. The greater part of the smaller ruins, however, are of the Roman and early Christian periods. Nestorius, bishop of Constantinople, was banished to the oasis in A.D. 434, and it is probable that some of the later constructions are due to him and his followers.

On a hill some two and a half miles north of

Kharga village is the largest of the Christian cemeteries, of which the tomb chapels are in an unusually perfect state of preservation. They are some 200 in number, their exteriors adorned with columns, pilasters and arches, and their interior walls in some cases still retaining the frescoes with which they were ornamented.



Lomaland Photo. and Engraving Dept.

### PORTRAIT OF EARL PER BRAHE THE YOUNGER

This portrait hangs on the walls of the famous castle, still in possession of the Brahe family, at Skokloster, near Upsala, Sweden. In this castle are many art-treasures which were formerly at Visingsborg. This portrait is from the hand of the Dutch painter, David Beck, Court Painter to Queen Christina, about the year 1650.

For full accounts of the life of Earl Per Brahe, and of his great educational work, founded at Visingsö in the Seventeenth century, so soon to be brought to the attention of the world by Katherine Tingley through the Râja Yoga School and Academy to be opened on her recently-acquired Visingsö property, see previous issues of the CENTURY PATH.

At other points in the concession are the remains of early monasteries, one of which, about half a mile north of the cemetery, has its walls still preserved to a height of about fifty feet, and inside the remains of at least three floors of vaulted cells.

Until the present year it has been possible to reach the oasis only by a camel journey of four or five days from the Nile valley, and it is doubtless owing to this remoteness of position that the site has escaped much of the plundering that those in Egypt proper have suffered in modern times.

An important feature of the expedition's work is the making of records of the inscriptions, wall-paintings and sculptures of Egyptian tombs. At present a full-sized reproduction of the tomb of Nakht, at Thebes, is being carried out. This work will be of inestimable value to the art student of the future, although not until the light of Theosophy is thrown upon the history of ancient Egypt will the deeper knowledge of that hoary land be revealed. How little we know of the art and architecture of the past, at best! Between the ravages of time and the yet worse ravages of the fanatic, we moderns have been left none too well off. STUDENT

### Another Victory for the Drama

THE *Exposition Théâtrale*, the opening of which in Paris was noticed in these columns, will continue open throughout the summer, installed as it is in the spacious galleries of the Louvre. It is acknowledged that no such serious effort to assemble documents, properties, etc., connected with theatrical art has ever been made before, and it is most significant that in spite of conservatism which opposed the idea of placing anything connected with the stage on a level with the fine arts, the Louvre should have opened its doors and welcomed it. Some idea of the scope of the exhibition can be gained from an enumeration of several sections, among them the following: Greek and Roman Antiquities, Old Portraits and Pictures, Pastels, Water Colors, and Gouaches, Miniatures and Drawings, Models of Stage Scenery, Marionettes, Statuettes and Ceramics, Costumes, Accessories, Manuscripts and Documents.

One of the best known of French actors has spent a life-time in collecting antique art-objects and documents connected with the stage, and his collection added to the rest has been a treasure-mine for students. The main interest to Theosophists lies in the fact that the exhibition is a sign pointing to a wider recognition of the stage as an educational factor of dignity and weight. The future will open many doorways that a purified drama will enter in. STUDENT



A man who foolishly does me wrong, I will return to him the protection of my undying love; the more evil comes from him, the more good shall go to him from me. Hatred ceaseth not by hatred at any time; hatred ceaseth by love. This is an old rule.—*Gautama Buddha, 600 B. C.*

### The Râja Yoga Nursery

**H**OW fortunate are those who live within its precincts! Who will ever be able to estimate what suffering and misfortune it averts, what rare unfoldings it makes possible? For not only are the little bodies nurtured and strengthened, and not only is happiness for the moment considered, as is the case in all good nurseries, but little by little is that removed which can, and otherwise inevitably will, bring disease and sorrow in later years. Something magic takes place in the Râja Yoga Nursery. There is a cleansing process going on there which will in later years call forth from those who have experienced it the deepest soul gratitude.

How constantly do we observe about us those who would be successful or healthy or happy, or all three, were it not for this or for that quality? It may be a lack of perseverance, or a lack of thoroughness which has run through one's life, loosening his effect in every direction. It may be stubbornness or conceit which has closed his eyes to the opportunities about him. It may be vanity or ambition which has held his soul to earth and prevented the expression of his talent. Lack of self-control and a tendency to some form of indulgence may have wrecked his whole life. Constantly do we see that selfishness in its myriad aspects has wrapped itself about the soul and held it as in a darkened prison throughout a life, so that when death comes to liberate it there is nothing to record in the book of that life-time but failure.

In the Râja Yoga Nursery these sad truths are never forgotten, and the Râja Yoga teacher does not pass lightly over these qualities which are the enemies of man as she sees them appear one after the other in these tender natures. For, surely, there they all are in seed, ready to sprout and grow strong, unless someone, at this early age, has the strength and patience, the knowledge and insight to weed them out and to do this thoroughly.

### GENTLENESS

A. LAMPMAN

**B**LIND multitudes that jar confusedly  
At strife, earth's children, will ye never rest  
From toils made hateful here, and dawns distressed  
With raveling self-engendered misery?  
And will ye never know, till sleep shall see  
Your graves, how dreadful and how dark indeed  
Are pride, self-will, and blind-voiced anger, greed,  
And malice with its subtle cruelty?

How beautiful is gentleness, whose face  
Like April sunshine, or the summer rain,  
Swells everywhere the buds of generous thought?  
So easy, and so sweet it is, its grace  
Smooths out so soon the tangled knots of pain.  
Can ye not learn it? will ye not be taught?—*Selected*

Theosophy teaches how to gain this knowledge, but can only teach it to those who are ready to live the life and who have the will to clean up their own natures. Think what it must be to a soul to start its life with these awful limitations loosened instead of tightened as is so constantly done through an ignorance of human nature and its needs! Think of the deeper joy which will come to those parents later, who, through a true mother love, have been strong enough to forgo some present pleasure! And think of the help to the world when it shall see revealed the possibilities in man! **GERTRUDE W. VAN PELT**

### Notes About the Nursery in Lomaland

**T**HE Râja Yoga Nursery in Lomaland, as many students know, has for some years been under the superintendency of Dr. van Pelt, who possesses that very unusual combination of scientific knowledge and the true mother-instinct. Entering the home—the prettiest spot on Loma Hill, by the way—one recognizes at once the true woman's touch. The pretty, airy rooms, the flowers, the tiny beds, the curtains, even the rugs on the floor and the piano, all betray the loving, home-making care-taker and designer. But a mo-

ment later the careful observer sees that an expert in hygienics has been at work—the sanitary white iron beds, such wee little resting-places! the spotless polished floors, the care with which only easily cleaned materials have been chosen for everything, the row of white-labeled bottles in the room where the food is prepared, the shining utensils for the milk, not ordinary pots and pans but the measuring-glasses and apparatus of a chemist—all these things show the kind of knowledge that mothers should have, the world over, but alas! do not.

Dr. van Pelt early in her college career won a B. S. degree (Cornell), later graduated in Medicine at an Eastern College, to pursue a lengthy post-graduate course in European hospitals, among them the world-famous Maternity Hospital in Vienna. But the babies don't mind little things like diplomas and degrees and they cluster about her after their home visits in a confident, affectionate way that is the greatest tribute of all. That is the criterion and the test, after all, the awakening of love by love. It is this flame of unselfish devotion, constantly burning in the hearts of those who work with the little children of Lomaland, and unmixed with the qualities which so often mar mother-love, as the world goes, that makes the Babies' Home a sacred place. When the mothers of the world, who indeed do a heroic work, placed as they are between the Scylla of ignorance and the Charybdis of the lower psychological influences in human life, fully realize the deeper needs of their children, they will turn to Theosophy as a struggling plant turns to the light; and hundreds and thousands are already turning their eyes towards Lomaland as the one Place of Promise, the one beacon to show them the way.

Dr. van Pelt came to Lomaland in the pioneer days and has been, ever since her coming, Superintendent of the International Lotus Home. She is also a member of Katherine Tingley's Cabinet. **LOMALAND STUDENT**

### Hygiene in the Schools

THE importance of medicine as a prophylactic science has been more and more recognized of late years by mothers and fathers of children, and many of our ablest minds direct their energies toward preventing disease instead of waiting until the damage has been done. This work has accomplished an enormous amount of good. The means used have of course been physical, such as asepsis, antiseptics, protection against contagion, proper drainage, etc. At a recent medical convention in Chicago, the doctors decided that the community should be generally educated as to how to guard its health, and to this end it was agreed that the public schools should make hygiene a special study.

One can imagine that this would mean a thorough study of hygiene as it is taught in the text books. Certainly in these matters all should be instructed. But it is to be hoped that the attention will not be altogether arrested here. Although in dealing with the public health in masses, and in the instituting of means to preserve it, it is necessary perhaps to confine them to physical means, the moment we enter the schools and attempt to instruct the children, there is no such limitation. They can be taught the influence of the mind on the body. They can be made to understand that every time they have a temper, every time they sulk, every time they allow themselves to indulge in mean, envious thoughts, in hatred, that their bodies suffer deeply. And above all, if they indulge in any secret vice they can never be well, for not only will they become nervously exhausted, but all the above-mentioned thoughts, which in their turn work havoc, are sure to be invited.

The instance of the woman who after a terrible rage nursed her babe and thereby so poisoned it that it died is told in the physiologies, but the lesson to be gained from this history is not generally worked into the consciousness of the young learners. And above all there is no practical demonstration of these facts brought forward.

There are some people who always emit a terrible odor when in a temper. Who has not perceived how utterly weak and exhausted one becomes under the influence of an unhappy emotion; how worry destroys vigor; how anxiety removes appetite, produces headache and so forth? There are no more potent or more common causes of ill-health than wrong mental states, and important as are the rules of physical hygiene, alone, they can never accomplish the result, and parents are beginning to realize it. It is these facts which are understood in the Râja Yoga Schools and one reason for the astonishing mental accomplishments of the children lies in the fact that the latter realize the importance of self-control. They know that a day's indulgence in a mean, low feeling or "temper" costs anyone's brain and body more than a week's hard study at books. They know that the moody child has slender chance of keeping abreast of the one who is self-controlled—and why. STUDENT

### Jottings and Doings

(From a Student's Note Book)

THE following account is clipped from a Californian daily, having been cabled from London at a recent date:

On stated occasions Queen Alexandra makes a point of entertaining the children of the workmen on the Sandringham estate to tea in the royal schoolroom.

As the Queen and Princess Victoria were walking in the grounds of Sandringham during the latest school feast, they noticed a group of children wistfully looking through the Norwich gate in the direction of the schoolhouse presumably in the hope that they might be invited within. The Queen immedi-

The great esteem in which woman is held in America, and the beauty that distinguishes the American woman above all her sisters has led America's greatest artists to devote themselves principally to portrait painting. The majority of those portrait painters studied in the French school—only a few follow in the footsteps of Sargent, the greatest painter America has produced. . . .

In the United States woman has reached the zenith of perfection. No nation in the world can compete with America as to female beauty.

I call them living objects of art, for each is a most beautiful expression of art, with her nobly formed head proudly poised. She is gowned as no queen ever dreamed of being gowned, and has the hair of a goddess, incomparably rich and of all enchanting tints.



Lomaland Photo. and Engraving Dept.

DÜRER'S "MARY AND CHILD"

ately stopped and spoke to them, asking if they were not going in to the treat in the schoolroom.

"No, Your Majesty," answered a little mite of a girl. "If you please, we don't go to the royal school."

"But your father works on the royal estate, doesn't he?" prompted the Queen.

"Yes, Your Majesty."

"And what does your father do?" asked Queen Alexandra.

"If you please, Queen, feyther's a poacher," was the youngster's naïve reply, to the merriment of the Queen, who saw that the children were admitted to the tea party, and that "feyther's" occupation was rendered unnecessary for a few days at least by a goodly present of game.

A NEW theory is advanced by Herr Eberlein, one of Germany's greatest sculptors, to account for the remarkable work of American painters in portraiture. He said recently to an American journalist, and having been sent to America by the Kaiser to investigate art conditions, his words have a certain weight, being those of a cultured observer:

WASHINGTON, July 19.—Examination of children under 16 years of age, who desire to work under the provisions of the new child labor law of the District of Columbia, has demonstrated that city girls are far healthier than city boys. Out of a total of 1700 children examined since June 30, the inspectors have rejected seventy-five boys for physical disability and only two girls. The same proportion in the matter of health, it is believed, exists in all the large cities of the country.

R. O. Wilmarth, who is in charge of the examinations, gave out figures today to show that girls between 12 and 16 years of age are far better qualified to battle with the world than their brothers. While the number of applicants for permits to work includes more boys than girls, yet the percentage of rejections in the case of the boys has occasioned surprise. The lads, for the most part, are found to be suffering from heart and lung troubles.—*Exchange*.

We would like to inquire what percentage of city boys between twelve and sixteen years of age smoke cigarettes? An answer would throw great light upon this question of the relative physical qualifications of boys and girls. No careful observer of the child-life of any large city can have failed to notice the enormous proportion of boys of a certain class who hang idly about the streets, often gambling, and always with a cigarette displayed proudly. The little girls of corresponding age and class generally spend these hours at home "tending baby" and are usually greatly overworked by the demands of household duties. Yet in spite of this often cruel strain statistics show that idleness and self-indulgence will wreck the health far sooner than work or overwork.

It is stated that the Countess Russell of England keeps several hundred fowls, after the most approved scientific methods, at her country home near London, that she is making of poultry-raising a success and may shortly open a shop for the sale of the products of her enterprise. Her success is due to the close personal supervision she gives, in inspecting the coops and runs daily, often preparing the food and doctoring them herself through their various mishaps and illnesses. During a recent freshet, when her poultry grounds were flooded, the Countess donned water boots and personally aided in the work of rescuing her wards. It is easy to read in this account the secret of success in general—personal service.



# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

BASKETS MADE BY THE CHILDREN OF THE RĀJA YOGA ACADEMY, PINAR DEL RIO, CUBA

## Mystic Cave

A WONDERFUL cave of unguessed magnitude in the Platt National Park, Oklahoma, U. S. A., is now being explored. It has been fitly named Mystic Cave and its marvels are said to surpass those of the Luray caverns or the famous and beautiful Mammoth Cave in Kentucky. While its discovery by white men is quite recent, Indians of the Choctaw tribe and others earnestly declare that the cave has been known to their people for centuries.

The first exploring party encountered many grave perils, some of its members barely escaping with their lives. The entrance to the cave is a round hole in the ground surrounded by low trees. Into this opening the party descended by means of a rope fastened to a tree. They found themselves upon gaining a foothold, in the usual cavern chamber, the ceiling covered with stalactites, while rising from the floor were the usual stalagmites. Descending a small opening in one corner of this Council Hall, as they called it, the men found, about twenty-five feet below, a large sheet of water in which fish with white eyes were swimming.

A rock ceiling hung so low over this body of water, that the men could not explore it in their canvas boat, so they returned to the chamber above. There finding a hitherto undiscovered opening, one by one the whole party descended by means of ropes. It proved a narrow and twisted shaft. Down, down they went for a hundred yards farther into the bowels of the earth. When they landed they

found themselves on the shores of the "lost river" which flowed away swiftly into the blackness, while the reverberations of a distant subterranean cataract, falling upon their ears, awed them into silence. Two of the party were so daring as to launch the boat upon this unknown flood, and with a rope, one end of

**DOUBT** of any sort cannot be removed except by action! on which ground, too, let him who gropes painfully in the darkness or in uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: "Do the duty which lies nearest thee, which thou knowest to be a duty! Thy second duty will already have become clearer." — *Carlyle*

which was left for safety in the hands of their comrades, they started off on their perilous venture. Their signals were misunderstood, however, and their comrades let go the rope. Before they saw daylight again they had passed through an awful experience.

Thus a new subterranean wonder with all its weird beauty and grandeur was disclosed through the daring of a few brave men. And when we consider how little is known of the interior of the earth, how short a distance in comparison to its bulk we have penetrated, we better realize the value of all service that helps to penetrate the mysteries of earth's unfathomed depths.

STUDENT

He that buys what he does not want will soon want what he cannot buy.—*Selected*

## In Pinar del Rio

AT the Academy in Pinar del Rio, Cuba, as at all other Rāja Yoga Schools, the pupils are instructed in a great variety of hand-work. The baskets you see in the cut on this page are the work of the girls and the younger children, and are made of raffia and of native materials which the pupils are encouraged to find and use. Some beautiful baskets have been made of pine needles and of majagua, which is the inner, fibrous bark of a certain tree. A way has been found to fashion useful and ornamental articles from palm leaves and bark also. The children take great pleasure in making such things to beautify their schoolrooms.

It is very interesting to picture the Rāja Yoga pupils in Pinar del Rio studying so faithfully to become good English scholars, taking part in chorus and orchestra work and practising on many instruments, drawing and painting, and modelling in clay, attending Boy's Club or Girl's League meetings, playing basket-ball in the patio, which much be a very large one, gathering for pleasant evenings after school-work in the Academy—in short leading the busy, happy, inspiring, all-round life which is set going for the young folk wherever Rāja Yoga is established.

G.

THE Japanese use knots for fastenings in many cases where other people use hooks and eyes, or buttons. The children of each generation are taught to tie these knots some of which have been used for hundreds of years. They make very artistic fastenings.

R.

# THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

ONE OF THE FIRST RAILWAY TRAINS IN GERMANY

## A Surprise in Rübezahls Kingdom

"TING-A-LING! Toot toot! Brr-r-r!" and the sounds rolled and rumbled and re-echoed again and again through the caverns of the Giant Mountains, where the gnomes and trolls were building a new palace of sapphires and rubies, opals and garnets, for Rübezahls, their king. They dropped their hammers and mallets and tumbled over each other, all agog to reach the upper world to see what caused the great noise. They found a large crowd of echo-dwarfs sitting on the rocks and they were all sending the sounds back as lustily as ever their big lungs could. Their faces were all pulled out of shape they worked so hard.

"What's the matter, what's the matter?" cried the gnomes and trolls all at once. As the last echo was sent back, one of the dwarfs, all out of breath, answered, "Why don't you know? Those busy creatures called men who are always trying to find out new things have just made a great iron monster that runs by itself. It has the strength of a hundred horses. They call it a locomotive, whatever that is! and they have made an iron road for it to run on, which they call a railroad, so that it can run quickly. Just think, it is so strong that they make it draw their carriages and their stage coaches for them, five, or six, or ten, all in a row! Why—" and the dwarf grew more excited, "I saw a great golden chariot, just like Cinderella's, with a coachman and footman sitting on top, and ladies with parasols, and gentlemen talking, sitting inside, being drawn along at the end of the train by the iron monster!"

"How can it move? This iron creature has no life!" said several gnomes at once. "Oh yes it has!" replied the echo dwarfs, who knew all about it; for had they not been down the River Elbe as far as the city of Dresden? "As he runs you can hear him breathe *chu, chu, chu!* and all the time a great white breath rises from his mouth. He's an ugly black creature though, and I heard people say to each other as they shook their heads, that they would much rather ride behind horses, it was

## THE SKY IS A DRINKING-CUP

RICHARD HENRY STODDARD

THE sky is a drinking-cup  
That was overturned of old,  
And it pours in the eyes of men  
Its wine of airy gold.

We drink that wine all day,  
Till the last drop is drained up;  
And are lighted off to bed  
By the jewels in the cup.—Selected

safer. And then it made them dizzy to go so fast, and suppose the iron monster should run off his track!"

"I saw one man standing there with tears in his eyes, so I slipped up behind him to see what was the matter," said a happy-faced echo-dwarf. "It was my old friend the postilion, whose merry *toot, toot, toot, ta-ra, ta-ra, ta-ra*, I had always loved to send sounding back again and again as the stage coach rattled down the mountain side. His work is gone now, and mine is, too," and the echo-dwarf wiped a tear from his own eye.

"Cheer up, cheer up, little Echo," cried a hearty voice, "there will be plenty of work for you still, and for all the gnomes and trolls in the world!" and their king and master Rübezahls the Mighty stood before them. Instantly their tall peaked caps were sweeping the ground as they bowed before him.

"This great iron giant," continued Rübezahls, "is one of the first of a large family who will be born in the years to come. They have tremendous appetites. Their chief food is coal, so you, gnomes and trolls, will be kept busy supplying it. These iron giants will find their way into every part of the world, across lands and over seas. They will awaken echo-dwarfs who have been sleeping for millions of years.

"They will help to weave a girdle of iron around the earth."

The gnomes and trolls and echo-dwarfs stood in silence while their king spoke, then went back to their work, while the great iron giant drew the train along to the far away city of Berlin.

UNCLE OSWALD

## A Story About Three Dogs

DEAR Rāja Yoga Boys and Girls: I know you are greatly interested in brotherly actions, and I write to tell you of one I witnessed here in New South Wales. I am living in a suburb of Sydney, the picture of which city you no doubt saw in the CENTURY PATH. Here a little boy has two dogs. One is a large collie dog, with big kindly, brown eyes, called Nero. He is a playful and good-natured dog, and when he is told he will jump on a chair, and if you hold out your hand he will raise his paw and place it in your hand. Then he will do the same thing with the other paw. The other dog is a little fox terrier called Sailor. He is very sharp, but very playful too.

These two dogs are very fond of each other. A few days ago a large brown retriever dog came rushing up straight towards little Sailor. But just as he got close, Nero, apparently thinking the strange dog meant to do harm to little Sailor, pushed his head in between them at the right time to prevent it. The stranger dog then quickly tried to come at Sailor round behind Nero, who immediately turned again and blocked him. Nero had not growled once. But he was bent on protecting little Sailor. After this third attempt something happened. I think the strange dog gave Nero a password. It must have been "Brotherhood," for Nero seemed suddenly pleased and he let the strange dog pass. The stranger thereupon began to bark and play with Sailor and all three dogs were very merry together. UNCLE ALFRED

## Carrier Pigeons as Messengers

IN the north of Scotland there is a doctor who has to drive many miles to visit some of his patients. He takes with him several carrier pigeons and sends them back to his office with a message asking for the prescriptions that need to be made up and sent at once. Then these reach the sick person very soon. If any of these patients living far off are so ill that they may need to have the doctor come again to see them, he leaves pigeons with them which can be sent to him with a line asking him to come. MARIANNE

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the  
Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

*New Century Series*

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their Modern Representative, Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples.

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
August the 16th, 1908

Total number of hours sunshine recorded during JULY 209.  
Possible sunshine, 435. Percentage, 48. Average number of hours per day, 6.75 (decimal notation). Observations taken at 8 a. m., Pacific Time.

AUG.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
10	29.651	77	68	71	71	0.01	NW	4
11	29.656	77	69	72	68	0.00	NW	4
12	29.672	76	68	68	65	0.00	NW	1
13	29.652	73	64	65	62	0.00	S	2
14	29.658	73	64	66	65	0.00	W	1
15	29.706	73	66	68	62	0.00	NW	7
16	29.671	73	64	66	63	0.00	NW	6



## BOOK LIST

OF WORKS ON

THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, Point Loma, California, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California. It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

**THE UNITED KINGDOM**—Theosophical Book Co., 18 Bartlett's Bldgs., Holborn Circus, London, E. C. England**GERMANY**—J. Th. Heller, Vestnertorgraben 13, NÜRNBERG**SWEDEN**—Universella Bröderskapets Förlag, Barnhusgatan, 10, STOCKHOLM**HOLLAND**—Louis F. Schudel, Hollandia-Drukkerij, BAAKN**AUSTRALIA**—Williams & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.**CUBA**—H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA**MEXICO**—Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical  
Propaganda League, Point Loma .05ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03  
BHAGAVAD GITA (recension by W. Q. Judge). The pearl of the Scriptures of the East.  
American edition; pocket size; morocco, gilt edges 1.00CONCENTRATION, CULTURE OF (W. Q. Judge) .15  
DEVACHAN; or the Heavenworld (H. Coryn) .05  
ECHOES FROM THE ORIENT: a broad Outline of Theosophical Doctrines. Written for  
the newspaper reading public. (W. Q. Judge) Sm. 8vo, cloth .50EPILOGUE OF THEOSOPHICAL TEACHINGS, AN (W. Q. Judge); 40 pages .15  
FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century  
and Related Position of, (Rameses) .158 copies for \$1.00; per hundred, \$10.00  
KATHERINE TINGLEY, Humanity's Friend; A VISIT TO KATHERINE TINGLEY (by John  
Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from  
the San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a  
pamphlet of 50 pages, published by the Woman's Theosophical Propaganda  
League, Point Loma .15HYMNODISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335) —  
Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from  
NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15ISIS UNVEILED, by H. P. Blavatsky. 2 vols, royal 8vo, about 1500 pages; cloth; with  
portrait of the author. Point Loma Edition, with a preface. Postpaid 7.00  
KEY TO THEOSOPHY, THE, by H. P. Blavatsky. Point Loma Edition, with Glossary  
and exhaustive Index. Portraits of H. P. Blavatsky and W. Q. Judge. 8vo,  
cloth, 400 pages. Postpaid 2.25LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the  
*Los Angeles Saturday Post*, December, 1902) .15  
LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author-  
itative rules for treading the path of a higher life. Point Loma Edition, pocket  
size edition of this classic, leather .75Embossed paper .25  
MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her  
pupils. Square 8vo, cloth 2.00A SERIES OF 8 PAMPHLETS, comprising the Different Articles in above, paper, each  
pupils. Square 8vo, cloth 1.25  
NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. MacNeill. A collection of the  
weirdest tales ever written down. Cloth .60Paper .35  
SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by  
H. P. Blavatsky. Point Loma Edition; with Index. Two vols, royal 8vo,  
about 1500 pages; cloth. Postage prepaid 10.00To be reprinted from the original edition of 1888, as issued by H. P. Blavatsky  
SOME OF THE ERRORS OF CHRISTIAN SCIENCE. Criticism by H. P. Blavatsky and W. Q. Judge .15  
VOICE OF THE SILENCE, THE. (For the daily use of disciples.) Translated and  
annotated by H. P. Blavatsky. Pocket size, leather .75YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75  
**GREEK SYMPOSIA**, as performed by students of the Isis League of Music and  
Drama, under direction of Katherine Tingley. (Fully protected by copyright.)1 THE WISDOM OF HYPATIA .15  
2 A PROMISE .15  
**NEW CENTURY SERIES**, THE PITH AND MARROW OF SOME SACRED WRITINGS.  
Ten Pamphlets, issued serially; Scripts, each .25Subscription 1.50  
Already published:  
SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity —  
No Man can Serve Two Masters — In this Place is a Greater ThingSCRIPT 2—Contents: A Vision of Judgment — The Great Victory — Co-Heirs with  
Christ — The "Woes" of the Prophets — Fragment: from Bhagavad Gita —  
Jesus the ManSCRIPT 3—Contents: Lesson of Israel's History — Man's Divinity and Perfecti-  
bility — The Man Born Blind — The Everlasting Covenant — Burden of the LordSCRIPT 4—Contents: Reincarnation in the Bible — The Money-Changers in the  
Temple — The Mysteries of the Kingdom of Heaven — The Heart Doctrine —  
The Temple of GodSCRIPT 5—Contents: Egypt and Prehistoric America — Theoretical and Practical  
Theosophy — Death, One of the Crowning Victories of Human Life — Reliance  
on the Law — Led by the Spirit of GodSCRIPT 6—Contents: Education Through Illusion to Truth — Astronomy in the  
Light of Ancient Wisdom — Occultism and Magic — ResurrectionSCRIPT 7—Contents: Theosophy and Islam, a word concerning Sufism —  
Archaeology in the Light of Theosophy — Man, a Spiritual Builder

SCRIPT 8—Contents: The Sun of Righteousness — Cant about the Classics

SCRIPT 9—Contents: Traces of the Wisdom-Religion in Zoroastrianism, Mithra-  
ism, and their modern representative, Parseeism**OCCULTISM, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols, cl., per set 1.50  
VOL. 1 Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35VOL. 2 Hypnotism. Black Magic in Science. Signs of the Times .35  
VOL. 3 Psychic and Noetic Action .35  
VOL. 4 Cosmic Mind. Dual Aspect of Wisdom .35VOL. 5 Esoteric Character of the Gospels .35  
VOL. 6 Astral Bodies; Constitution of the Inner Man .35  
**THEOSOPHICAL MANUALS**, Elementary Handbooks for Students.  
16mo, price, each, paper, 25¢; cloth, .35No. 1 ELEMENTARY THEOSOPHY No. 13 THE FLAME AND THE CLAY .35  
No. 2 THE SEVEN PRINCIPLES OF MAN No. 14 ON GOD AND PRAYER .35No. 3 KARMA No. 15 THEOSOPHY: THE MOTHER OF  
RELIGIONS .35  
No. 4 REINCARNATION No. 16 FROM CRYPT TO PRONAOS: an Essay  
on the Rise and Fall of Dogma .35No. 5 MAN AFTER DEATH No. 17 EARTH: Its Parentage, its Rounds  
and its Races .35  
No. 6 KAMALOKA AND DEVACHAN No. 18 SONS OF THE FIREMIST: a Study  
of Man .35No. 7 THE DOCTRINE OF CYCLES  
No. 8 PSYCHISM, GHOSTOLOGY AND THE  
ASTRAL PLANE  
No. 9 THE ASTRAL LIGHT  
No. 10 PSYCHOMETRY, CLAIRVOYANCE, AND  
THOUGHT-TRANSFERNo. 11 THE ANGEL AND THE DEMON  
No. 12 THE ANGEL AND THE DEMON  
(2 vols., 35¢ each) No. 7 TEACHERS AND THEIR DISCIPLES  
In Preparation.**THE PATH SERIES**, Specially adapted for inquirers in Theosophy.  
Already published:  
No. 1 THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05No. 2 THEOSOPHY GENERALLY STATED (W. Q. Judge) .05  
Reprinted from Official Report, World's Parliament of Religions, Chicago, 1893

No. 3 MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4 THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL CARDS OF LOMALAND. Two for 5c.

postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50  
LOMALAND. An Album of Views and Quotations; 10½x13½ in. (postage 6¢ extra) .50REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACNEILL. *The Path—Parsifal—  
The Prodigal—The Bard—The Light of the Coming Day—Twist Priest  
and Profligate—The Hour of Despair—The Dweller on the Threshold.*Size of photographs, 8 x 6 in., approximate. Price, unmounted, 50c; mounted .75  
PATH MAGAZINE, THE—Vol. ix ('94-'95), Vol. x ('95-'96), each .20PATH MAGAZINE, THE—Index to Vols. i to viii; cloth .50  
PATH MAGAZINE, THE—Back numbers; each .20SEARCHLIGHT, No. 6—Full Report of Great Debate on Theosophy and Christianity  
held at Fisher Opera House, San Diego, Cal., September and October, 1901.  
72 pages. Special number issued to the public .15SEARCHLIGHT, No. 7 .15  
SEARCHLIGHT, Vol. ii, No. 1 .15  
UNIVERSAL BROTHERHOOD MAGAZINE } Back numbers, each .20UNIVERSAL BROTHERHOOD PATH, }  
Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each 2.00

## LOTUS GROUP LITERATURE

Introduced under the direction of Katherine Tingley  
1 THE LITTLE BUILDERS, and their Voyage to Rangi (R. N.) .502 THE COMING OF THE KING (MacNeill); cloth, gilt edges .35  
LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05  
LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50  
EPÍLOGO DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25LA TEOSOFÍA EXPLICADA .05  
LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores .05LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15  
LUZ EN EL SENDERO (M. C.); con Comentarios; paper .35

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to  
the respective Foreign Agencies (see first column) for book list and prices.

## GERMAN

AN IHREN FRÜCHTEN SOLLT IHR SIE ERKENNEN—WER IST EIN THEOSOPH?—WAS  
THEOSOPHIE ÜBER MANCHE PUNKTE LEHRT UND WAS SIE WEDER LEHRT NOCH BILLIGTDAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)  
DIE BHAGAVAD GITA (nach der englischen Ausgabe von William Q. Judge).DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN  
ECHOS AUS DEM ORIENT (von William Q. Judge)STUDIEN ÜBER DIE BHAGAVAD GITA (William Q. Judge).  
THEOSOPHIE ERKLÄRTRÜCKBLICK UND AUSBLICK AUF DIE THEOSOPHISCHE BEWEGUNG  
WAHRHEIT IST MÄCHTIG UND MUSS OBERZIEGEN!

POSTKARTEN MIT ANSICHTEN VON POINT LOMA

## DUTCH

DIE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper  
DE OCEAAN DER THEOSOPHIE (door William Q. Judge)DE MYSTERIEN DER OUDHEID (door G. de Purucker)  
(Vertaling uit *New Century Path*, overdruk van de *Nieuwe Eeuw*, No. 12)DE RIDERS VAN KEIZER ARTHUR—Een Verhaal voor Kinderen, door Geinnyd Morris.  
DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.HET LEBEN TE POINT LOMA, Enkele Aanteekeningen door Katherine Tingley  
H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische  
Beweging (*Leering*). pp. 42.KATHERINE TINGLEY, DE AUTOCRAAT (*De Geheimen van de Leer van het Hart*)  
LICHT OF HET PAD (door M. C.) Bound in morocco or paper.PIT EN MERG, uit sommige Heilige Geschriften, 1<sup>ste</sup> Serie  
*Inhoud*: Theosophie en Christendom. "Niemand kan twee heeren dienen." IetsMeerders dan de Tempel. Een Gesicht des Oordeels. De Mensch Jezus  
PIT EN MERG VAN DE EINDIGENDE EN KOMENDE ERW, en de daarmee in betrekking  
staande positie van *Vrijmetselarij* en *Jesuitisme*, door RamesesTheosophical Manuals, Series No. 1  
No. 1. IN DEN VOORLOF No. 6. "HEMEL" EN "HEL"

No. 2. EEN HEILIG LERSTUK No. 7. LERAREN EN HUN LERLINGEN

No. 3. VERLOREN KENNIS WERGEVONDEN No. 8. EEN UNIVERSIELE WET

No. 4. EEN SLEUTEL TOT MODERNE RAAD- No. 9. DWAALWEGEN (HYPNOTISME,  
SELEN CLAIRVOYANCE, SPIRITISME)

No. 5. HET MYSTERIE VAN DEN DOOD No. 10. DE ZIEL, DEN WERELD

## SWEDISH

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)  
NYCKEL TILL THEOSOFIEN (H. P. Blavatsky). Under utarbetning.ASTRAL BERUSNING, DEVACHAN, M. M. (William Q. Judge)  
BREV, SOM HJÄLP TILL MIG (William Q. Judge)DEN CYKLISKA LÄRAN, M. M. (William Q. Judge)  
DOLDA VINKAR I DEN HEMLIGA LÄRAN, M. M. (William Q. Judge)DÖDSSTRÄFFET I TEOSOFISKE BELYSNING, M. M. (William Q. Judge)  
REINKARNATIONSLÄRAN I BIBELN, OM KARMA, M. M. (William Q. Judge)STUDIEN ÖVER BHAGAVAD GITA (William Q. Judge)  
THEOSOFIENS OCEAN (William Q. Judge)VETENSKAPEN OCH THEOSOFIEN, M. M. (William Q. Judge)  
ÖVNING I KONCENTRATION (William Q. Judge)HEMLIGHETERNA I HJÄRTATS LÄRA (Katherine Tingley och hennes lärjungar)  
EN INTERVJU MED KATHERINE TINGLEY (Greusel)KATHERINE TINGLEY, af M. F. N. (levnadsteckning)  
EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)KAN ETT T. S. SAKNA MORALLAG? (Protestmöte)  
THEOSOFI OCH KRISTENDOM, Genmål till Prof. Pfannenstall (Dr. G. Zander och F. Kellberg)ASIENS LJUS (Edwin Arnold)  
BHAGAVAD GITA, Hängivandets bokDEN THEOSOFISKA INSTITUTIONEN (Baker)  
FRIMURERI OCH JESUITVÄLDE (Rameses)LJUS PÅ VÄGEN  
LOTUSLÄD, för barn  
LOTUSSÄNGBOK, ord och musik

## PERIODICALS

**INTERNATIONAL THEOSOPHICAL CHRONICLE**. Illustrated. Yearly  
subscription, postpaid 1.00Issued monthly. Send subscriptions either to the Publishers, The Theosophical  
Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C.; or to The  
Theosophical Publishing Co., Point Loma, California**THEOSOPHIA**. Yearly subscription 1.50  
Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances  
to Universella Bröderskapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden;  
or to the Theosophical Publishing Co., Point Loma, California**UNIVERSALE BRÖDERSKAPET**. Illustrated. Yearly subscription, postpaid 1.50  
Issued monthly. Send subscriptions to J. Th. Heller, ob. Turnstrasse, 3, Nürnberg,  
Germany; or to the Theosophical Publishing Co., Point Loma, California**LOTUSKNOPPEN**. Yearly subscription, postpaid .75  
Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang  
No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point LomaNeither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD  
and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration.  
All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-  
itarian work. All who assist in this work are directly helping that cause.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.**

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . PRICE, PER COPY . 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU The LIFE AT POINT LOMA** ISIS STORE, 1126 Fifth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED



Year 14 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

AUGUST 30, 1908

No.



**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 43

## CONTENTS

### Pages 2, 3 — EDITORIAL

Chance and Law  
Theosophy and Religion  
The Zeppelin Airship

### Page 4 — TWENTIETH CENTURY PROBLEMS

The Voice of the Shell  
The Culture of Immortality  
The Meaning of Divorces

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

The Rock of Sigiriya (with Illustration)  
Modern Fashions in Ancient Mykenae  
Roman Gold Mine in Wales  
Ancient Tunnel in Palestine

### Page 6 — TWENTIETH CENTURY SCIENCE

Plant Intelligence  
The Deadly Tropics  
The Mystery of Variations  
The Treatment of Cancer

### Page 7 — NATURE STUDIES

The Grand Cañon of Arizona (with illustrations)  
Prevention of Hail by Balloons

### Pages 8, 9 — STUDENT'S PATH, ETC.

The Passing of the Spirit (verse)  
"The Divine Creators"  
Cycles in Life  
Aspiration  
Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Creeds  
The Religion of Sensible People

### Page 11 — GENERAL

Clipped from the Press

### Page 12 — GENERAL

The Theosophical Schools in Cuba

### Page 13 — ART, MUSIC, LITERATURE AND DRAMA

The Music of the Flute  
Reclothing Beethoven  
Character (verse)  
Ludwig van Beethoven (illustration)  
The Music of the Future

### Pages 14, 15 — WOMAN'S WORK

The Gospel of Hope  
Sonnet (Vittoria Colonna)  
Our Desires or Our Duty  
"When Even You Have Failed"  
Young Swedish Student in the Râja Yoga Academy, Lomaland (illustration)  
In the Japanese Home

### Page 16 — OUR YOUNG FOLK

Up the Nile  
Arab Dhows on the Nile (illustration)  
Facts Worth Knowing

### Page 17 — CHILDREN'S HOUR

Wonderful (verse)  
Nature's Song — Helpfulness  
Almost too Late  
Râja Yoga Children in the Garden of the Academy, Lomaland (illustration)

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Chance and Law.

A RATHER confused but suggestive article on luck and chance, appearing in a daily paper, gives occasion for a few remarks on that interesting subject.

The writer states that the fall of dice and other chance occurrences have been investigated by mathematicians, and the fact "discovered" that what we call chance is subject to law. Surely this rather misstates the case. Is the "Theory of Probabilities," as it is called, an inductive science based on observation and experiment? Or is it a set of theorems based on axioms? The theory attempts to assign adequate values to the various causes contributory to an event and therefrom to deduce the event. As the causes contributory to events are both numerous and variable, this attempt is one of infinite difficulty, and all that can be realized is an approximation. In the long run and on the large scale this approximation becomes closer and closer, because in the long run and on the large scale the various influences tend to get evened up. But on the small scale, which is that with which we are chiefly concerned in daily life, the broad general principles of the theory diverge from actuality. This is illustrated by the writer, who instances baseball averages, which are influenced by factors which the theory of probabilities does not take into account, such as the player's form for the season, the weather, etc. In the long run these would even up, but not in the short run. In a treatise on Probabilities by a learned mathematician one reads that where the "theoretical result appears to differ from the common-sense view, it often happens that the latter may, though perhaps unknown to the mind itself, have taken account of circumstances in the case omitted by the theoretical problem." And the same learned writer says that Probability is a theory which "has been found to harmonize with and justify the conclusions to which mankind have been led, not by reasoning, but by instinct and experience."

## Unity Behind Diversity

Thus Probabilities can hardly be defined as a discovery. It is an attempt to formulate the complex of causes and events into a mathematical system, to systematize the reasoning whereby we infer the events from the causes; and it also lays down that the larger the scale, the more balanced will be the workings. Like mensuration, it is an adaptation of pure mathematics to practical uses, and, so far from discovering

law, it sets out by assuming the existence of law and then tries to use this law as a means of interpreting events.

Chance is the generic name for all *causes which escape our observation*. So long as we bear in mind that it is merely an abstraction, a generic name, it may be convenient to use it; but let us beware of exalting it into a cause. If we say that an event was determined by chance, it is like saying that a stone is drawn to the earth by gravitation or that a man moves by the force of motion; whereas the words, "chance," "gravitation," and "motion" are names for the effects, not the causes. When we say that a thing happens by chance, we should imply no more than that the causes of its happening are unknown to us.

## Nothing Happens "By Chance"

Everything that happens must have a cause or causes; we can scarcely divide events into the two classes of caused and causeless! Our own actions are partly determined by causes of which we are conscious, and partly by causes of which we are not conscious. The latter we call "casual." Yet this is pure nonsense unless it means only that the causes are unknown. Take the case of the dice. What cause determines the throw? That unknown cause is transmitted through our muscles, nerves, and other mechanism, but our conscious mind is not the deciding agent. What then is? Clearly another mind.

Our casual meetings on the street are regulated by causes, difficult to trace, but not impossible. The attempt to trace them would lead us back along a multitude of chains until our intellects succumbed under the complexity; but reality takes no account of the limitations of our intellects. The fact remains, that despite our incompetency, these events all have their definite causes.

The question as to what determines the result of tossing a coin is very interesting. Science recoils from it baffled, and the mathematician just quoted speaks guardedly of an "omniscient Being." But there is no need to commit the theological blunder of conceiving the Absolute First Cause as directly concerned in all those (non-absolute) details of cosmic law which do not happen to come under our observation. To do so is to make the Deity a mere scientific generalization. Ancient science, unable to fool itself by creating mental abstractions and then "reifying" them, attributed every action to the working of a Being; and in the descriptions of "elementals," "nature-spirits," etc., and how to conjure them,

## Active Centers of the Universal Consciousness

we have fragments — *only* fragments — of the ancient teachings with regard to those domains of nature still unexplored by our science. Divination and augury depended on the knowledge that the latent mind of man, and the mind of nature, *could* be read by interpreting the signs; and it is no more absurd to make marks in the sand or watch the flight of

**Mind Active  
in a Perfect  
Fluid**

birds than to stick out a barometer, and watch the air pressures on the mercury.

The unseen and unrecognized agents, both in ourselves and in the universe, play a much greater part in affairs than we think. Our casual walkings, and sayings, and thinkings, are governed by whims, impulses, and so on; but that is only a very partial explanation, for what in its turn governs these latter secondary causes? Clearly there is plenty of scope here for the intervention of things extraneous to our deliberately conscious control; our organisms and minds are sensitive machines ready to act under very slight impulses, and most of these impulses come from — we know not where.

We walk down the street, turn to the right instead of the left, meet a person, and — our whole life is changed. Was this chance? Could we have turned to the left? Did God's almighty finger protrude invisibly through the clouds and guide our steps? Or was this event the result of causes that had been accumulating for years, engendered by the

**Behind  
Effects Lie  
Desires**

thoughts of half a lifetime, until finally the pressure found vent in action? Is it not evident that our daily thoughts and desires constitute a most

powerful complex of causes? Now causes must produce effects — yes, even when neutralized by other causes, the neutralization being itself an effect. On the other hand we have a host of effects with unassigned causes. Why not do a little mating and pairing off? The Almighty gets credit for a good many things we do ourselves. If we are always thinking of stealing chickens, it is quite likely that sooner or later we will be "guided" to a hen-roost!

The law of Karma, spoken of by Theosophy, is a name for that universal law that prevails throughout the universe. It could be traced in the high and the low, the great and the small, from the throw of the dice to the events that attend the life of nations. Many of the causes which bear fruitage of effects in our lives exist but in the form of seeds — seeds which we have carried over from former lives. These grow and from them comes the tree of our life; while every moment we sow

**The Seeds of  
Desires  
Shall Have  
Fruition**

fresh seeds. And the point is that those seeds are actually there; they are not pious aspirations or abstract speculations. In the imperfection

of our minds some may imagine a cause as a God with a frowning brow, or as a kind of nebula with the word "Karma" printed across it; but generalizations are not the practical agents in life. Actions are wrought by Beings; and, could we see with the eyes of the Initiate, we should perceive the hosts of beings by which our progress through life is attended and which go to make up that heterogeneous affair we call "ourselves."

The important point is for people to recog-

nize that, by their own mental attitude, they *can* determine the events of their lives, even the so-called casual ones. They may not be able to control all, but they can control some; and as time goes on that control will extend. As it is, the belief in supernatural things like "Chance" throws us open to the influence of all kinds of minor forces which we should be very sorry to obey if we knew what they were. This kind of passive submission is no good to humanity. We should arouse our will and determine to figure as causes in the universe, being confident that he who sows good seed shall in due season reap the harvest, and being content to reap what we have already sown.

STUDENT

### Theosophy and Religion

EVERY thoughtful observer of the times knows that there is going on in the world today a great religious reconstruction. It cannot be stopped. Who knows whither it will lead? The discoveries and inventions of science, the expansion of commerce, the study of foreign and ancient races, and many other similar causes, have so welded humanity together, so enlarged our view of mankind both geographically and historically, that the religious ideas which sufficed our ancestors will not suffice us.

Religious ideas, like everything else, must adapt themselves to the growth of knowledge. But there is a terrible struggle arising from the attempt to distinguish between what is permanent in religion and what is temporary, and to retain the former while changing the latter.

One thing we cannot do: that is, continue to regard Christianity as the final and supreme revelation of Divinity to man, superseding all others and never to be superseded itself. The dignitaries of established churches may cling to that view, as the duties of their position seem to demand, and with more or less real conviction according to the degree of their sincerity. But there is a "science of comparative theology," as it is called, which can never tolerate such a view, and must fain, in the name of reason and common sense, put Christianity in the same class as other religious dispensations — that is, class it as a temporary, racial, and local dispensation.

The Christianity which we preach to non-Christian nations is not a merely religious or theological cult. It is the Western spirit — "Christendom" would be a more fitting name for it. It includes Western ideas of life, commerce, education, progress, science, manners, etc. Corresponding to this missionizing effort, we have now a back-current setting in and carrying Buddhist missionaries to London and New York to inculcate among the Westerners an Oriental spirit.

The times are moving very fast, and the seething and boiling in the church cauldron is indeed a spectacle. Different schools of advance-thought in theology are taking different courses; and, though each has found a standing-ground for itself, the combined effect is to leave no standing-ground at all. One wipes away everything except the teachings of Jesus in the Gospels; another rejects these teachings but finds its consolation in the personality of Jesus, or in the "Christ-ideal."

The question as to whether Christianity has

or has not done good in the world need not detain us, as we have to consider the far more momentous question of whether it can do good in the future. Everyone seems agreed that at least it must be reconstructed, that it cannot do good by continuing as it is at present, that it has lost its power to influence the world and is being left behind. Then comes the question, *Can* Christianity be so reconstructed?

It cannot be reconstructed as Christianity. The expansion of ideas and the blending of humanity will prevent that. The association of the new religion with the name of a particular World-Savior and with a particular revival of the Light is too narrow and exclusive. The spirit of the ancient universal RELIGION is stirring once more in humanity, and it cannot be cornered by any church or creed.

The study of comparative religion is bringing home to us with more force each day the truth that Religion *per se* is eternal and unchanging, being based on those fundamental verities which all mankind recognize as the truth; and that the diverse forms under which religion is organized change with the times. The futile attempts to do without any religion at all have shown that there is in religion something that cannot be dispensed with. How can we throw away the husk and keep the kernel?

The real religion will not be a mere residue left after all points of difference have been eliminated; such a compromise would amount to nothing and the result would be altogether too negative. There must be a definite positive revival of the eternal Wisdom-Religion, with power and light to make its appeal and exert a compelling force. H. P. Blavatsky came to prepare the way for such a revival. Like all great Teachers, she was unrecognized and unwelcome; but her work has endured. Since her day, the heaven has worked with amazing effect, and the general breaking up and rearranging of old forms has proceeded to a point that could never have been anticipated. Her great message was that Theosophy, the Wisdom-Religion of antiquity, was an actual fact; and that message — has it not forced itself upon the world? Like a wedge the truth is cleaving its way through the hard shells; like a searchlight, it is exploring all the crannies and revealing what was lurking therein.

Amid the general liquefaction in modern ideas, Theosophy is the one stable thing; and about this center, so firmly established by the Theosophical Leaders, will the future thought of our age crystallize. And thus will be formed the foundation of a faith for the future; thus will humanity be prepared for the reception of another great revelation of the truth, adapted to its current needs, when the time comes for that event to take place.

H. T. EDGE, B. A. (*Cantab.*)

### The Zeppelin Airship

MUCH sympathy is felt everywhere for Count Zeppelin, owing to the recent disaster to his latest and best airship. It has made a flight of 248 miles and exhibited the highest qualities of dirigibility, while its speed is stated to have been about 35 miles an hour. In a recent ascent at Lake Constance the King and Queen of Wurtemberg accompanied the Count, and the airship rose to a height of about a thousand feet. D.

# Some Views on XXth Century Problems

## The Voice of the Shell

THE time has now arrived, according to several researching professors of this country and of England, to say nothing of Italy, when we can consider the postmortem persistence of consciousness and its power to communicate with those "on this side," as demonstrated by research. "We can hear the pickaxes of our comrades."

The professors naturally desire to convince their colleagues and the public, and books are beginning to appear in which the evidence is analysed and favorably summed up. But if the discrimination which they show in rejecting masses of the pseudo-evidence were applied to the rest, a simpler hypothesis and another law in psychology would come into view.

In the earlier days, all the communications coming through, or in the presence of, a medium were accepted as genuine. The researching professors of today begin by eliminating all that are silly, meaningless, or platitudinous. Then they eliminate all that could have come from the depths of the medium's mind, or *through* his mind, by thought-transference, from the minds of those present. What remains must, they think, be the utterance of a discarnate self.

But this remainder too, as is quite realized by the professors, is apt to sound a little vapid. The vapidness must be explained, or the whole case falls to the ground. The explanations are these:

In order to enunciate anything at all, the discarnate self has to plunge into a "suffocating atmosphere," (Professor Hyslop), the atmosphere of the circle, of the world. He can therefore only say the simplest things. One would have thought, however, that the minds of a number of learned men, accustomed to think on abstract matters, and prepared now to do so, would make a pretty good atmosphere.

The normal state of a discarnate self is one comparable to our own hypnotic state! Consequently nothing much can be expected! So the discarnate self, though strongly desirous to communicate, finds that on the one hand his own hypnotized condition, and on the other the dense atmosphere created by the researching minds of his late colleagues, constitute barriers through which he can only utter platitudes.

But the public will ask why these filtered "communications" should not be lumped with the great eliminated mass? Because, it will be answered, they show an identity in forms of thought with those peculiar to the man from whom they purport to come. Ruling out what was known of the man by his friends or acquaintances present, there is still a margin.

The ruled line will look somewhat arbitrary in position. But granting, in some cases, some margin, a little principle in psychology seems to come into view.

On quite other grounds than those afforded by psychical research, we admit, indeed emphatically maintain, the persistence of the soul, the real man or ego. But death has

freed him from something subtler than the material body. Self does not think *directly* upon, into, with, the brain. There is a something intermediate between the purely subjective and the molecules, something which on the one hand receives sensations and arranges them for understanding, and on the other transmits and distributes properly the behests of will to the body. After physical death, consciousness, the real self, withdraws from this also, thus leaving an ethereal, meta-material shell or automaton, filled with the aroma and habit of the late personality. If a man will, lie back in effortless reverie, he can watch a stream of aimless thought drifting continuously across his mind. It will produce nothing new; it is running along upon the strength of past voluntary effort, repeating and recombining. It is this sort of thing, on the purely mechanical side, consciousness having departed, that goes on in the etheric shell to which we refer. The medium's own rudderless thought-apparatus, directed by the wish of the sitters, drifts into relation with the shell; and the similitude of the communications with the habit of the late personality, naturally ensues. The shell can give no real information, for it has acquired none; and the hypnotism hypothesis, if it applies at all, applies to it. And it is itself the "suffocating atmosphere."

STUDENT

## The Culture of Immortality

"I WILL be a great athlete," said the youth, feeling his firm and promising biceps.

He was not particularly unwise, merely carried away by the pulse of life, taking it in its simplest form and translating it into conscious ambition.

After reflection, however, he decided that mental cultivation was better than physical. He would change his ideal. He would invent, amass learning, or become renowned in one of the arts.

Years later, he did some more reflecting. He saw that learning, and all he had gained by it, must come to an end like the biceps. None of it could outlast the brain.

"Never mind," he said, "the *arts*, at least, that I have tried to practise and understand, have refined my sensibilities. My inner nature, thus nourished, cannot be taken away by death. In some other and higher world it will find its home and I can enjoy."

So Death drew near and showed him that other world, full of beauties, and himself and a few other elect and cultured ones therein, aesthetically enjoying — alas, *condemned* to an eternity of that enjoyment!

Sickened, he turned away from the picture. "I want no other world," he cried; "I want this one, and the men and women and children therein. *Here* I must be immortal."

"If you pour yourself into this world," said Death, "into the hearts of men, you have placed yourself beyond my reach. Men will hold you."

"That is no immortality," he cried. "The painters and musicians of the past have left

their works on earth and have themselves vanished. Men hear the music and look at the paintings and remember but the name of him who painted and sang. Where is *he*?"

"Nay," said Death, "such a man gave not himself, he gave but his work, perhaps bargained it in exchange or hoped exchange for renown; himself he kept to himself. That is always so with those who do not work in pure love of their fellows. They remain their own property — little owners of little estates. He who through all his years throws his being into the world in love for its mankind, leaves, at the end of each succeeding life, less and less for me to take, needs less and less the intervening rest-heaven to which I give the key. And in the end his life is also the life of all that lives, nor the less his for that. The Great Life enters him, becomes himself, and passes on through him to nourish and sweeten and raise the life of all other creatures. In them he is conscious and they in him. He is immortal through all bodily changes. He has solved the mystery of the one and the many. Life cannot be kept by seizing, but by giving it."

STUDENT

## The Meaning of Divorces

AT the recent Pan-Anglican Congress in London, the Rev. Dr. D. C. Gardiner, a minister of California and American representative to the Congress,

said that he must confess with some shame that in the city of San Francisco, near which he lived, there was one divorce in every six marriages, which he regarded as a scandalous state of things.

Bishop Doane, another representative from here said:

Here in America we are compelled to strain every nerve in our insistence upon the sanctity of marriage, because, I grieve to say, the country has gained a shameful and sorrowful pre-eminence in what one might almost call "the divorce habit," the statistics of which are alarming and shocking to the last degree.

The average good citizen may not know that when he reads a full account of a murder he is himself a shade nearer to the commission of murder. But he might know it from his knowledge that in the man whose fierce and unbalanced nature is always trigger-set for murder, such an account may pull the trigger.

There are centers of consciousness in human nature, quite intelligent in their way, which lie below the man's own mind and outside the consciousness of mind, or nearly so. And this spirit of license is one of them, ever pressing for the sensual expenditure of that force which rightly cared for can raise man to his noblest heights of thought and power. The man's knowledge of the ease of divorce is obscurely felt by this spirit of license as a slight loosening of its bonds. And from below the feeling will float up into the unguarded mind as half-formed suggestion. Every one who would understand this must look carefully into himself, and think. He will get upon the track of one of the destroying forces of civilization and human nature. STUDENT



# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

## THE ROCK OF SIGIRIYA, CEYLON

### The Rock of Sigiriya

RISING precipitously from the plain to a height of 400 feet, this practically inaccessible rock must always have formed a natural stronghold. The parricide King Kāśyapa, towards the close of the Fifth century A. D., took refuge here from his brother's vengeance, strongly fortified the place, and constructed a wonderful gallery and stairways that led spirally round the rock to the palace and citadel on the top, which was comparatively flat.

Of the spiral gallery, S. M. Burrows, in *The Buried Cities of Ceylon*, says:

"It is unnecessary to expatiate on the skill and boldness of this engineering marvel; it forms a very striking commentary upon an epoch and a civilization of which we are lamentably ignorant; and we are as puzzled to account for the conception as for the execution of such a weird undertaking. The plaster on the high retaining wall is still as smooth and brilliant as on the day when it was applied; and some of the names and inscriptions that are scribbled on it have at least the excuse of dating back to the age of the original builders."

The citadel was most skilfully built in a series of terraces, and so planned that not a yard of the limited space available was wasted. A veritable maze of passages and stairways, very ingeniously

arranged, provided for rapid and easy communication between the various parts. With the same care and forethought, a constant water-supply was ensured by tanks which, filled yearly by the rains of the north-east monsoon, would meet all requirements of the garrison.

But, despite every preparation for a long siege, Kāśyapa was tempted from his impregnable fortress; and, defeated by his brother in a pitched battle—when the two armies met, according to the old chronicle, "like two seas that had burst their bounds,"—he committed suicide on the field. B.

### Modern Fashions in Ancient Mykenae

IN a recent book on Cretan archaeology by Angelo Mosso are illustrations of objects found in the Mykenaeen palaces. One represents a figure wearing the puttees of an Alpine climber or an English officer. Another shows a vase painted with soldiers wearing gaiters like those of Napoleon's grenadiers. Another represents a shoe very like those worn today. The Mykenaeen women wore high-heeled shoes, sometimes with elastic sides. An Egyptian tomb of the XVIIIth Dynasty shows people with shoes of a fashionably pointed kind. The upper leather has a seam such as a modern shoemaker would make, and there are two cords at the ankle. Women are represented in costumes

which might have come out of one of the great modern dry-goods stores.

Does not this show that many of the things we think unique about our civilization are merely perennial phases that repeat themselves often in human history? The people of those old times were men like us, with the same ideas, the same foibles. But the period of history which includes both the Mykenaeans and ourselves is quite a minor subdivision of the human drama, too short for us to draw any conclusions about evolution from it. H.

### Roman Gold Mine in Wales

IT is reported that in Caermarthenshire what it is believed will be the richest gold mines in Wales are about to be worked. The mines are in the woods between Llandeilo and Lampeter and it is believed they were originally discovered and worked by the Romans, for two or three million tons of material lie around.

### Ancient Tunnel in Palestine

THE Palestine Exploration Fund has excavated part of a great tunnel at Gezer. It was made about 2000 B. C., is as high as the London underground electric tube-railway, and half as wide, and descends by 80 steps, the lowest of which is 130 feet below the surface of the ground. T.

# ✻ The Trend of Twentieth Century Science ✻

## Plant Intelligence

THE address of Professor Darwin, who will preside at the forthcoming meeting of the British Association for the Advancement of Science, will doubtless provoke a biological storm. For he is going to maintain that plants have consciousness and intelligence, try experiments, and acquire habits as the result of their experimentation. The intelligence of the plants is, he thinks, but little less than that of the lower animals.

A point in connexion with the origin of species may come up here. Whatever may be the action of natural selection upon varieties which have appeared, the young biologist has occasionally to be reminded that it can do nothing until the appearance has taken place. The number of theories as to the cause of that appearance is the measure of the littleness of our knowledge.

Biologists now generally hold that variations acquired by an individual are not transmitted. If there is a transmission it must be of exceedingly small extent. But it is nevertheless possible that a somewhat considerable variation intelligently developed by a plant in response to the call of its environment, may determine much lesser variation in the same direction in its progeny. And the intelligence of plants may thus actually rank as one of the causes of the slow origination of species.

STUDENT.

## The Deadly Tropics

THE white man has a very fixed idea that in the tropics he ought to wear white.

He knows that it does not cut off the rays of the sun, but he somehow associates it with coolness. Presently, in spite of it, he gets some variety of sunstroke, or otherwise goes under.

But heat is not the secret of the trouble; and if it were, the proper protection would be wool. For the external temperature, the temperature of the tropical air, is higher in the day than that of the body.

Why have not the skins of tropical races a supply of blue pigment so as to exclude the red and infra-red heat rays? Nature knows her business; simple heat must run to a very high degree to do any harm. Tropical races tend to be reddish, yellow and black; it is the other end of the spectrum that their skins keep out, the blue and ultra-blue rays, actinic and chemical in their effects. These, falling through the clothing upon the spine and head, provoke the sunstroke symptoms and lower the vitality. Red clothing—which may be worn under the white—will exclude them; but why not use yellow or orange, and thus also exclude some of the heat rays? Khaki, in fact, seems to be an eminently common-sense material.

The tropical white resident forgets that in the sunlight he is exposed to a powerful natural stimulant. It is possible for him to react properly to it, use it and profit by it. But if he adds to its effects those of other stimulants, alcohol, spices, too much food and especially nitrogen, sugar—which practically means al-

cohol—and coffee, he constantly risks being overwhelmed; must in any case take great precautions, and can only do a fraction of his possible work. Let him alter his problem—how much can he eat without upsetting himself—into, how little can he eat without losing strength. A teacupful of rice may be a better meal than an unconsidered accompaniment of one.

M. D.

## The Mystery of Variations

BIOLOGISTS seem to be in some trouble over the question of variations, and the differences are enough to class them into camps.

Whence the diversity of species? From variation. Are the variations very small and in need of gradual addition in the same direction generation after generation until at last the divergence is enough to warrant the labeling of new species? Or are they from the first considerable enough to warrant that? If they are very small are they of every possible kind and in every direction, or in a definite direction? If in a definite direction, does this indicate a *vis a tergo*, and if so, what kind of *vis*? Does this *vis* push upward; is its purpose, whether conscious or unconscious, evolution; or merely toward better adaptation to environment? For when, for example, bears begin to change their fur from brown to white to suit a coldening climate, they are not necessarily rising higher in the scale of being?

Lastly: does variation make for a manying of types from fewer, or a fewing of types from many?

There is mild war, for all these hypotheses have their advocates; there is a struggle for the survival of the fittest. Prediction may be folly, but we are prepared to commit it: prophesying that the finally surviving fittest of these hypotheses will be, that variations are in a definite direction, serving the purposes of evolution and of better adaptation; and that there is a conscious and intelligent *vis a tergo*.

Biologists are not unnaturally very reluctant here. To admit a *vis a tergo* seems to them the first step upon a path back to the theological fields from which science has but recently and with so much difficulty forced its way. Rejoicing in the escape, along with denial of the theological God in nature they denied nature-consciousness in nature, nature-mind, and made every process mechanical. Consequently the appearance of variations has become a problem overtaxing every application of ingenuity. Each ingenious theory rouses all the other ingenious theorists to antagonism. And there are some variations before which all the theorists have to remain silent. There is almost complete silence before, for instance, the case of the Kallima butterfly. Professor Kellogg thus describes this celebrated mimic:

These butterflies have the under sides of both fore and hind wings so colored and streaked that when apposed over the back in the manner common to butterflies at rest, the four wings combine to resemble with absurd fidelity a dead leaf still attached by a short petiole to the twig or branch. I say absurd,

for to me it seems the resemblance is over-refined. Here for safety's sake (it is simply necessary) to produce the effect of a dead leaf; any dead leaf; a brown, withering leaf on a branch. . . . But are the following things necessary? namely, an extraordinarily faithful representation of mid-rib and lateral veins even to faint microscopically-tapering vein-tips; a perfect short petiole produced by the apposed "tails" of the hind wings; a concealment of the head of the butterfly so that it shall not mar the outlines of the lateral margin of the leaf; and, finally, delicate little flecks of purplish or yellowish brown to mimic spots of decay and fungus-attacked spots in the leaf (!) and, as culmination, a tiny circular clear spot in the fore wings (terminal part of the leaf) which shall represent a worm-eaten hole, or a piercing of the dry leaf by a flying splinter, or the complete decay of a little spot due to fungus growth! A complete and sufficient seeming of a dead leaf, object of no bird's active interest, yes, but not a dead leaf modelled with the fidelity of the waxworkers in the natural history museums.

Natural selection is not, as the Professor points out, an artist working towards artistic imitative perfection just for the love of the work. But there are cases of mimicry much more inexplicable even than Kallima.

A nature-consciousness ever at work, learning through its work, aiming ever toward the evolution of life, cannot now be long denied.

STUDENT

## The Treatment of Cancer

DR. STOCKARD of Cornell University, writing an embryological study for the columns of the *Scientific American*, makes an interesting suggestion regarding the future treatment of cancer. Cancer, like all other tissues, consists of cells. And these cells multiply like the cells which by their multiplication finally constitute the embryo and the mature animal and plant. The rapidity of this multiplication is now known to be greatly affected by the saline contents of the watery or serous fluids in which it takes place. By change of these contents it may be stopped, delayed, or hastened. If now, he says,

we have, or know of, chemical substances which may induce an embryo to develop at a rapid or slow rate, just as some salts may cause a muscle to contract fast or slow, they may not something be found which will regulate or control the malignant growths, and perchance destroy them?

And yet there is a much deeper question. What is that power in healthy tissues which enables them to prevent the growth of elementary embryonic cells which, say the physiologists, lie scattered here and there, inactive, amongst them? It is the same which enables one man to resist tuberculosis or pneumonia while another cannot. If the medical profession had not denied the existence of the *vital essence* as a force *sui generis*, the guide of all the others, they might have been on a line of study all these years which would by now have taught them some of the deeper secrets of life and disease. To begin with that and work outward to its opponents might yield better results than to begin with the enemy and never reach at all the true inspirer of the defense, the designer and chemist.

STUDENT

## Nature

## Studies

## The Grand Cañon of Arizona

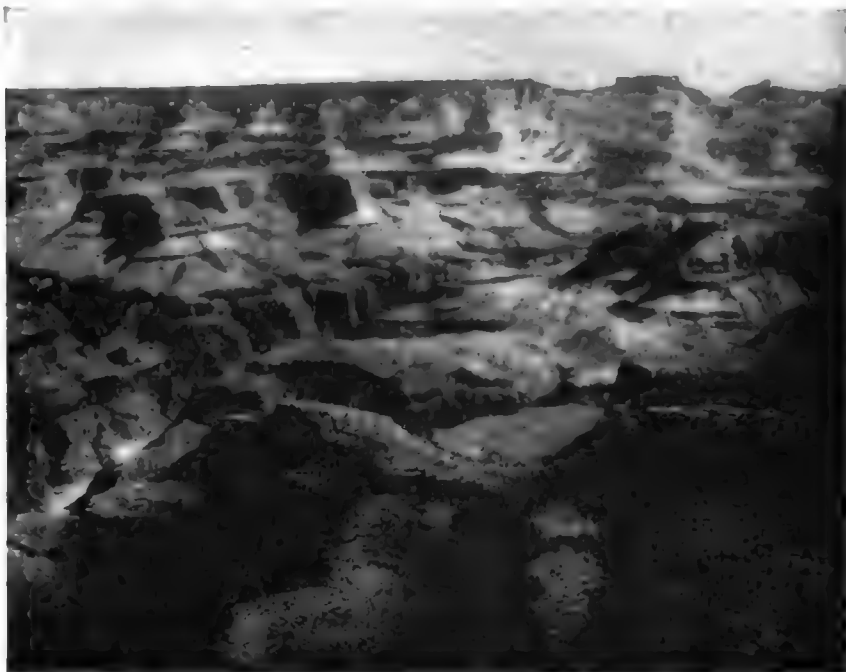
THE Grand Cañon of Arizona is one of the most amazing spectacles on this or any continent. Its very vastness prevents one at first from appreciating it properly, for everything is on such a titanic scale that we have no means of comparison. It is a great gash in the earth's surface one thousand square miles in area, and six thousand feet in depth. One stands on the edge of the fearful precipice and gazes over to the other side little realizing that it is ten or fifteen or even twenty miles across.

It is only when we fix our attention on some single feature — say, a peak or a gorge, which seems insignificant in the whole panorama and would never be missed if it were gone — and learn that this peak is higher than Mt. Washington, or yonder gorge larger than the Yosemite, that we get some idea of the grandeur of this incomparable scene. Below stretch vast silent mountain ranges worn and riven into a thousand fantastic shapes; pillars, towers, domes and arches, all glowing with unimaginable colors in the sun.

There stands an Egyptian temple; farther on a feudal keep; one fancies that there might be discovered here the prototypes of all architectural ideas that have inspired the minds of builders since the world began.

Far below, too deep to be seen in its nethermost bed, flows the Colorado river, the tenant of this abyss. Through countless patient ages it has cut its way aided by the rains and sun and wind. These attendant ministers have gone on softening, crumbling, and loosening hour by hour, and day by day, until they have carved and chiseled the living rock into its variety of forms. What lessons may we not draw from the great tireless, never-ceasing processes of Nature! Processes, in which every day counts for something and yet a thousand years is but a step toward accomplishment!

The exploration of the Colorado river by Major J. W. Powell in 1869 was one of those deeds of hero-



Lomaland Photo. and Engraving Dept.

GRAND CAÑON OF THE COLORADO

ism that make our country's history glorious. He started from Green River City on the Green River in Utah, with nine men and four boats. Everyone tried to dissuade him from such a mad project. The Indians declared there were scores of dangerous rapids and cataracts, any one of which would destroy his little fleet. There might even be steep falls of greater height than Niagara over which they would dash without warning. Moreover it was reported that the river ran underground for hundreds of miles, through what black, mysterious caverns none could tell.

But these awful tales did not daunt Major Powell — perhaps they only whetted his appe-

tite for the adventure — so he set out on May 24th. Three months later he landed at the mouth of the Virgin River, one thousand miles below his starting-point. Two boats were lost on the way and four men had deserted, being unable to endure the terrors of the voyage. It was a most perilous and difficult journey and could never have been carried out save by one of masterful courage and self-reliance. Many parties have attempted it since then, only to be destroyed.

Major Powell afterwards conducted several geological expeditions into the Grand Cañon, which was no small undertaking of itself. It has been said of him that he combined the intrepidity of the soldier with the enthusiasm of the scientist. He was one of the first to direct the attention of the world to the enormous field for geological study which this region affords. He was also a pioneer in American ethnology and made a study of the mysterious and interesting Pueblo Indians. At the time of his death he was the Director of the Bureau of American Ethnology at the Smithsonian Institute in Washington, having served in that capacity from the organization of the Bureau in 1879. It is interesting to know that Major Powell lost his right arm in the Civil War, and suffered continual pain from the wound all his life. Perhaps it was this spur that urged him on to effort and achievement — "the sting that bids nor sit nor stand, but go." BARBARA A. MCCLUNG

## Prevention of Hail by Balloons

IT was Arago who, realizing the electric nature of hail storms, sent up his "paragrêles" to conduct the electricity to earth and prevent it from accumulating, so averting a destructive fall of hail. Successful experiments to the same end have lately been tried with balloons, which are sent up with explosives attached. The explosives are fired by a time-fuse or at a given altitude. The shape of the balloons is like an inverted pear, this preventing the accumulation of water and snow on them. H.



Lomaland Photo. and Engraving Dept.

THE GRAND CAÑON — AN ANGLE AT WATER-LEVEL



Students'



Path

## THE PASSING OF THE SPIRIT

Archibald Lampman

THE wind—the world-old rhapsodist—goes by,  
And the great pines in changeless vesture  
gloomed,

And all the towering elm-trees thatched and plumed  
With green, take up, one after one, the cry,  
And as their choral voices swell and die,  
Catching the infinite note from tree to tree,  
Others far off in long antistrophe  
With swaying arms and surging tops reply.  
So to men's souls, at sacred intervals,  
Out of the dust of life takes wing and calls  
A spirit that we know not, nor can trace,  
And heart to heart makes answer with strange thrill.  
It passes, and a moment face to face  
We dream ourselves immortal, and are still.—Selected

### 'The Divine Creators'

THE great message of Theosophy is *Man's Divinity*. His body is of the earth, but he himself is a child of other spheres and of celestial parentage—"Thy SELF is in itself without a body, and either praise or blame affects it not." When studying Theosophy it is needful always to keep in mind that *ourselves* and the *forms we live in* are quite distinct; that when we say "*I eat, drink, sleep, etc.*," we erroneously take ourselves to be the body; for *we* do none of these things, nor are *we* concerned in any way with the indulgence of the appetites. Neither are we the personal man with the animal instincts and selfishness. That which makes us *truly* human is our Divinity. Very true it is that with rare exceptions man does not live the Divine Life on earth; only the Greatest do that yet, those whom we know as Saviors and Teachers of men. But we, like they, are the progeny of the Divine Creators, children of the Sons of God, Children of Light.

In Theosophy there is no unbridged gap between the Supreme and man, but a long line of Spiritual intelligences from pure Spirit at the Threshold to human consciousness at the farthest confine. Life is One, and Light is One, however veiled. The more solid and concrete the vehicle, the dimmer the Light shows through, that is all. While the world period lasts there are graduated degrees of intelligence according to the grossness or fineness of the degrees of matter or substance through which it works.

Now the point of interest for us is this—at the beginning of a World-Period nature provides the Incarnating Ray of Divine Light a vehicle through which to work on the outer planes, to assimilate the experiences of a material existence, and to rebuild for itself finer and finer forms until it rebecomes the free Spirit it was in the beginning. The process of Reincarnation is the exemplification of the law of self-sacrifice and in it lies hidden the mystery of human self-consciousness and conscious immortality in Spirit.

Who then are the Divine Creators? They are the highest Spiritual Beings, the "Fathers" of the human Ego, which is a ray from themselves and also because of that divine descent *they are ourselves*. The emanations of the Divine Light possess, though latent, the same forces and powers as the highest, and as H. P. Blavatsky taught, it is for man to make use of his divine powers and create a heaven upon earth.

How can this be done? By pure, high, noble, compassionate thoughts, firstly; for as the ancients taught, "What a man thinks, that he is." All thought is creative and will ultimately manifest in action if *held to firmly*. W.

### Cycles in Life

WHEN one contemplates the heavens at night or the rising or setting sun, or the idea of the moving planets suspended in space, on one of which he lives, or the wonderful motions of these heavenly bodies in their duly ordained orbits and the simultaneous revolutions about their own axes, it is well-nigh impossible at the same time to exclude the idea of the cycle. The circle or cycle is unconsciously knit into the very fabric and being of our everyday life.

Onward progress by circuloid, cyclic or spiral motion, results by adding life to the mathematical idea of a dead circle; the certainty of our day upon night, night upon day, year upon year, the ever-revolving seasons and all other observed phenomena of planetary motion, the known history of the earth, histories of nations, the history of our own inner lives—all these have imbedded deep into our consciousness, the ever-present cycle. The moving of the One Life outward from its unknown center in ever succeeding circles of evolution and its similar inward return or involution from periphery to center again, is the most stupendous and yet the simplest complete expression of this idea.

Watching one's own life one can see the ebb and flow of tides, the recurrence of periods and similar situations, and the ever-recurrent confronting of the two-sided problem with the voice of the silence crying: "Choose, O Disciple!"

Every new year and every new day presents the student in the school of life with a fresh opportunity of building on the experience of the past little cycle, extracting its lesson by discarding that which was false and holding fast to that which was true, so that each new day is made a step upward toward that goal of Perfection, of being "made whole," which the great Galilean demanded of us. Each morning becomes a miniature New Year's Day and each New Year becomes a miniature new incarnation in which we perceive the immortal part of us trampling upon its dead selves—conquered, we hope, never to rise again to impede the progress of the unchanging Divine Self in its continuous efforts to clarify and utilize the vestures which intervene between It and the material body of earth-life which It is ever striving to reach with its effulgent Light.

Thus our inside work lies in the direction of an ever increasing purification until every organ and cell in our make-up becomes permeable by the Light that lighteth every man that cometh into the world.

Perhaps to all of us at some time of our lives comes the consciousness of periods smaller or larger in the personal life, of times of transparency and times of density. We may have periods when we are prone to health or disease, to this, that, or the other influence for good or evil. The recognition of this almost forces us to be on guard for the next time; and presently teaches us to recognize the initiatory causes on the plane of thought and feeling, to exercise our inalienable right of choice, to nip in the bud and uproot what we do not will, and to replace by what we do will, to flower in our character.

The repeated contemplation of the ever-changing must eventually bring home to us that *we* are not that, but that we are something which knows no change, no season, no time, and no revolution, but is always Itself.

H. C. B.

### Aspiration

THIS is one of the most uplifting sentiments of the human breast. It is necessary to progress. Without it, it is impossible to rise from out of the mire of human selfishness filled with its network of limitations, into the free pure, open sunlight.

So we should encourage our youth to aspire, and cannot encourage them too much. But in our so-called democratic nation there is a tendency to use this term where the term ambition belongs more properly. It is with pride that some of our educators hold before the youth the idea that he may some day become President of the United States. No matter what the obstacles of birth or fortune may have been, they are told that anyone may aspire to take the highest position in the nation.

This is, however, a method for developing ambition and not the noble sentiment of aspiration. If carried out legitimately it would lead to the life of a vulgar politician, which all clean-minded people so abhor.

It is true that simple birth and poverty are no obstacles, but the selfish desire for the first place is an obstacle, and would certainly render its slave unfit for the position, should he obtain it. Those who from humble origin have risen, have done it by being faithful to duty, by industry, perseverance, and honesty, and not by having some high honor held before them. Quite likely the desire for this possible prize has taken root in the heart of many stupid boys, too stupid to realize their unfitness, and spoiled what might otherwise have been an honest, simple career.

No place is so honorable, so desirable, so calculated to bring peace and happiness, as just the place where one belongs. And the highest honor that one can bring to himself is to fill that place *well*. In no other way is it possible to become fitted for a higher place. And those who are thinking of the higher places, are not thinking of their present duties, and so cannot possibly attend to them properly.

There is, of course, such a thing as the loss of all healthy ambition, against which the above-mentioned bait is intended to guard, but it is not a corrective medicine, for such a one can only be lifted out of his indolence by stirring some of his nobler sentiments, and not by working on his already extreme selfishness.

What they all need, indeed, is to aspire—but to aspire to do their best—and not to gain some coveted prize.

STUDENT

## THEOSOPHICAL FORUM

Conducted by J. H. Russell

**Question** We all long for simplicity. How will a knowledge of Theosophy help one to attain it, more than anything else?

**Answer** Simplicity is a name that may cover a multitude of good and evil conditions, and it will little profit a man to cultivate—shall we say its more common varieties? You desire simplicity—which way then will you go in pursuit of it? Every shade of mentality and all kinds of ideas have a simple and a complex to them, just as all foods have a hot and a cold. It is the old story—you may get lost, and wallow forever in the quagmire, going round and about, and turning and twisting till you die, and all the time not twenty yards from you, sometimes not one yard, runs the firm and solid path.

We see thousands go here and there in search of simplicity—with or without any clear idea of which kind of simplicity it is they desire—and end up at strange termini. We are not, after all, ourselves so simple of make-up, that we can go towards the first goal that presents itself and arrive devoid of regret or sense of failure. A man, as we see him, is not a unit; but a village or town or nation according to his growth, wherein all parties are at wranglement and only the dethroned sovereign holds the keys to peace. So we look for our goals, not as the king-soul within us conceives them, but after the fashion of this or that ranting demagogue. And all these may be attainable and excellent, if the king's ideal be established first, but not otherwise. One sees Diogenes' tub as the goal of simplicity, and would halt forever, at least within a few miles of its attainment; forgetting that it is not the soul which would stoop to trouble about such matters; even if he does not know that the soul demands moderation in its personality, and the avoidance of extremes. The tub may shelter a cynic, and for the despiser of men is there any peace? He must be out with his lantern by daylight, parading his own unrest. Leave your tub or die in it, that bitterness is surely a link remaining, by which you shall be drawn back into all the folly of the world. You have done with it? Then why does it trouble you? You never have done with anything, until it no longer has power to move you except to the compassion that insists on helping. The thing we hate recurs and clamors in our minds; as potent a breaker of the peace there as the thing we inordinately desire. For all the simplicity of your tub, the life of you may be all gall and wormwood; for the sun and the rain are not our only happiness and sorrow. The wild beasts' life is simple enough, but will not do for men.

Then who has not seen the man whose whole religion and aspirations are towards a simple diet? The man who goes forward to the subjugation of his body by giving it a sudden change to unaccustomed foods, chosen without regard to the other circumstances of his life, hence quite unsuitable—gets rapidly ill. Then, likely enough, he becomes a simple diet crank, with diet written all over his heart, his face, his speech; and

all his delight in patent foods and cookery, till the respect of his fellows rightly deserts him. What kind of simplicity has this man attained? Does he look sanely out upon the world? You cannot say so, for all his gaze is on his own digestion. He is swathing his mind round, mummywise, with digestion; and it would seem as if lives must pass before he can become simple and human again.

The brain-mind can invent you a thousand kinds of simplicity between your breakfast and your morning's work; and every single one of them false, and leading only to further entanglement. All moods of the mind affect the body and its health; and all ill health is a new complexity: that is to say, all untrue aspirations go to increase the complications of life. Untrue aspirations are untrue because not in accordance with natural fact and law. If we do not know the laws of nature, how can we arrive at any satisfactory condition? Physical life is not the only thing. To find the simple state for our complex, over-civilized bodies is hard enough; but we have far more than these to deal with.

This explains why the devils followed Anthony into the wilderness; and always do follow the man who retires from men to gain his selfish salvation in the solitudes. You carry your mind with you, in which the complexity lies. That complexity is fed, no doubt, by the turmoil we have built up around and without us: but it can feed very well on itself, on old visions and memories; and needs no substantial reminders—though these too have a power. But it must be controlled from within; the will must be set to controlling it. But what shall move the will? The Soul; that is, the altruistic motive: for the altruistic motive is the first manifestation that the soul gives of itself.

Base your life on so-called realism, and you are clamping it down to a dead thing, crucifying it on the cross of mediocrity, clipping—no, tearing out—its wings and hope. The urge is to go forward, and weak standing still is decay. This world and its trumpery, criss-cross happenings are baubles and insolence to the soul unless we come into them strongly with the soul's own motive of raising them up; then they become of a new significance. To march with true reality is to march with success; but to go with these petty realities (as we call them) of the personal life, is little better than crawling and tumbling like maggots in a cheese. On the other hand, base your life on a false kind of idealism, and you have set out on a wild goose chase which leads nowhither and ends nowhere. You say the world is or ought to be so and so? Have you found the way of evolution, or some by-lane into vacancy? If the former, it has made you broader, saner, more human: if the latter it has sent another of poor Earth's children off to Cloud-Cuckoo-Town, over a path inevitable, but hideously difficult, to retrace.

Now then, what will make us more humane and wholesome? Look round, and see if it is not altruism that is needed. Theosophy brings home to us the unity of life; shows that to fight for one's own hand is to fight towards suicide, and the deeds that pay are the deeds done for humanity. Is not that simple enough; setting one goal up for all our efforts, instead

of the myriads we have now? And Theosophy shows what the construction of a man is, and how the different parts of him can be brought into harmony, so that no energy is wasted; and sets forth an ideal of simplicity which comprehends all our nature, inviting and giving work to heart, will, mind, and imagination: shows that no true simplicity can come unless the lower mind, with its desires and tendencies, is in its right place as servant of the soul, and deposed from its present captaincy and devisership of plans. It shows that the confusion in the mind is the root of all the confusion in life, and that in there is the place where we shall do well to begin our efforts. L. J.

**INQUIRER.** You spoke of "animosity." If truth is as represented by Theosophy, why has it met with such opposition, and with no general acceptance?

**THEOSOPHIST.** For many and various reasons again, one of which is the hatred felt by men for "innovations," as they call them. Selfishness is essentially conservative, and hates being disturbed. It prefers an easy-going, unexact *lie* to the greatest truth, if the latter requires the sacrifice of one's smallest comfort. The power of mental inertia is great in anything that does not promise immediate benefit and reward. Our age is pre-eminently unspiritual and matter-of-fact. Moreover, there is the unfamiliar character of Theosophic teachings; the highly abstruse nature of the doctrines, some of which contradict flatly many of the human vagaries cherished by sectarians, which have eaten into the very core of popular beliefs. If we add to this the personal efforts and great purity of life exacted of those who would become the disciples of the *inner* circle, and the very limited class to which an entirely unselfish code appeals, it will be easy to perceive the reason why Theosophy is doomed to such slow, up-hill work. It is essentially the philosophy of those who suffer, and have lost all hope of being helped out of the mire of life by any other means. . . .

**INQ.** All this refers rather to the ethics and philosophy of Theosophy. Can you give me a general idea of the Theosophical Society, its objects and statutes?

**THEO.** This has never been made secret. Ask, and you shall receive accurate answers.

**INQ.** But I heard that you were bound by pledges.

**THEO.** Only in the *Arcane* or Esoteric section.

**INQ.** And also, that some members after leaving did not regard themselves bound by them.

**THEO.** This shows that their idea of honor is an imperfect one. How can they be right? As well said in the *Path*, our Theosophical organ at New York, treating of such a case: "Suppose that a soldier is tried for infringement of oath and discipline, and is dismissed from the service. In his rage at the justice he has called down, and of whose penalties he was distinctly forewarned, the soldier turns to the enemy with false information—a spy and a traitor—as a revenge upon his former chief, and claims that his punishment has released him from his oath of loyalty to a cause." Is he justified, think you? Do you not think he deserves being called a dishonorable man, a coward?—H. P. Blavatsky, in *The Key to Theosophy*

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Creeds

THE more one reflects on the importance the Christian Church has placed upon creeds, the more one marvels. And the power it has had to impress this importance on the minds of the multitude is yet more marvelous. The only explanation which seems in any way to account for the facts, is that originally, the impulse was started not by any friends of Jesus the Christ, least of all by Jesus himself, but by powerful enemies of the human race, that is to say by selfish minds who wanted to rule, and that thereafter, although the word "creed" implies thought, there has been but little real thought in this direction. To throw such an idea over the minds of the people was like throwing the apple of discord, and those who did it must have known it.

The folly of binding one to a creed seems so evident, that any simple, natural mind surely can see it. Who is there who cannot look back on his beliefs of twenty, ten, even one year ago, and see how limited they were, and what honest, aspiring mind would be willing to say: "Now I have arrived at the end, and will fix my thought." How small must be the little brain which fancies it can bring down the mighty issues of life and formulate them to fit itself.

There are a few propositions which are expansive, being universal, which the church might have asked candidates to agree to. Such are, a belief that they are souls; that they are responsible for their acts and thoughts; and a belief in the unity of the race. This would have been a good start, at least. But let anyone read the creed insisted upon by the church, and ask himself, honestly, whether if he should endorse every word of it, he would in any way be improved; whether he would be better fitted to fill the duties of life; or be better fitted to meet death. The church creed does not ask its followers to promise to work for self-control; to deal honestly; to live justly; it does not even ask them to love one another, which their Christ said included everything; it says nothing about self-sacrifice; but after asking them to believe in one God, it chiefly turns its attention to asking them to believe in just one Savior, who by special favor belongs to them. There is nothing inspiring or helpful in that creed. They might have fash-

ioned one that would be, and yet not have succeeded in lifting the race. There are devils who hold much higher creeds than that! But the test is not in what one believes, but in what he is.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

## The Religion of Sensible People

IN recent numbers of the *Hibbert Journal* we have an account of "The Religion of Sensible Scotsmen," and of "The Religion of Sensible Americans." These articles will be followed by an account of the religion of "sensible people" in other countries. The idea which has given birth to these articles is probably something like this: There are many people who are behind the times, who try to satisfy their souls on the orthodoxy which was a power two or three centuries ago; also, there are many people who are eager to follow any new teaching, people who may be called fad-dists. But there is a large class of people that cannot be called rigidly orthodox, nor yet are they ready to take up any new thing; what is the religion of these sensible people?

To the student of religions the thought will probably occur: is this idea of getting a religion out of the respectable average of humanity a wise one? Is it according to history? What great religion ever sprang up on middle lines after this fashion?

That Scotsmen are sensible goes without saying; and that they were, and probably still are, religious, no one who knows anything of the land of Knox will deny. And, though the days of the old Covenanters are gone, their descendants, the Reformed Presbyterians, still exist, and even in America form a by no means insignificant body in the Eastern and Middle States. The strange zeal which possessed them in the days when the Earl of Angus raised his contingent from the West Country Whigs (it is still known as the Cameronian Regiment) — when the captain was expected to "confess his sins at the head of the regiment," says Macaulay — that zeal has not quite vanished

even in America, for the Reformed Presbyterians refuse to take part in politics until the United States Government "casts out the unfruitful works of darkness." In Scotland the "Disruption" days of 1843 are not forgotten; and, lest religious fervor should wane a "heresy hunt" is started now and then.

Yes, the Scotsman is religious by

instinct. Not long ago it used to be the boast that the physical and intellectual vigor of Scotsmen could be accounted for by the fact that they were "brought up on oatmeal and the Shorter Catechism."

The Scotch character presents not a few difficulties to the stranger. It is often said that Europeans cannot understand Asiatics; but who could have expected to find in the homes of even the Free Church, or the Covenanters, the Westminster Confession of Faith and Burns resting side by side in peace on the same shelf? Then the Scotch, notwithstanding their orthodoxy, have more than any other nation, perhaps, translated and absorbed the writings of the great German thinkers, not only in philosophy but in religion also. Again, this nation, which has been so conservative in matters of religion, has in national affairs been most uniformly and tenaciously liberal. Hence, when such an able writer as William Wallace, L. L. D., editor of the *Glasgow Herald*, speaks of "The Religion of Sensible Scotsmen," one expects to find an important subject treated with rare ability. The article becomes all the more interesting and important because it is followed, not long after, by another very able paper from the pen of President David Starr Jordan of California, on "The Religion of the Sensible Americans." The managers of the *Hibbert Journal* appear to be desirous to hold up before the world those types of religious thought which are judged by able men to form the religion of sensible people.

To the Theosophist any such attempt must possess an especial interest, for various reasons. It tends to remove the things which separate various religions, and to put in a clear light the things which may form the ground of a common agreement. But there are certain elements lacking in this religion of "sensible people" which the Theosophist regards as very vital. The lofty ideal; the insight that lays hold of the Real; the consciousness of the Divine Self within, these, which



are the life and soul of religion, do not stand out very prominently in that practicalness, or pragmatism, which is especially held up to our view by Dr. Wallace, and which Professor Jordan distinctly names as the characteristic of "The Religion of the Sensible American." There is, indeed, very much more of the mystic in the American than in the Scotsman as expounded by these two writers.

"The Religion of Sensible Scotsmen," according to Dr. Wallace, is a religion which looks to the practical side of things, and is not nearly so much concerned with dogmas as one might suppose. It seeks to shun the falsehood of extremes. It holds to the past more in the spirit of respect than of positive belief. The sensible Scotsman "would not pronounce himself either a Calvinist or an Arminian." He does not trouble himself much "about Fate, Free-Will, or Foreknowledge Absolute." He no longer regards the use of instrumental music in church worship as the thin end of the wedge of atheism. He thinks that what has been handed down to him through so many ages must not be lightly cast aside: it must have something in it. Dr. Wallace questions if Carlyle is altogether right in saying that the industrialism of Scotland has brought it about that the hell which Scotsmen fear is "the hell of not getting on." Instead of this, he thinks, "To the Scotsman of a speculative turn of mind, who is, however, central-minded, the 'hell' means rather a breaking away from the community of a great and noble tradition." The religion of the sensible Scotsman leads him to take an interest in civic life; and, if well-to-do, he will probably be a "member of the Town-Council, the School Board, or one of the Committee of an Infirmary or Hospital." He says:

Scotland has long ago ceased to be priest-ridden, even in the sense and to the extent which Buckle's unconscious humor has rendered immortal; but it has no objection to be presbyter-guided.

The sensible Scotsman takes more interest in social reform than in sectarian disputation. And the "submerged tenth"—which he fears is very nearly one third in such a city as Glasgow—is the Banquo's Ghost that haunts all his feasts."

According to Dr. Wallace, the sensible Scotsman is he who

tries to secure a subjective basis for his objective life; to discover a moral Cosmos in the apparent chaos of environment; to subject temperament to the control of a will purged from selfishness; and to cast off, not only every weight and the sin that doth so easily beset him, but who also seeks to change the small habits which often prevent and always delay the accomplishment of great ends.

When we turn to "The Religion of the Sensible American," by Professor Jordan, we find the same practical aspect which Dr. Wallace exhibits in "The Religion of Sensible Scotsmen," but in addition to this there is more of the ideal. America, from the very facts of its vastness, its newness, and its multi-form composition, must be radically different in spirit from a small Presbyterian country like Scotland. In every new country the physical problem, of a living comes first; and that develops the practical element of our nature; but if dwelt upon too much or too long there is a tendency to materialism. We then create

for ourselves an atmosphere which shuts out the stars.

Professor Jordan bases his paper to a considerable extent upon the teaching of a former friend, a "Sensible American"; and he believes that this view of religion, though not complete, "is not far from the ideal to which the average sensible American of today is clearly tending." The sensible American feels that "this is God's world, none other more so."

Our fathers were born here, and our fathers' fathers and the same Hand has led on from the primordial sandstones of Quebec to the foundation of our own Republic. The pledge of the future is adequate. . . . Wisdom is knowing what one ought to do next; virtue is in doing it; and religion is the feeling or attitude which braces us up to do our duty when it is easier to stand aside or to let the part assigned to us slip by through default.

Professor Jordan again refers to the teachings of his friend, whom he quotes as the typical American:

It is not faith in God that men need, but faith in themselves. Faith in self—faith that links God and man, and is the key to all the riches of heaven—is the result of experience.

His friend, he says:

used the word God freely in his talks with young men and women. With him God was not a mere abstraction, but a very potent element in the bond of events, the great First Cause, and the Last Cause of things as they are. His God was not anthropomorphic, not "made in the image of man," nor "should it justify Haeckel's sneer at worship of a 'gaseous vertebrate.'" It is only in mythology and poetry that God appears as angry, jealous, benevolent, a judge, a tyrant, a king, a huge hoary-bearded giant.

The sensible American is more in touch with the Christ of the Gospels than with the Christ of theology. To him the words are not true because Jesus said them, but he said them because they were the truth, "and one name of divinity is the Perfect Truth." "To the average American the creeds are mostly harmless. They will not injure us if we do not read them!" The sensible American is "not alarmed over the results of the Higher Criticism. Enough that is genuine and beyond question goes back to the teachings of Jesus." He is prepared to grant that some things may be parable, or poetry, or an error of record, but his faith in Jesus Christ is not touched by any of these things. Professor Jordan says:

The religious philosophy of the sensible American has long tended in the direction now ticketed by philosophers as Pragmatism. Whatever will work in the conduct of life, strengthening it, enriching it, giving it a higher trend, must so far as it goes, have elements of truth. If it were not true it would not work.

The sensible American values emotion only so far as it results in action. "Love is not love unless it contains the impulse of renewed life."

Emotions are dangerous things unless they find an outlet in action. We can so narcotize ourselves with holy things that our senses will lie to us.

Again he says:

Exercise the angel; do not try to exorcise the devil. No animal lives for itself, or is allowed to live for itself, Nature executes drones.

To the sensible American "God" and "im-

mortality" are not things to be "proven," but to be felt, to be realized:

If you have risen to that height where you feel sure you know God in this world, and in your life, and in the lives of your fellows, be very sure that you know your own immortality.

In the limits of this short article it is impossible to do full justice to Professor Jordan's paper. Several of the stories or parables, especially that of the "Holy Shadow," are worthy of a place in classical literature. The aspect of the sensible American towards religion might be summed up in the words of the great Swedish seer: "All truth leads to good. All religion has relation to life. The life of Religion is to do good."

In concluding, Professor Jordan again quotes from his friend, saying:

In proportion as man's life is identified with things that change and decay is his faith weakened. But if one's ideals are in the realm of character, death is not one of their attributes. . . . Only he who loves lives. Wisdom is vain unless our knowledge is turned into love. Love for man—and this soon passes into love for God—lifts man above the physical where death is, into the spiritual life everlasting.

Such is a very hasty sketch of Professor Jordan's article on "The Religion of the Sensible American." One can only say, if all people were but "sensible Americans," and their religion such as Professor Jordan pictures it, there would not be any need for jails or police courts, or even for an army or navy—the Golden Age would be here. And though it does not give us the wide scope, the extended horizon revealed to us in Theosophy, the Wisdom-Religion, as to man's nature and destiny, still it makes for righteousness, and for unity; it tends towards harmony and the brotherhood of humanity. (Rev.) S. J. NEILL

#### Clipped from the Press

TO any person who is at all interested in the better life of the here and the now, as well as of the life to come, we recommend the perusal of literature sent out by the Theosophical Society of Point Loma, San Diego, California, as being the highest and best procurable. This Society, under the leadership of Katherine Tingley is making rapid strides in the religious world of the day, attaining a following of the best educated minds in the world. The teachings are not crude, but contain such substance as only those who are willing to study and study hard can appreciate. The teachings are practical, involving no legends, being based on facts as can be observed in the today, and in the readings of evidences left of the past. Whether a person be religiously inclined or not he will find the literature highly interesting, as it has to deal with one of the most absorbing topics of the day, including science, archaeology, ethnology and palaeontology, all of which are set forth so clearly as to be beyond the confines of a doubt. Your name and address will bring a sample copy of their paper, the CENTURY PATH, one of the best printed publications in the world, and each number handsomely illustrated. Also, the society has just issued from the Aryan Theosophical Press a handsome portfolio illustrative of the beauties and life at Lomaland, near San Diego. This magnificent specimen of the printing art can be procured for fifty cents. It will interest you from beginning to end.—*Republican*, Truckee, California

For thoughts alone cause the round of re-births in this world; let a man strive to purify his thoughts.—*Mitrâyanî-Brâhmanâ-Upanishad*

### The Theosophical Schools in Cuba

TO MRS. TINGLEY:

The following are a few general considerations upon the progress of your work in the Râja Yoga Schools and Râja Yoga Academy of Santiago de Cuba. "Each growth or evolution has its moment, its crisis, which is shown by its decadence or its progress; moments which are the signs of the times." At this time Râja Yoga is exactly at this crisis, at this stage of growth, in Santiago, and it is my duty to describe it.

To feel it as I feel it you must understand its history; and it is therefore necessary to repeat certain facts although they are already to a great extent well known. When Katherine Tingley arrived in Santiago that city could scarcely be called a city; it was a collection of poorly built houses; its inhabitants were sorrow-stricken and hungry (the result of the war), and tyranny and misery had reduced them to a state of absolute indifference. To understand the state of affairs at that time it must be remembered that the number of deaths in the city, which under ordinary circumstances were about three daily, at one period rose to 108 in one day.

Katherine Tingley and her workers, reached Santiago at that time. They came with hearts full of compassion and they succored many, but Katherine Tingley in her wisdom knew that after giving all the material aid that was necessary, it was indispensable for the future welfare of Cuba to educate and direct into the right path the children who were ultimately to be the citizens of the Cuban Republic. Knowing that the future depended upon the children she concentrated upon that work some of her best efforts.

When misery is the dominant note, when all extend their arms to receive, it is impossible to make a selection in the general confusion and pick out the best children; it is no time to make distinctions.

One of the results of these bad conditions has been that all kinds of obstacles have interfered with the civilizing work of Katherine Tingley. I have said that the obstacles placed in her path at Santiago are due in a great degree to the state of moral degradation into which the people of the city had fallen. It is necessary to mention this as it is the reason for a certain mistrust that grew up against Katherine Tingley among a few unimportant people. But it was not the only cause of their lack of faith and doubting attitude, for it was largely the work of certain North American newspapers and a Methodist minister, a Missionary, then in Santiago who attacked Katherine Tingley, and she was slandered. The Missionary went from house to house urging the families to reclaim their children; frightening the parents with horrible stories which were also circulated in printed pamphlets. Therefore all the blame cannot be put upon the condition of the people of Santiago, for America did the most of it.

But enough of this: judging things as they have always been, comparing some of the facts with other facts, and knowing how much insistence on retraction costs; if everything had gone smoothly, if there had not been difficulties, it could not have been proved that Katherine Tingley's work was a sanctified work, divine and just. But as what I am now going to say may seem over-praise, let us not forget

that Jesus suffered in order to place the foundation-stone of his building of peace and of love, and to spread his doctrine. What reformer could escape the inevitable persecution and calumny? While at this time reformers are not crucified in the material sense, they suffer a moral martyrdom as the result of slander and calumny, which is worse than death. Mrs. Tingley's work in Santiago was, and is, a good work, a just work, a work of highest equity. How, therefore, could it escape the inevitable persecution that all such work must suffer?

In the Province of Santiago the Râja Yoga School was established with Cuban children, good and bad. The work which had been started at Point Loma was first extended to Santiago, and the School there was the first one established on the same lines as the one at Point Loma.

When a nation is at peace and undertakes great works such as the building of great edifices and railroads, these are hardly perceived by other nations, and they do not exert any great influence on humanity although they are the unfolding of great ideas. But when there is a struggle between two nations, even though they are small, to unfold a great idea (because all wars no matter how painful they may be bring with them a great idea which can be implanted in the nation and the general life be awakened), the eyes of the world are fixed upon them; opinions differ, parties are formed, and enemies and friends arise everywhere for one side or the other; and the sentiments which are adopted are imprinted on their minds and brought forth from their hearts, and they adopt the principles for which they fought; hence this opposition to Mrs. Tingley's work has been inevitable.

Bear in mind that there is, even now, among the enemies of Truth a constant opposition against her in the United States, which from time to time sends its echoes to Cuba. Our Cuban press has ceased to publish reports that come this way, and the enemies' work now passes like the gust of wind which disappears with the same rapidity with which it came. We are at a period of reaction; we are on the eve of a splendid victory.

Let us refer again to history. There is a place at Santiago called San Juan and many attempts have been made to purchase it but no one was able to secure it but Katherine Tingley! Without the last "Crusade," two great battles could not have been won — Pinar del Rio and San Juan. How strange it is that the place where the last battle was fought in the island of Cuba against all kinds of tyranny is the place where the great battle for freedom and justice is to be fought by your Theosophical Leader.

When Katherine Tingley first visited Kettle Hill it is said that she knew then that the land would come into her possession, although the owner had refused to sell year after year, first to the Cuban Government, then to the Municipality, and then again to the United States; saying that nothing would induce him to part with his property because he considered it his duty to preserve it and that no amount of pleading or even threats to take away his property by force would change his purpose; and he maintained firmly that he would not sell it.

But Mrs. Tingley came and saw the land

and said "It must be ours!" and although I thought it would be useless to approach the owner again (feeling sure that he would refuse to sell), I went to see him, and to my great surprise, I had hardly broached the subject of the purchase of San Juan when he agreed to sell 100 acres. He received me with cordiality, and after the basis of the contract was arranged we remained the best of friends. So, this man who at first was so obstinate changed in an incomprehensible manner; San Juan which before could not be purchased by others has come into the hands of Katherine Tingley. Now who does not see in this fact the evidence of a great victory?

Since the property became Mrs. Tingley's it has trebled in value; the road which formerly was bad has been made anew by the Government; the marsh lands have been laid out; good large buildings have been erected, and the electric car passes almost by the very gate of the new Point Loma. Still we have not finished; for, lastly, an iron bridge has been built across the San Juan river as if Providence had said to Mrs. Tingley, "Thou hast reached the end of thy task; thou lackest little to give it all its splendor: take the bridge and pass the last difficulty."

The opportune moment has arrived for the erection of the building at San Juan. The Academy is waiting; the sun of Râja Yoga is rising. It is necessary to grasp the opportunity, that boys and girls of good families may enter the ranks of the students. Already Râja Yoga is known by its excellence. After so much calumny and slander it is natural that there should be many doubting Thomases who need to see to believe. But now, even the newspapers which were unfriendly praise Râja Yoga; one may be specially mentioned and that is *La República*. At one time this paper was most bitter in its attacks upon Katherine Tingley and her work. When a person is seen walking properly, talking correctly, and going through the streets in an orderly manner, it is said: "There goes a 'Râja Yoga,'" and when one corrects another, the one who does not want to hear interrupts, saying: "You also have become Râja Yoga!"

Good people ought to be unswayed by the bad; nothing and no one should make them desist from their purpose of following the path for the benefit of humanity; and the path followed for the benefit of humanity ought to carry them forward although they may stumble and fall sometimes. Were it realized without sacrifice, it would not be a great and glorious ideal. To redeem evil doers, it is necessary to be a redeemer, and you cannot be a redeemer without suffering, without pains and tears and sacrifices. Goethe when dying, exclaimed: "Light, light, more light," and to Humanity we also exclaim: "May they have Light, light, more light." More light is needed where there is darkness, not where the sun and the stars are always bright. To uplift, educate, and correct, even though it be against the will of the individual, is the great mission of the International Brotherhood League.

The last suggestion is of something very symbolic. Jesus had a St. John of his doctrine, and may not the San Juan of Santiago be the precursor of brotherhood to all parts of the world? EMILIO BACARDÍ. (Translation) July 13, 1908

# Art Music Literature and the Drama

## The Music of the Flute

PROBABLY the first authentic mention of the flute is found in the archaic myth of Pan with his Pipe of seven reeds, symbolic of the septenary forces of nature, but from the earliest times and in nearly every country the flute has been a popular instrument. In Ancient Egypt it was used in the sacred ceremonies of the Temples, combined with the lyre and the harp, and Demokritos mentions that many diseases were cured by the skilful use of the melodious tones of the flute.

It may be that the violin is the most expressive of all the instruments, its position is closest to the heart; and the organ may be the grandest; but the flute has a place all its own and ranks high. It is almost closer than the violin and the breath that awakens and shapes its brilliant tone is warm and charged with life; the instrument becomes almost as obedient to the will of the true artist as the voice-box and the vocal cords themselves. In the hands of a fine player it is a pliant soul-instrument, expressing the most subtle shades of feeling, but the extreme difficulty of mastering the technique prevents it being often heard to advantage. Ordinary clever and conscientious flute-players rarely touch the soul, but when a genius has conquered the mechanical difficulties he has a great opportunity of evoking the highest music.

Händel was the first in modern times to make the flute an essential part of the orchestra. Haydn uses it with telling effect in the Dead March in *Saul*. In Lomaland the study of the flute is an important part of the musical training given in the Isis Conservatory of Music, and it is interesting to note that the Japanese have a high appreciation of the instrument. In old days the Samurai were encouraged to practise it in order to ameliorate their warlike ardor, and today it is very popular in the army and navy as well as among the people. One of the leading commanders who subsequently won high honors before Port Arthur, in leaving his well-loved flute, his *shaku-hashi*, with a friend as a keepsake, expressed a profound understanding of the virtue and potency of the instrument by saying: "Into this I have breathed my spirit and there can be no truer memento of me." EUTERPE

THE magnificent collection of musical manuscripts belonging to Ernest von Mendelssohn, nephew of the great composer, has been presented to the Emperor and will henceforth rest in the Berlin Royal Library. Among other things this priceless collection contains the original score of Mendelssohn's Concerto, one of the great concertos of the world; the original MSS. of three Beethoven Symphonies (the well-known C minor, the fourth and the seventh); and several quintets and trios. H.

## Reclothing Beethoven

A NEW YORK music critic mentions a composer of his acquaintance who intends to go to Europe to study instrumentation with Richard Strauss, and who, having brought himself up to date, will re-orchestrate Beethoven's Fifth Symphony! The master's lines of expression are too simple, too stern and elemental (!) they need softening, elaborating, embroidering!

This is a sermon in itself, a commentary on the times.

Those who have best seized the spirit of Beethoven will not count him as a man "sent," a man with a message. He had doubt-

Then he will have his right to be a "messenger" of the light he has reached. There are as many paths to the light as there are men, and this was his.

Beethoven stands apart from almost all other musicians because of his sustained yearning after a definite event in his consciousness—the entry of that light which brings peace, the Gnostic light of the new birth. He connected the ideal to which he aspired with the power to bless humanity and to bring it knowledge of universal solidarity. The Ninth Symphony was as near as he ever came to a message. He could tell what he *desired*, and the intensity of his desire; but he could not tell what he had *attained*, for one more supreme effort was necessary to crown his life. And *that*, his life did not give him time to make. Perhaps his death did. When he is on earth again, we shall hear something, perhaps the message complete. STUDENT

## The Music of the Future

A N American has just presented a vault to the French Government, excavated in the cellars of the Grand Opera House of Paris. It contains the necessary arrangements for the permanent preservation of phonographic records of the singing and instrumental playing of all the chief virtuosi of today. The disks are of suitable material; an instrument that will make them vocal once more is enclosed with them; the receptacles are hermetically sealed; and they are all to lie undisturbed for fifty years, to be then opened by permission of the Minister of Fine Arts of that day.

What changes may not have happened in fifty years! The music of today may have become hardly endurable in its simplicity. Some more harmonics may have been translated down into an octave that will contain quarter tones like the music of the Greeks, or intervals of even lesser magnitude. The tempered scale may have been outgrown; new and now unimaginable instruments may have replaced those we now use. Let us remember that our music is but a few hundred years old; quite lately, as it were, has it reached its present form. It is regaining a past not quite forgotten. The music of some of the Indians of today is a mere relic, yet recent official study of it has shown that it is as complex in its melody and harmony as our own. From what has it descended and *retrograded*?

The question is interesting; we are climbing the hill they have come down. Here is food for speculation if one must speculate, though it were better still to bend one's energies to helping forward the higher musical life of the present day, lifting it as best we may to grander, purer heights. "The world shall be filled with music"—yes, when we do our share towards that sublime end. STUDENT



Lomaland Photo. and Engraving Dept.

## CHARACTER

EMERSON

THE sun set, but set not his hope:  
Stars rose; his faith was earlier up:  
Fixed on the enormous galaxy,  
Deeper and older seemed his eye;  
And matched his sufferance sublime  
The taciturnity of time.  
He spoke, and words more soft than rain  
Brought the Age of Gold again:  
His action won such reverence sweet  
As hid all measure of the feat.

less seen the great light; he was forcing his way up the steep ascent towards it. He was in the storm and the struggle. His keynote was yearning. Sometimes his feeling almost blinds him with its intensity; sometimes the storm subsides to a gentle and even playful melancholy. But one knows that the immense power of the man will sometime carry him to his triumph—perhaps has now done so.





ONE of the poets has said, "Hope springs eternal in the human breast."

There is always the germ of hope in the lowest and meanest, but it is so covered over with the accumulation of worthless things that there is need to rake and clear away the rubbish before the seed can sprout and grow. We accumulate and save so many things that are not only useless but positively harmful that the storehouse of the mind is overcrowded. Instead of being filled with pure and wholesome thoughts of how best to benefit mankind, of the pure joy of making others happy, the mind is cumbered with no end of sentimental trash labeled "Compliments I have received," "Sights," "Personal pleasures," "Grievances," "Fears," etc. We take them out of their wrappings one by one with longings and sighings — *but* we put them carefully back again; they are altogether too dear to part with.

Our Leader, Katherine Tingley, has said "Life is Joy!" and life, real life, is a living near to nature, not the artificial kind of existence that so many of us lead in a vain pursuit of happiness for self, but one of honest endeavor, whose days are filled with duties well performed and self-sacrificing devotion to the welfare of others. There is a higher life for those who overcome the delusions of selfishness. Sorrow and despair are unnatural because they originate from selfishness. When death takes a loved one from our view, do we mourn for the one gone because we fear he will miss *us* or be unhappy? Never. To us he is in perfect peace, he is happy. It is always for ourselves we mourn, for we fear that *we* may be unhappy in missing the loved one — and there are some, it must be confessed, who seem determined to be so.

The duty of mankind is to help to raise the lower kingdoms, and it is only by right living that we can do so. Our philosophy teaches that man's influence affects the lower kingdoms of nature. There is an old saying

## The Gospel of Hope

among farmers, "You cannot take out of the ground what you do not put in," which is really only another version of "What ye sow that also shall ye reap." If we plant not the

### SONNET

Vittoria Colonna, Italy, Sixteenth century  
(With Metrical translation by a Lomaland Student)

**D**i gioia in gioia, d'una in altra schiera  
Di dolci e bei pensier, l'amor superno  
Mi guida fuor del freddo arido verno  
Alla sua verde e calda primavera.  
Forse il Signor, fin che di molle cera  
Mi vegga il petto, onde 'l sigillo eterno  
M'imprima dentro nel più vivo interno  
Del cor la fede sua fondata e vera,  
Non vuol con l'aspra croce al sentier erto,  
Ma col giogo soave e peso lieve  
Condurmi al porto per la via men dura:  
O forse ancor, come benigno esperto  
Padre e maestro, in questa pace breve  
A lunga guerra m'arma e m'assecura.

From joy to joy doth tender love supernal  
And thoughts benign, from one to other legion,  
Guide me from arid cold of winter's region  
Into the warmth of spring and greenness vernal.  
Mayhap the Master seeth me, and beholding  
My breast as wax whereon the seal eternal  
Hath graven deep a faith profound, supernal,  
Thus my heart's faith within His own enfolding,  
Willeth to lead me not by grievous winding  
Bearing a cruel cross, but with weight little  
And burden light to kindly haven sendeth:  
Or haply Father, Lord, and Master, finding  
Need for to better arm me for the battle,  
The present peace and respite to me lendeth.

seeds of love, of joy and hope, can we expect to reap the harvest of sweet content? Emerson says "Nature is loved by the best in us. It is loved as the City of God," and to those who love nature it brings a feeling of the

reality of the eternal, a nearness to God, to the Infinite. Under the soothing influence of nature we lay down the care and turmoil of our lives, and we feel the meanness, the pettiness, of the struggle for place and power, and the futility of the mad race for wealth that when gotten never satisfies. And at last we turn back and lay our weary bodies down, glad with the knowledge that on the breast of dear old Mother Nature we will find the peace and rest that in life's vain quest for happiness we failed to find.

What the world needs today is more of the spirit of hopefulness. We need to root out the germs of fear and despair which breed a host of miseries for mankind, as "like breeds like," and let joy beget joy. The kingdoms of nature, mineral, plant, and animal, are striving to reach upward to the Divine, and it is man's duty to help them, a duty that if neglected will bring misery upon himself.

Too long has man groped amid the dark shadows of hopelessness and despair brought about by his violation of the laws of nature. Has not our Leader said, "What a mighty change would come to the world if men and women of means and influence would find their strength and heart life and begin to work consciously to kill out vice and in its place plant love." Let us clear away the rubbish from our minds, drive out the false notions, the selfishness and unbrotherliness that have so long filled the rooms with their filthy presence. Let us open the windows and doors that the pure air and the sunshine and the joy of life may come in and dwell with us. Then will our hearts be attuned to nature and there will be room for the song-bird of Hope. Then will we find that side of our natures wherein dwelleth contentment, the "benevolence, tenderness and complacency" of which Patanjali tells us. Still more, we shall develop a capacity for impersonal service in helping mankind, and than this what earnest soul could ask more? STUDENT

### Our Desires or Our Duty

IN every life there is more or less of a conflict between these two. Some never realize the strength and peace that come from the performance of duty until they have so long yielded to inclination that their whole nature has become lax and feeble, and they wake up at last and perceive their condition—their powerlessness to resist impulses and desires, their sickening vulnerability to fleeting impressions, and the tendency to lose self-control because of any untoward circumstance. They realize at last that it is time to change all this, to climb out of this helpless state and return to the path of duty.

There are many stages in this downhill progress towards doing only what one likes to do. Every stage is recorded upon the person. Fretful, fearful, expectant looks, the ever-present desire and demand for consideration, the restless search for excitement and stimulus from without, are all manifestations of the state which exists when the moral nature receives no current of vitality from the performance of duty regardless of personal inclination. Weakness of this kind does sometimes afflict sincere people for a time, and it is the awakening of such from the awful lethargy of thinking they must *like* to do things, which those who truly love them try to bring about.

What a diversity of desires pursues those who are in this unfortunate condition! They cannot hear of a book without wishing to read it, of a place without wanting to see it, of a desirable possession without determining to have one like it. They create a confused atmosphere, a whirlpool in which they are condemned by themselves to live. If their nerves be not racked and their physical health undermined, as it often is, their moral strength is depleted, and when suffering rouses them they are often well-nigh shattered.

For all such the return to systematic, impersonal, faithfully performed work for others is the tonic needed. Will and efficiency have to be strengthened and built up again by exercise along the normal lines of human development. A consistent effort must be made to gather in the desires that have flown so far afield and re-consecrate oneself to the great purpose of life. The result is renewed peace, though not the peace that once was or ought to have been experienced, for it must hold a reminder, a guardian born of the determined renunciation of the desires that once dethroned peace. Part of the lesson to be learned is true vigilance. STUDENT

A DESPATCH from Berlin states that the career of women as motor cab drivers has come to an untimely end. The last one of the original number who applied has resigned on the ground that she did not possess sufficient physical strength for the arduous work, and previously a number had had their licenses revoked for the same reason. Nature, after all, seems to have something to say in settling the vexed problem of "woman's rights." H.

### "When Even You Have Failed"

THE fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed.

This is a quotation from a little book dear to the hearts of all students of life, *The Voice of the Silence*. It is one of the priceless treasures left to humanity by H. P. Blavatsky—gathered by her from fragments of ancient wisdom and translated for those who are asking the way of life.



Lomaland Photo. and Engraving Dept.

A YOUNG RĀJA YOGA GIRL OF SWEDEN  
NOW A STUDENT IN THE RĀJA YOGA ACADEMY OF LOMALAND

Standing with reluctant feet  
Where the brook and river meet,  
Womanhood and Childhood fleet.

It is only for those who believe in the Soul, who are at last beginning to recognize that they *are* Souls, and that all experience is for the Soul. He, in whom this recognition has dawned, knows that he is deathless; that there is naught to do but renew the struggle, naught to do but conquer, and he is not daunted by failures. And he who is permeated with this knowledge feels all minor desires sink away before the one great desire, to further the purpose of the Soul. And this purpose is so stupendous that only in long ages can it be fully accomplished—innumerable bodies the Soul must pass through and overcome ere the goal is reached.

In the wonderful story of Prometheus is depicted the soul's endurance, the chains by

which it is bound—chains which can only be loosened when the man has evolved himself into a Hercules. So in this titanic struggle there must be failures which are countless, yet the only real failure is to yield—and for this there is never need, for the soul is stronger than all these foes. It is but necessary to call this to mind, to remember that the greater the temptation, the deeper the feeling of discouragement, the grander is the opportunity for victory. It takes ages to become a Hercules, but each moment may score the victory which leads to this,—which is the only part belonging to the moment. And it is not only those who walk erect, supported by approval and applause, who carry the palm. He who is bleeding and torn, who walks by the roadside unnoticed, may be holding it more securely. It belongs to him who, though having failed, has arisen in faith and courage. STUDENT

### In the Japanese Home

WRITES John La Farge in his recent book, *An Artist's Letters from Japan*:

I have spoken of simplicity. The domestic architecture is as simple, as transitory, as if it symbolized the life of man. You can see it in all the drawings, in the lacquers, and it has recently been treated completely in the charming book of Professor Morse. Within, the Japanese house is simplicity itself; all is framework, and moving screens instead of wall. No accumulations, no bric-a-brac; any lady's drawing-room with us will contain more odds and ends than all that I have yet seen together in Japan. The reserved place of honor, a sort of niche in the wall, the supposed seat of an ideal guest, has upon its bench some choice image on a stand, or a vase with elegant disposal of flowers or plants, and above it the hanging roll with drawing or inscription; perhaps some other description or verse, or a few words on a tablet upon some cross beam, and perhaps a small folding screen. Otherwise all works of art are put aside in the fire-proof storehouse, to be brought out on occasions. The woodwork is as simple as it can be, occasionally some beautiful joinery; always, when it can be afforded, exquisite workmanship; and above all exquisite cleanliness. For there are no beds, only wadded coverlets and the little wooden pillow, which does not disturb the complicated feminine coiffure in the languors of the night. No tables; food is laid on the cleanly mats, in many trays and dishes. No chairs; the same mats that serve for bedstead and table serve for seats, with, perhaps, a cushion added.

And this is all and the same for all, from Emperor's palace to little tradesman's cottage. There is nothing apparently, but what is necessary, and refinement in disposing of that. The result is sometimes cold and bare. There is the set look of insisting upon an idea, the idea of doing with little: a noble one, certainly; as, for instance, when the Emperor's palace at Kioto is adorned merely by the highest care in workmanship and by the names of the artists who painted the screen walls. It is possible that when I return I shall feel still more distaste for the barbarous accumulations in our houses, and recall the far more civilized emptiness persisted in by the more esthetic race.

Those who know best and honor most the inner Soul of Japan know that when the best of Japan's life is joined to what Theosophy has to give, the world will pause to look. H.

# OUR YOUNG FOLK

## Up The Nile

**A** TRIP up the Nile from Cairo as far as the first cataract is generally made in large steamers, with all the comforts of a first class hotel, but many tourists prefer to travel by Arab dhows or in one of the flat bottomed boats used on the Nile, called dahabiyehs.

As we leave Cairo, across the level plains rise the Pyramids of Gizeh, their rich tawny color shining like gold in the sunset glow. Here and there a native village with minaret or mosque and a cluster of palms meets the eye against the yellow limestone, and always canopied by the deep blue sky.

In the summer the country around is flooded, canals and dykes carrying the water where it is needed; then, as it subsides, rich crops of rice and corn begin to appear, water melons cover the islands, and the tamarisk groves are fresh and green.

Many of the temples in the Nile valley can be seen from the river; others are within easy walking distance. The rock-hewn tombs and caves covered with hieroglyphic inscriptions, many of them richly colored, are still in perfect preservation after the lapse of thirty or forty centuries. The sphinxes, sometimes carved out of one solid piece of rock, and the great pylons or tower-like walls at the entrance of the temples, were built to defy the hand of time. The clear dry atmosphere, the sand and alluvial deposits all help to preserve these marvellous monuments.

Some of the most ancient tombs and pyramids can be seen at Memphis. Those at Denderah and Esneh were of a much later period; here Greek and Roman architecture have left their mark, blending with the solidity of the Egyptian.

Thebes represents the central period of Egyptian art. It was built on both sides of the river and a flight of steps leads up from the bank to these ruins. First comes the stately temple of Luxor. Here are the two helmeted colossi of black granite, and an obelisk of red granite, highly polished and covered with superb hieroglyphics. The twin towers of the great propylon with sloping sides and cornice on the top are sculptured to represent Rameses II victorious over his enemies. Luxor was connected with Karnak by a mighty avenue of sphinxes. The great court of Karnak is more or less ruined but its por-

tal and hall of columns stand, stately and grand. Its walls recount the great deeds of Thotmes III in his struggles with Assyria.

A dahabiyeh can go up past the first cataract. The shellâli or cataract Arab with a troop of Nubians, drags the boat up various side channels by means of ropes attached to the islands. Farther up we come to the sacred island of Philae where is a temple dedicated

**I** COUNT this to be grandly true;  
That a noble deed is a step toward God  
Lifting the Soul from the common sod  
To a purer air and a broader view.—J. G. Holland

to Osiris with graphic pictures of his death and resurrection. But beyond all and above all is Abu Simbel. Here the great Rameses took a mountain to sculpture into a temple. The entrance was dignified by four giant figures carved in the solid rock, sixty-six feet high as they sit. The hieroglyphs tell that "Rameses the strong in Truth made this divine abode for his wife Nefertari" and that "Nefertari who loves him made this abode for the king in the mountain of pure waters." The temple is a whole library and picture gallery bringing vividly before us the history of Rameses. As we wander in these sculptured halls within the mountain, before the holy shrine and the statues of the gods, there falls upon us indeed, as nowhere else, the weird spell of ancient Egypt. E. L. W.



Lomaland Photo. and Engraving Dept.

ARAB DHOWS ON THE NILE

## Facts Worth Knowing

WILD silk is produced by an insect which lives on the leaves of oak trees in Manchuria. The Chinese manufacture pongee silk from this wild product.

A CURIOUS insect found on the stems of roses in South America is so like the thorns that make these stems prickly that the difference between them can scarcely be detected.

A LIFEBOAT has been invented which has the double advantage of taking up less room on the steamships than the kind now used, and of serving as an unsinkable raft when thrown overboard. It has sides which can be opened out and closed at will.

THE largest bridge ever built over the Nile near Cairo has just been finished. It crosses the river from Cairo to the island of Rodah which is said to be the place where "Moses was found by Pharaoh's daughter." Part of the new bridge opens to give a clear passage to ships, and it is 1700 feet long.

THE U. S. Department of Agriculture is about to introduce the native rushes of China and Japan into the United States. These are less brittle than the American rush and hence more useful, and may be grown in marsh land not otherwise utilized. New industries will follow, as these rushes can be used for a considerable variety of useful purposes.



# THE CHILDREN'S HOUR

## WONDERFUL

Julian S. Cutler

ISN'T it wonderful, when you think,  
How the creeping grasses grow,  
High on the mountain's rocky brink,  
In the valleys down below?  
A common thing is a grass-blade small,  
Crushed by the feet that pass,—  
But all the dwarfs and giants tall,  
Working till Doomsday-shadows fall,  
Can't make a blade of grass.

Isn't it wonderful, when you think,  
How a little seed asleep,  
Out of the earth new life will drink,  
And carefully upward creep?—  
A seed, we say, is a simple thing,  
The germ of a flower or weed,—  
But all Earth's workmen, laboring,  
With all the help that wealth could bring,  
Never could make a seed.

Isn't it wonderful, when you think,  
How the wild bird sings his song,  
Weaving melodies, link by link,  
The whole sweet summer-long?  
Commonplace is a bird, alway,  
Everywhere seen and heard,—  
But all the engines of earth, I say,  
Working on till Judgment Day,  
Never could make a bird.

Isn't it wonderful, when you think,  
How a little baby grows,  
From his big round eyes, that wink and  
blink,  
Down to his tiny toes?  
Common thing is a baby, though,  
All play the baby's part,—  
But all the whirling wheels that go,  
Flying round while the ages flow,  
Can't make a baby's heart.—*Selected*



Lomaland Photo. and Engraving Dept.

RAJA YOGA CHILDREN IN THE GARDEN OF THE ACADEMY, LOMALAND, CALIFORNIA

## Nature's Song---Helpfulness

"I LIKE to do things my own way," said little Molly Brown to herself. "I think it is a nice way," and as the teacher passed on she continued to write with her elbow stuck out, and her pen held very badly.

Next day the teacher was ill and a well-loved visitor to the school and friend of the teacher's took her place.

"Miss Geraldine is ill, and I shall take her place for a few days," Miss Mary told the children. "I once taught little girls too, so I know all about how copy books should look. Let me see yours each in turn, dears," and she put on her spectacles and began with Charlotte's book.

"Very good," she said, "painstaking, and neat"; to the next, "rather shaky, but fair"; and so on until she came to Molly and then she shook her head.

"Very careless," she said, "blotted and untidy, from your fingers I see. I am sure Miss Geraldine never taught you to hold your pen like that."

Somehow, Miss Mary's kind, keen eyes took all the bravado out of Molly, and she felt how silly she had been, and blushed up to the roots of her hair as she walked back to her place. Then Miss Mary began to talk about the flowers, telling such wonderful stories about

their beautiful colors, shapes, and perfumes, and their insect friends, and how one helped the other.

Then she asked, "What do you think would happen if flowers, bees, and butterflies refused to do their work? Would not the world be much less beautiful than it is? No flowers unless the plant puts forth its buds; no flowers unless the buds listen to the call of the sun and open, and if no flowers, no fruit, no honey, no sweet scents, no busy bees. Nor would the fruit and seeds in many cases form, were the busy, beautiful insects idle or careless. Nothing good or beautiful can ever come, *where there is neglect of duty*. Never forget that children, for it will save you many wasted, unhappy hours. Do you think the birds and the bees and the flowers work their "own way," or Nature's way? Don't you think dear Mother Nature is a wise teacher, and her children follow her teachings and advice, and that is why they grow so well, and all is harmony?"

The children's bright eyes answered her.

"Who can tell me what is a little girl's work?" she asked.

"To become good," replied Charlotte shyly; they were not used to such questions.

"Surely," said the teacher, with a smile, "and bright, and clever, and capable, earnest, loving little helpers in a weary old world that

needs you badly just now to teach your fellow children that "*Life is Joy*" when we learn how to live properly. And now for a song. Come, I will teach you a new one:"

Come to me, give me your service  
Great seeds by small hands are sown,  
By Nature's dear children close to her heart  
Doth Harmony come to be known.

Soon the sound of sweet singing filled the room and floated out through the windows carrying with it hope and cheer from the children's hearts. E. I. W.

## Almost too Late

A STORY is told of a fourteen-year-old boy who went camping in the Adirondack Mountains prepared to do some hunting. He had a new rifle and canoe, and one day he started out with a guide. As they were paddling along near the shore of the lake a rustling of branches caught the boy's ear and, looking up, he saw the head of a deer. The animal, which was hastening to the lake for a drink, did not see the hunters until with a sharp turn it stood face to face with them. The boy raised his rifle to fire, but the beautiful soft eyes of the deer looked into his and he could not bear to do it. He dropped his rifle and the deer escaped. Perhaps this lesson will keep him from ever again being almost too late. G.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their Modern Representative, Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

No. 1. Elementary Theosophy  
No. 2. The Seven Principles of Man  
No. 3. Karma  
No. 4. Reincarnation  
No. 5. Man After Death  
No. 6. Kāmaloka and Devachan  
No. 8. The Doctrine of Cycles  
No. 9. Psychism, Ghostology & the Astral Plane  
No. 10. The Astral Light  
No. 11. Psychometry, Clairvoyance, and Thought Transference

No. 12. The Angel and the Demon (2 vols. 25c each)

No. 13. The Flame and the Clay

No. 14. On God and Prayer

No. 15. Theosophy: The Mother of Religions

No. 16. From Crypt to Pronaos

An Essay on the Rise and Fall of Dogma

No. 17. Earth

Its Parentage; Its Rounds and its Races

No. 18. Sons of the Firemist

A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHILL

POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
August the 23d, 1908

Total number of hours sunshine recorded during July 209.  
Possible sunshine, 435. Percentage, 48. Average number of hours per day, 6.75 (decimal notation). Observations taken at 8 a. m., Pacific Time.

AUG.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
17	29.645	72	64	66	63	0.00	NW	11
18	29.639	70	65	66	64	0.00	NW	12
19	29.577	73	65	67	65	0.00	NW	8
20	29.578	74	65	67	66	0.00	NW	6
21	29.588	74	64	64	62	0.00	NW	6
22	29.607	71	62	64	62	0.00	W	2
23	29.665	73	63	64	62	0.00	S	3





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.**

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:  
"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

— by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

— by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

**A** N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . PRICE, PER COPY . 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU** **ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA** **SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents  
**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 94 | Point Loma, San Diego, California | Copy 19

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

VOL. XI

SEPTEMBER 6, 1908

N

# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 44

## CONTENTS

### Pages 2, 3 — EDITORIAL

Lengthening Life  
The Mysterious Nature of Comets  
The Pressure of Light  
Halley's Comet and the Bayeux Tapestry

### Page 4 — TWENTIETH CENTURY PROBLEMS

Civilization by Alcohol  
Heaven by Hypnotism

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Door Guardian or Dvārpāl, at Anurādhapura, Ceylon (with illustration)  
The Sphinx in America

### Page 6 — TWENTIETH CENTURY SCIENCE

Normal Starvation  
Pragmatic Geometry  
Disease by Anarchy

### Page 7 — NATURE STUDIES

Sargasso  
Lake in Victoria Park, Bath (illustration)  
Conservation of Nature in Italy  
Lemurian Fauna for the Zoo

### Pages 8, 9 — STUDENT'S PATH, ETC.

Theosophy and Some of Life's Problems  
Night (verse)  
Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Death a Rebirth

### Page 11 — GENERAL

A Delayed Message  
What Guides the Muscles?  
Theosophy in the Prisons

### Page 12 — GENERAL

Arithmetic Problems of Other Times  
Just for Fun  
A Pacific Coast Volcano  
Old-Fashioned Windmills Best

### Page 13 — ART, MUSIC, LITERATURE AND DRAMA

The Indian Weaver (verse)  
The Art of Our Arizona Indians  
Navajo Weaver at Loom (illustration)

### Pages 14, 15 — WOMAN'S WORK

The Homes of Merrie England  
The Gift of the Dawn (verse)  
Hutton John, Penrith, England (illustration)  
The Message of One's Art

### Page 16 — OUR YOUNG FOLK

Motoaka, the Princess Pocahontas  
On the Hillside at Point Loma (illustration)  
I Will! (verse)  
"Whatsoever a Man Soweth, That Shall He Also Reap"

### Page 17 — CHILDREN'S HOUR

Nightfall in Lomaland (verse)  
Shells  
Handwork Done by the Children of the Rāja  
Yoga Academy, Pinar del Rio (illustration)  
Their First Glimpse of the Sea

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Lengthening Life

IN an article called "Lengthening the Span of Life," in *The World's Work* (London), are the following remarks:

What is it that causes a senseless unconscious bit of life-producing putty—protoplasm—to *Move*? Why do the pale and sickly shoots, growing from potatoes in a dark cellar, reach toward the only light that comes through the cellar door? . . . What is the apparent intelligence that causes newly hatched chickens, with absolutely no experience, to move unerringly to food?

One would suppose that the fact that the protoplasm, the shoots, etc., behave in this way was sufficient evidence that they *have* sense and consciousness of a kind. But the writer seems to prefer to assume first that they are senseless and unconscious, and then to cast about for an explanation of their sensibility and consciousness. This is one way of reasoning.

Why must protoplasm be senseless and unconscious putty? What reason for so regarding it is there so strong that it can overrule the more obvious inference that protoplasm is sensible and conscious? Why, in order to explain the life and intelligence of a thing, must we first assume that it is dead and unintelligent?

The probable answer to these questions is that some minds have a mania for trying to reduce everything to the two elements of immaterial force and dead matter, the one acting on the other.

But no dead matter has yet been found, the minute particles even of chemical solutions being found to be in a state of continual rapid motion, and the atom itself being a little cosmos of whirling worlds. Neither has science yet detected any force that is not indissolubly associated with a vehicle which they must fain call material. Indeed, if such a force were detected, it would not be able to move anything because its lack of mass would deprive it of all energy.

So one must characterize this idea that protoplasm is senseless inert putty, and that its activity is due entirely to the action of a force from without, as a scientific *dogma*, precisely similar to that theological dogma which first makes man sinful and then attributes his goodness to an external power, or separates the Creator from the creation, the human from the Divine, and Religion from life.

A potato sprout reaches out toward the light. Therefore, says the common-sense person, it

is alive and (to a degree) intelligent; we need not suppose it is intelligent as a man, as a horse, or even as a jelly-fish; but it is intelligent enough for its purpose. But the above writer seems to argue thus: the potato cannot be intelligent; therefore it must be impelled by something else. To take another case. We see a trained animal doing mental feats which are unusual in that animal though less difficult than many things it does normally. We begin by assuming that the animal cannot do those things of itself (because ordinary untrained animals do not do them); and then we have to invent a hypothesis to account for the facts—unconscious signalling, fraud, anything rather than the simple explanation which would commit us to an admission we are reluctant to make. Or, again, a newly hatched chicken behaves intelligently; but it cannot be intelligent; therefore, what is it that makes it behave intelligently?

The writer speaks of all developed organisms as being *built up* of elements, and of the scientific necessity for analysing them into these elements. The elements are supposed to be simple and more and more devoid of properties as we analyse farther. Complexity results from the aggregation and interaction of these simples.

But the facts, as discovered by science itself, seem to warrant an opposite conclusion. The cell, the nucleus, the nucleolus, the atom, the electron—all these seem to have more power and intelligence than anything that is subsequently derived from them. Not finding the essential properties in the structure, we throw them all back upon the element, until the element, be it atom or cell, becomes the bearer of all burdens.

When an organism breaks up into smaller forms, the process is called "decay"; but might we not just as well call the process of building up a process of decay? and the process of dying as a return from the phenomenal world to the more real world behind it?

When a Soul is born into this world, it dies from another world. When it casts off its mortal life, it returns to the fuller life it enjoyed before. Death and birth are terms as correlative to each other as are light and darkness, heat and cold.

The tendency of biological thought along the lines at present under consideration seems to be about as follows. Life is a name for the activity that is produced when certain forces act on dead unintelligent matter. These forces are perhaps electricity or chemical affinity or some form of these. Therefore perhaps we can

The Total Illogicality of Modern Reasoning

Life is Universal and Eternal



prolong life and arrest death by introducing such forces into organisms. As far as theory goes, we are no better off than those older biologists who regarded life as a "vital force"; because we have merely replaced that vital force by other forces as mysterious. But practically, and in so far as one may experiment with things without having a definite theory as to their essential nature, we have reached a new field for research.

Unstable and  
Adaptable  
Outward Forms

We can stimulate plant growth by electricity, colored light, and chemical means; we can check fermentation in animal bodies by antiseptics. One biologist is said to have modified the conditions of reproduction in certain lowly marine organisms by the use of saline solutions.

One point made is that we must find out how to make the *constructive* ferments in our bodies keep ahead of the *destructive* ones. But though we may succeed in staving off death for a few years by such methods, we shall find ourselves opposed to a far stronger force than any that can be dealt with chemically. *The will to die!* As Solomon and many another Sage have said, man clings to death by clinging to forces which are mortal and destructive. So long as he is bound to the animal propensities and desires, he binds himself upon the wheel of terrestrial life and must follow its short cycle.

Sleep, hunger, weariness, may all be staved off for a time; but in the end we must yield and pay compensation. So with death; it is

The Greater is  
Within and  
Contains All  
the Outer

neither possible, nor would it be at all desirable, to prevent it by such methods.

But there are wiser methods by which life may be made healthier and of more normal length than at present. In proportion as we get away from animalism, selfishness, and other such "destructive ferments" (so to say), and gravitate towards the sublimer and more enduring attractions, so shall we refine and strengthen our lives.

STUDENT

### The Mysterious Nature of Comets

EVERY day the problems in astronomy are increasing in complexity and interest, and the astronomer who wishes to do original work must not only have mathematical and observational ability, but a large knowledge of chemistry, physics, electricity, photography, etc.

One of the most fascinating and puzzling questions of the day is the cause of the singular action of the tails of comets. During the time that a comet is far from the sun it shows little or no vestige of a tail; but as it approaches the intense forces concentrated at the center of our system, the tail is thrown out and rapidly lengthens, until in some cases it reaches the enormous length of a hundred million miles, or more. The most curious thing about this appendage is that it invariably points *away from the sun*, whether the comet is approaching our luminary or receding from it. The cause of this defiance of the law of gravity has remained obscure until lately, when an electric theory was brought forward which partly met the difficulty; and now a highly speculative theory of light-pressure has been worked out by Professor Svante Arrhenius of the Nobel Institute.

And yet there is nothing new under the sun, for in 1619 Kepler propounded a hypothesis that the tails of comets were formed through the repulsive action of solar light, but at that time light was held to be a subtle form of matter. When the undulatory theory—that light is merely a trembling of the ether of space—became generally accepted, Kepler's idea was thrown aside; for how could the ether, which passes through the densest bodies, exert any pressure upon the tails of comets or anything else?

Still the comets' tails continued to point away from the sun, and some explanation had to be found. According to the modern theory of electricity, the negative electrons repelled from the sun at the rate of about 100,000 miles per second attach themselves to the gaseous molecules surrounding the head of the comet, charge them negatively, and cause them to be repelled in the direction opposite the sun, thus forming a part, at least, of the visible tail. Until the comet approaches near the sun there can be no tail so formed because there is no gaseous envelope produced far out in the cold of space.

The electric theory not being complete, Professor Arrhenius has attempted to show that the direct pressure of light is the missing factor, or one of them. Even in the 18th century inconclusive experiments were made to decide whether light does exert any appreciable pressure, and over thirty years ago Clerk-Maxwell came to the conclusion that it must do so, notwithstanding its supposed non-corpuscular nature; and lately the Russian Lobdev, and the Americans Nicholls and Hull, finally proved the question experimentally. The earth, for instance, bears a pressure of about 75,000 tons.

Now Arrhenius considers that the dust particles (not the vapor) of which comets are supposed to be partially composed, are minute enough for the light-pressure of the sun—small as that pressure is—to affect them, and to drive them away into outer space. So that this stream of particles, illuminated by the sun, and in conjunction with the electrically repelled vapor, is the cause of the familiar appearance of the tail. This explanation does not clear up the difficulties presented by the supplementary tails, and the jets thrown out in front that some comets produce; they must arise from a repulsive action within the head of the comet itself, not yet known, but evidently excited by the proximity to the sun.

The theory of light-pressure is of course being worked to its utmost capacity, and has been applied to the problem of the zodiacal light, the mystery of the gaseous nebulae, etc. Whether time will fully justify these speculations or not, the hypothesis itself is interesting, and certainly partially true. To the Theosophist it is of interest as a new proof of the nature of light and as a confirmation of the ancient teaching—antedating Pythagoras—that light is ponderable, whether corpuscular or not. H. P. Blavatsky devotes a large amount of space in *The Secret Doctrine* to the metaphysical and physical aspects of light. In one passage\* she writes of—

That infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other, the *matter* in which it condenses,

\* *The Secret Doctrine*, Vol I, p. 481

crystallizing into a more and more gross type as it descends into manifestation. Therefore matter, though it is, in one sense, but the illusive dregs of that Light whose limbs are the Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle, which none—not even the "Sons of Light," evolved from its ABSOLUTE DARKNESS—will ever know. The idea is as beautifully, as it is truthfully, expressed by Milton, who hails the holy Light, which is the

... Offspring of Heaven, first-born,  
And of th' Eternal co-eternal beam;  
... Since God is Light,  
And never but in unapproached Light  
Dwelt from Eternity, dwelt then in thee  
Bright effluence, of bright essence increate.

STUDENT

### The Pressure of Light

THE "pressure of light" is written about in *Harper's Monthly*, and the writer states that this amounts to 75,000 tons on the earth's surface, which works out at about .00019 grain per square foot, so we manage to bear up under it.

This force, however, minute as it is, is regarded as producing many large effects on a cosmic scale. The theory seems to have proved a perfect treasure for explaining the hitherto inexplicable in regard to comets and other celestial matters. Why does a comet's tail, in defiance of the sun's enormous gravity, drift away from the sun? The light pushes it away. Then how does light come to surpass gravity? The explanation is that light acts on the surface of bodies, whereas gravity acts on their mass; and that by subdividing a body into very small particles, you can increase the area of its surface enormously without increasing its mass. Hence the smaller you divide it, the larger becomes the surface in proportion to the mass, and the more does the pressure of light count as against the force of gravity. Now comets' tails are composed of the minutest possible particles, constituting the thinnest kind of a mist; and the surface of these tails being so enormous in proportion to their weight, the light gets in more work than the gravity. The tails are, as one gathers, *blown* into space by the sun's light.

A very small force acting on a body may produce a very large acceleration in that body, provided the mass of the body is sufficiently minute. And if the force continues to act, the velocity continues to be accelerated.

This is the explanation up to date of the phenomena mentioned. How long will it be before a better theory is evolved? STUDENT

### Halley's Comet and the Bayeux Tapestry

HALLEY'S comet was looked for last winter by photographic plates at the Royal Observatory, Greenwich, but without success, its position being in the Milky Way. Elaborate calculations have also been made to ascertain the circumstances of its next return and to check the dates of its past appearances given by Dr. Hind 50 years ago. The probable date of next appearance is April 8, 1910, somewhat earlier than had been supposed, and too near the sun to make a good showing in northern latitudes. This comet appeared just before the Norman Conquest; and contemporary accounts and the Bayeux tapestry give a vivid impression of the sensation it produced at that time. T.

# Some Views on XXth Century Problems

## Civilization by Alcohol

IN the columns of a monthly contemporary Professor Münsterberg suavely pleads the case for the moderate use of alcohol, the case against prohibition. That he makes the best of it goes without saying. But how bad is the best! What omissions, what fallacies, it needs!

His argument begins with an admission:

The evils which are connected with the drinking habit are gigantic; thousands of lives and many more thousands of households are the victims every year; disease and poverty and crime grow up where alcohol drenches the soil.

After this begins the case.

Railways kill and maim thousands a year. Do we, he asks, on that account propose to prohibit them?

How much crime and disaster and disease and ruin have come into the lives of American youth through women, and yet who doubts that women are the blessing of the whole national life?(!!)

The case *against* alcohol might almost be allowed to rest on the advancement of such an argument *for* it! Alcohol, like woman, is "the blessing of the whole national life"; like railways, it is a vital necessity of civilization! If the implication is not that, what is it? The next point is that the prohibition laws will be evaded and broken. Let us avoid making laws that will be broken. But why not then repeal the laws against theft and burglary? We cannot ensure universal respect for them. We know they will be broken.

There is a growing feeling, says the Professor, against the eating of meat, and against the medicinal use of drugs of any kind. Are we, he asks, to prohibit these by law? And if not why prohibit alcohol?

When it is proved, as it is for alcohol, that the moderate use of meat, and the skilled administration of medicines by physicians, shorten life; that a single dose of either dims all the senses and lowers intellectual acuteness; that they hinder work of every sort; that they are a constant temptation to their own increase and that when this is yielded to they wreck the whole human and finally even the animal nature; that they are the chief cause of crimes of violence, and that in districts where they are abolished the criminal courts have their work halved — when this is proved for them we will consider their prohibition.

But the gist of the argument follows: "Alcohol has indeed an inhibitory influence on mind and body," but inhibition is a normal function of physiological life.

There is not the slightest act of attention which does not involve such inhibition. If I read in my study, the mere attention to my book will inhibit the ticking of the clock in my room and the noise from the street, and no one will call it harmful.

He means, will inhibit *attention* to the ticking and the noise. When the day's work is done and the time for recreation is come, it is good, he argues, to inhibit the mind, by means of a little alcohol, from further occupation with business matters.

But the turning of attention from noises in the street to the matter of a book is *not* an inhibition; it is not a *staying* of consciousness but the mere assumption by consciousness of a new direction of work; its activity is as keen as before. So is the recreation which takes the place of business worry. And the mind which, in order to recreate in the evening, has to inhibit its worries with alcohol, has also to pay, the next morning, the price of the drugged inhibition. There are of course physiological inhibitions constantly taking place in our own bodies, but they are part of the normal mechanism of the machine. But inhibitions effected by alcohol are induced from *without*; they are comparable to the flinging of handfuls of sand among the wheels of a machine. Certainly it *will* go slower! And the same argument for alcohol would also apply to the similar use of morphine, cocaine and haschish.

The final argument is that alcohol produces emotionality. "Better America inspired (!) than America sober." Stop alcohol and we stop emotion, and "with the emotion dries up the will." America became great through her will, therefore through her emotionality, (!) and as this rests on alcohol, or as alcohol is a necessity for the fulness of this, America became great through alcohol!!

Let us Americans remember that the article is by a man of another nation and be charitable about it. He even goes on to say: "that in almost all parts of the globe even religious life began with intoxication cults." Shades of the great Teachers of humanity!

God Indra was in the wine for the Hindûs, and Dionysius for the Greeks. It is the optimistic exuberance of life, the emotional inspiration which alcohol brought into the dulness of human days, and the history of culture shows it on every page.

On the contrary it was the introduction of the evil twins, alcohol and sexuality, into the sacred rites of antiquity that extinguished their purity and degraded the solemn rituals into vile orgies. And even if it *were* true that religion originated in alcohol, must it stand by alcohol? It is sometimes said that music originated in the beating of tom-toms. Should we add the tom-tom to the instruments of modern orchestras?

We thank the Professor for his article. It might almost be reprinted as a prohibition pamphlet.

STUDENT

## Heaven by Hypnotism

THANKS to the church therapy movements, hypnotism bids fair to become a religion. The peace which is offered is a facile and agreeable substitute for the Peace of God. Struggle against sin is an old-world method; now you lie at repose in an armchair, and without effort on anybody's part your sins peacefully glide away into nothingness. Says the recent manual of this vestry hypnotism:

I place the patient in a comfortable reclining chair, instruct him how to relax his arms, his legs, his

neck, his head and body, so that there shall be no nervous tension or muscular effort. Then standing behind him I gently stroke his forehead and temples, which has a soothing and distracting effect. . . . I then tell him that all nervousness is passing from him . . . that he is *entering into peace*. . . . I personally attach a religious importance to this state of mind. When our minds are in a *state of peace* . . . I believe that the Spirit of God enters into us, and a power not our own takes possession of us.

It does; the personality of the operator, *his* spirit, announcing itself as the Spirit of God! A dose of morphine will give exactly the same mental and physical restfulness; will the Peace of God ooze in by that door also? But in a few days the effects of the physical poison are gone; those of the psychic poison are not. The drench of a foreign personality is not so easily recovered from. But as, when the calm of the morphine is over, the original pain stands out more sharply than before; so, when in a few months or years the cloud of this psychic morphine clears away, the man will find himself facing his original difficulties, but with less ability to deal with them.

But *what am I to do?* asks the man who thinks he cannot conquer for himself some weakness. Well, first, a wrong path is not better than no path. But there *is* a path. The Peace of the soul, or of God, is to be had in no long time by him who daily feels after it. When in the silence some touch of this benediction from within is felt, let the failing be quietly called up and looked at, looked at again and again from the new position *above* it. Look *down* on it in the consciousness of power to overcome it. Every time that is done, power has grown. And if against all stumbles and failures that process is repeated, if the help of the divine part, the soul, the witness, is daily invoked, final success is certain. The man will have immeasurably strengthened, not paralysed, his will; he will have taken many steps towards ideal manhood; he will have become profounder and wiser in mind than he now deems possible; and he will perfectly realize for himself why hypnotism, whatever its immediate and outward results, would have reduced him to the rank of a pauper, spiritually alms-seeking and powerless.

It is doubtless useless to suggest to the operators that for every case upon which they work, they are probably sowing or nourishing a poison plant in their *own* natures, as well as *assuming a responsibility farther reaching than they can conceive*. Those who have the Peace, who have found the Path, can show others the way. But the church method presumes to *stun them into half consciousness* and then try to carry them — which shows how much of the Path the practitioners themselves know!

There is today a widespread and correct intuition that man's consciousness can push on to a new light in whose radiance perplexities will vanish. The error comes in deducing from that intuition that *any* alteration of consciousness will do. But it is the sole will and aspiration of the man himself that the great step needs. Steps imply *effort*. STUDENT

# Archaeology Palaeontology Ethnology

## Door Guardian,

### Anurādhapura

EVERY flight of steps in the ancient city had these Door Guardians, which stood at the lower termination of each balustrade. They are all similar in pattern, with but slight variations; carved in high relief and having smaller symbolical figures at the feet. The Dvārpāl here shown stands guarding a flight of stone steps near the stupendous monument known as the Jetavanārāma Dagoba, which was built by King Mahāsena and his successor Sirimeghawanna about the close of the Third century A. D. B.

## The Sphinx in America

ON the Mississippi between Alton and the mouth of the Illinois River, the Piasa Creek empties into the Mississippi; and at its mouth, on a sandstone cliff, at a height of 80 feet above the river, there were in 1673 and until the middle of last century two carved and painted representations of a monster known to the Indians as the Piasa, the man-devouring bird.

Father Marquette said of them in 1673:

"As we were descending the river we saw high rocks with hideous monsters painted on them, and upon which the bravest Indian dared not look. They are as large as a calf, with heads and horns like a goat; their eyes are red, beard like a tiger's, and face like a man's. Their bodies are covered with scales; their tails are so long that they pass over their heads and between their forelegs, under their bodies, ending in a fish's tail. They are painted red, green, and black. They are objects of Indian worship."

A writer in *Records of the Past* gives other accounts of them and the Indian legends about them, and then asks what is their significance.

"Was this bird-serpent, with its half-human face, a combination of the thunder-bird and lightning-serpent, in which all the Algonkin tribes believed? . . . The Kwataka or Man-eagle of the Mokis, carved on the rocks near Walpi, Arizona, closely resembles the Piasa of Illinois, having the same

position, wings elevated, body covered with scales or arrow-markings, head round, with feathers or horns on the top, legs with three talons, and in one claw it is grasping a serpent-like animal which it seems about to devour. . . .

"The thunder-bird myth extends from the Atlantic to the Pacific, and from Behring's Straits to the Isthmus of Panama. There is a great serpent-mound in Adams County, Ohio, many bird-mounds in Wisconsin, and many thunder-bird mounds on the coast around Puget Sound. Mound-effigies, pictographs, petroglyphs, tattoos, and textile representa-

in one of the representations described above the monster was devouring a serpent-like animal. It represents, among its meanings, the great powers of interior nature which Man has to conquer and by which, when conquered, he can conquer all lesser powers.

The fact that this symbol was known all over ancient America and survives to this day in connexion with a host of ill-understood legends, is proof of the former world-wide diffusion of the Wisdom-Religion of antiquity, with its marvelous and profound symbolic language. STUDENT



Lomaland Photo. and Engraving Dept.

DOOR GUARDIAN OR DVĀRPĀL, ANURĀDHAPURA, CEYLON

tions of the thunder-bird and lightning-serpent are found among the Micmacs of Nova Scotia, the Ojibwas of the Great Lakes, the Sioux, etc.

"... In all human probability the image with the face of a man, the wings and claws of an eagle, and the tail of a serpent, carved on the rocks at Alton, was the great thunder-bird or storm-spirit of the Illinois."

A pen-and-ink sketch of this emblem, made in 1825, which is figured, represents the monster as having four legs—not a characteristic of bird, serpent, or man. It has wings, a human face with horns, and the tail is many-jointed—like that of a scorpion. Under these circumstances it is not difficult for the student of symbology to recognize that world-wide (not Egyptian only) symbol compounded of four creatures and often known in the Eastern world as a sphinx. These four components are the Man, the Bull, the Eagle (or Scorpion), and the Lion. They correspond to Aquarius, Taurus, Scorpio, and Leo, and to the "Four Mahārājas" of the four quarters in ancient Āryan philosophy. They are mentioned also in *Ezekiel*, and the Red Men have much symbology connected with the four quarters.

This fourfold symbol is so universal and its meaning is so profound and far-reaching that to study it means that one must study the whole question of ancient Science and its symbolical notation. In many old Persian and Assyrian carvings, the King is seen slaying such a monster;



# The Trend of Twentieth Century Science

## Normal Starvation

A PHYSIOLOGIST has suggested that ideal old age would correspond with a painless, and even agreeable, normal starvation. Coincidentally with the lessening of the power to digest and assimilate food, is a lessened demand for it from the cells of the body, caused by and in turn causing lessened activities. The three factors would go so perfectly together that there would be neither pain nor uneasiness.

But, arguing from cases of actual starvation, and from such cases as that of Gladstone, in which an enfeebling body brings about no mental enfeeblement, he goes on to suggest that in normal life as it passed into old age and on to extinction—normal having, unfortunately, to mean rare—the brain would not share, or would share but little, in the lessening of activity or in nutrition. Whilst digestion and absorption were being effected at all, that is, whilst any life persisted, the brain would have first service of the results and would remain well nourished while all else was enfeebling. It would therefore—though the physiologist naturally stops at this point—remain alive for some period after the rest of the body had actually ceased to live; and for that time its contents of memory would remain at the disposal of the departing conscious soul.

According to Theosophy, the departing soul has a good deal to do with those contents during that brief period between the departure of life from the body and its departure from the brain. A great Teacher of Theosophy is thus quoted by H. P. Blavatsky:

At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. . . . No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of delirium tremens will have his instant of perfect lucidity at the moment of death though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, *the brain thinks* and the EGO lives, in these last few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future.

According to this fragment of Theosophy, then, the brain remains alive during a period extending between the last beat of the heart and the final cessation of animal heat. And physiology vaguely points to this great fact in suggesting that in ideal old age bodily death would leave the brain still prepared to function, still in full nutrition. Physical nature provides for a necessity of the soul, the necessity of surveying the just closed life. STUDENT

## Pragmatic Geometry

PRAGMATISM in philosophy was preceded a good while by pragmatism in geometry. The symptoms are the same in both cases. The man whose eyesight will not permit him to see outlines sharply, proclaims that things *have* no sharp outlines. The pragmatist has the same defect in the eyes of his philosophic consciousness.

Pragmatic geometry is known as the neo-geometry. Parallel lines may meet or may not meet; we cannot say; possibly they may do both or neither. If we assume that they do meet, or that the three angles of a triangle are less than, or greater than, two right angles, and the consequences when reasoned out look pretty and interesting, then our assumption was correct. But tomorrow the other assumption may seem to yield still more interesting conclusions and will then be correct.

This geometry, and pragmatism, are symptoms of the mind of the age. A profound mind might confess its inability to grasp the final truth, but it needed a Twentieth century mind to throw its inability outward and assert that there is no absolute truth and fact of things.

We conceive as best we can of two lines which do not meet. *Not meeting* is therefore the definition of our word parallel. We then let go the conception and it alters into a conception of two lines which *do* meet. Not noticing the alteration we say: Behold! these lines which do not meet also do meet! It is clear to the man of common sense that the mind which tries to work thus may be extremely ingenious but lacks virile grip on its own creations. The "new geometry" is in fact a symptom of mental indefiniteness, inability to grasp and hold steady.

A contributor to a philosophical contemporary, tilting at the new geometries, includes the fourth-dimension speculations in the area of his target. Space may be measurable in three ways only; but the people who think it may be measurable in four are at least clear and honest thinkers, not trying to juggle with incompatible conceptions or unable to see that incompatibles *are* incompatibles. They are really reaching out in the attempt to find truth, in the belief that truth, that absolute facts, do exist.

Without following them in their attempts to conceive—that is, find—another dimension in space we can very rationally try to conceive of other spaces. What we call space is space with respect to objects visible, tangible, or movable. But *silence* would be space with respect to hearing, a sound-emptiness. Still another space would be mind that had succeeded in discharging itself of all the stirrings and blendings we call thought and was holding itself ready for the reception of, or birth in itself of, an altogether higher order of cognition and activity. After the ceasing of very lofty music, for example, there is not only a space with respect to sound, but a very tense space with respect to thought, a space identical with a plenum. The ancients held that between

two of the acts of the great drama of the universe, the stage was cleared; the *mind* of the universe became space and in that space dwelt deity. When the new act began, that space filled with thought and with light, with living beings and their life. All the spaces are aspects or degrees of that primal space.

STUDENT

## Disease by Anarchy

A VOLUME containing seventeen papers, representing work done under the Collis P. Huntington Cancer Research Fund, has just been published and may be reckoned to be the last word of medical opinion.

There is no bacillus or other parasite known as standing in a directly causal relation to cancer. Any seat of constant irritation, or any long standing local disease, may become cancerous. But the associated bacilli are then merely part of the irritation and may disappear when the cancer supervenes.

On the whole the report inclines to the theory of "cell autonomy." Either normal cells break loose from the general body economy and start vigorous multiplication on their own account; or some primitive germinal cells, still remaining here and there among the masses of higher cells that have evolved from them, suddenly break out into useless developmental activity.

The nervous system cannot keep order. Cancer is local anarchy.

The practical upshot of the report is a recommendation of the early use of the knife. Nearly all surgeons are agreed about that, even those that have successes from other methods. Nothing hinders a combination, and in some cancers the substitute is the only possibility. Occasional disappearances of cancer are reported from the use of hydrastis, of arsenic, of x-rays and ultra-violet light, of continuous cold, of the negative constant current, etc., etc. A great number of these disappearances are reported by Dr. Coley, who uses the toxins of two bacilli. An English physician has some successes resulting merely from measures calculated to perfect the general health. If cancer is the expression of weakened control on the part of the nervous system, the path to cure is likely to be but the path to general health—often difficult enough to find, however.

M. D.

## City Victims

AN official report by Dr. John Hill shows that Karma is already at work in the nearly sunless sky-scraper districts of cities. In New York, the field of his investigations, most Broadway offices require artificial light except for about five hours a day; along Exchange Place there is direct sunlight for about two hours only, in the forenoon. Eyesight is therefore being damaged, and the oculists testify to steady addition to their practices from the workers in these artificially lit districts. But the cañons must be answerable for much more serious degeneration than that of the eyes, some of it transmissible. M. D.

# Nature

# Studies

## Sargasso

THE origin of the Sargasso weed (*Sargassum bacciferum*) is still one of the *quaestiones perpetuae* of science. The old stories of ships being impeded in their passage by the immense fields of this floating seaweed may or may not be true—the writer has sailed through thousands of miles of it in all parts of the Atlantic but cannot recall any masses sufficient even to clog a steamer's screw—but this curious floating growth found in places as far apart as the Cape Verdes and Bermuda, Brazil and Australia, and even in Europe, has always presented the scientific puzzle, "Where did it originate?"

Statements having been made that it has been found growing attached, M. Sauvageau, in the *Comptes Rendus* of the Paris Biological Society, declares that they are without foundation, and as stated by a European chronicle of contemporary science, in view of the absence of known propagating grounds, "Piccone throws out the bold suggestion that it indicates a former tract of land now submerged. In the Sargasso Sea he detects traces of the lost Atlantis."

Whether or not this may be a reasonable theory, it is certainly time that, as recorded from week to week in the CENTURY PATH, the "bold suggestions" of today's scientific world should more often be recognized as having a strong family resemblance to the general suggestions given out twenty and thirty years ago by H. P. Blavatsky in *The Secret Doctrine* and in the earlier *Isis Unveiled*, in the face of the ridicule and orthodox persecution of the six continents. It is possible that in many cases the daring thinkers who cautiously advance new theories today may not consciously be aware that they have been anticipated to any extent, just as some prominent divines may or may not realize that their theological ideas of the most advanced kind are disguised or undisguised Theosophy (minus the name and the acknowledgment), and that their own representative bodies are the very ones who were most venomous against the Teacher who brought the message of Theosophy to the West. That the pages of the CENTURY PATH are very productive soil in which to dig for advanced "theological" ideas, many representatives of the churches know. Is it equally well known that for bold scientific suggestions the writings of the once unorthodox H. P.

Blavatsky are equally productive, as indeed are the pages of this Review on due occasion? The bold suggestion is offered—let science and its representatives look again at these works, openly and freely. Perhaps it will be repaid for the trouble, in spite of the drawback that these writings are not from the point of view of the personal, commercially profitable, materialistic, or any kind of "doxy" whatever.

P. M.

## Conservation of Nature in Italy

IN connexion with the subject of the conservation of natural resources, it is extremely interesting to learn that a somewhat similar movement is on foot in Italy, in which the King is taking an active part. An International Institute of Agriculture was founded in Rome in 1905 at a Conference representing forty nations, and the time has come when practical activities are to be commenced, as the Italian government has erected a palace for its headquarters in the beautiful Borghese Gardens, Rome. The idea was first suggested to the Italian authorities by an American, and King Victor Emanuel, who is a very broad-minded ruler, took it up at once, with the splendid result that twenty-five different governments specially interested in agriculture in all branches have united to send representatives who will constitute a veritable parliament of nations in a small way, with a permanent Cabinet and Ministers in the shape of Committees and officers. Regular financial

support will be given by all the countries represented; the United States' share for last year amounted to \$13,400.

The object of the Institute is to obtain "statistical, technical and economic information of interest to agriculturists," and to collect data, classify, investigate, and disseminate such information. Taken in connexion with the great effort of President Roosevelt at home, this magnificent uniting of forces for *International* aid and benefit in peaceful and productive occupations is no small thing, and no small proof that the spirit of brotherhood is working in the world in most unexpected ways, notwithstanding the dark shadows of the age. R.

## Lemurian Fauna for the Zoo

AN emissary of the Zoological Society has returned to London from Australia with specimens of Australian fauna for the Zoological Gardens. There are nearly 700: 100 mammals, and the rest birds and reptiles. Among the former are rare kangaroos, specimens of the dasyures or marsupial wild cats, Tasmanian devils, phalangiers (flying foxes, etc.) and porcupine anteaters. No specimen of the platypus or water-mole, which is said to lay eggs, could be obtained. Among the birds were the wingless kiwi, a giant kingfisher, brush turkeys, bustards, emus, cassowary and the black swan. Thus will the passing fauna of ancient Lemuria be preserved at least a while longer from extinction. T.



Lomaland Photo. and Engraving Dept.

LAKE IN VICTORIA PARK, BATH

Students'



Path

### Theosophy and Some of Life's Problems

WHEN a thoughtful person reaches that point in development at which the problems arising from the real needs of humanity and the terrible perplexities of the larger life outside the immediate personal surroundings, force themselves upon the mind for solution, the heart aches at the immensity of the prospect and the difficulties in the way of amelioration.

Humanitarians have tried to lift the burden of suffering in many ways; intellectual reasoners have attempted to develop the higher faculties by promoting facilities for advanced intellectual education; followers of the various creeds have tried by exhortation and prayer and the threat of future punishment or the promise of future reward to raise the standard of living; and many genuine lovers of humanity have thought that the alleviation of physical conditions, such as disease, excessive toil, or horrible surroundings was the most effective remedy. Though great efforts have been made, and rivers of gold poured out in charity (and the Theosophical student is not behind in honoring the brave and unselfish heroes who have spent their lives and even suffered many martyrdoms in following the highest ideal they could find), yet the citadel of darkness is not taken, the strong giant of selfishness is still firmly entrenched. Is not this because the remedies have been mainly directed towards the visible effects, and have been tried without real knowledge of the principal conditions of the problem, that is to say, without knowing man's real nature, object of life, or destiny?

Mankind is like a plant growing in a cave, which has not been able to fulfil the law of its being, for it is stunted, deformed and diseased for want of light. The vital question is how to bring it into the sunshine which will kill the germs of disease and provide it with the conditions it needs in order to grow into a stately tree fragrant with blossom and bearing wholesome fruits. There is little use in pruning or cultivating it so long as it is left in the twilight.

We have now to consider what are those problems upon which light must be thrown, and which are as pressing in the twentieth century A. D., as they may have been in the twentieth century B. C. — perhaps more so!

Firstly there is the old, old question: "If a man die shall he live again?" Science has no answer, in fact it avoids the subject as if it disliked it. Theology says: "Have faith and believe in the authority of the church"; but there is no proof that the ecclesiastics have certain knowledge themselves. Why is it that the two camps into which modern thought is divided are groping in ignorance upon this vital point? and why is it that Theosophy dares

to come forward and say that it alone can give a satisfactory answer in the affirmative? Surely it is because Theosophy is older than either; because Theosophy has never lost the ancient teachings about the true nature of man; because Theosophy can bring forward intelligent and rational explanations of the difficulties which meet the scientist in his explorations into mental and emotional conditions, as well as of the mysterious allusions and hints contained in the Bible and other World-Scriptures.

The problem, in other words, is whether man is an immortal Ego or Spirit, a spark of the Divine Life, eternal in the past and future, and moving on to a wondrous goal, taking up and wearing down body after body in its pilgrimage towards a fuller enlightenment, or whether humanity is no more than a higher group of perishable animal forms which have managed to outstrip the rest by superior cunning.

Theosophy speaks with the perfect confidence of knowledge on this subject. It brings forward a logical system of thought, the result of ages of experience, and backed by strong evidence; it says man's animal nature is not the whole, nor even the principal part of him, but that he is a soul for whom, in the words of Madame Blavatsky, "the hour shall never strike." The brain-mind and the lower material nature are the instruments through which the real self gains experience in this world — the final victory over the passions and reactionary tendencies bringing the union of the mind and the Higher Self, that is to say, immortality. Jesus had attained this, for he said he and his Father were One.

The extreme importance of the problem whether we are spiritual beings who have, for the time we are incarnated on earth, forgotten our origin and heavenly home "not made with hands," or whether we are mere temporary shadows, must be plain to all, for it brings up the practical question of Divine Justice and Law.

Law *versus* Chance is the next problem that confronts us, and without the key brought by Theosophy it is unanswerable. Why should one person be born under circumstances which provide every advantage, health, affection, and wise training, while another has to suffer from every possible disadvantage from the so-called accident of birth? Why should one be born into a family whose record is so discreditable that a hopeless hereditary taint is inevitable, while another takes up an incarnation prepared for by generations of pure living and high thinking?

Without the Theosophical key the problem is insoluble; but once the logical necessity of the pre-existence of the soul and its successive Reincarnations in order to gain experience and to wipe off debts where they were incurred, is seen, law and order take the place of chaos and hopeless confusion.

Without the glorious picture of Divine Justice and Mercy that the doctrine of Reincarnation shows us, life would be a bewilderment indeed, and the idea of the Divine government of the world a mockery. It is the reign of Law against the reign of Chance, and Theosophy is on the side of Law. Physical science attaches the greatest importance to the theory that every action in the material world must

work out its effects until its force is spent, and Theosophy carries this into the moral and intellectual worlds. The Bible says that not a sparrow falls to the ground unnoticed by the Divine Providence, and if this is so, how much more far-reaching must be the thoughts and acts that build up character. Surely St. Paul was right in saying: "Whatsoever a man soweth that shall he also reap."

We hear a good deal about the benefits of Freedom nowadays, but are we free as individuals in any real sense, so long as the animal side reigns almost unchecked? Are we free until our personal will has exerted itself to range ourselves on the side of the Higher Law, so to fulfil our highest possibilities? The only way to the real freedom is by obedience to the control of the Higher Self within, whose voice is first heard in the conscience. Theosophy has given a clear answer to all such problems, by once more, and without sensationalism or faddism, showing forth the way to understand the wise old saying "Out of the heart are the issues of life." Theosophy denies that attempts at inward reform can be successful all in a minute. Sudden conversions are apt to be delusive and to produce unforeseen consequences. The real change of heart and the permanent building up of the new life of freedom under the law is slowly formed. How aptly the soul has been compared to a butterfly, for, when the caterpillar shuts itself up in the apparently motionless cocoon, the transmutation of the ugly grub into the brilliant butterfly is a slow and silent performance, but one requiring tremendous internal effort. When the great work is really complete the result is apparent to all, and the freed creature flies out rejoicing in the sunshine.

Theosophy does not offer a sensational conversion as the means of progress, a hysterical and instantaneous transformation scene in the drama of life illuminated by spiritual fireworks and attended by admiring crowds, and so it is no wonder that the more superficial minds turn from it saying "Conduct! Obedience to the voice of conscience! Brotherhood! Is that the royal road? We have heard that before." But the serious and earnest will recognize the wisdom of working according to Nature's methods, for she does not build during the fury of the hurricane, but in the peace that follows.

Theosophy repeats the teaching of Jesus that the kingdom of heaven is within, and that the only way, therefore, to be saved is to get free from the lower selfish desires which shut us off from true sympathy and understanding of the needs of our fellows, and to unite with the Higher Self within which stands ever ready to respond to the slightest effort, for it is the Angel or Messenger of the Divine.

STUDENT

THE Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: . . . It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity.—H. P. Blavatsky



# NIGHT

Archibald Lampman

COME with thine unveiled worlds, O truth of night,  
Come with thy calm. Adown the shallow day  
Whose splendours hid the vaster world away,  
I wandered on this little plot of light,  
A dreamer among dreamers. Veiled or bright,  
Whether the gold shower roofed me or the gray,  
I strove and fretted at life's feverish play,  
And dreamed until the dream seemed infinite.

But now the gateway of the All unbars;  
The passions and the cares that beat so shrill,  
The giants of this petty world, disband;  
On the great threshold of the night I stand,  
Once more a soul self-cognizant and still,  
Among the wheeling multitude of stars.—*Selected*

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** If the doctrine of Karma is true, how are we rightly to condemn wrongdoing and oppression? Seeing, for instance, that the empires of Mexico and Peru were destroyed, have we to acknowledge that it was nothing but right that they were so destroyed, it being their Karma; and to look upon their destroyers as not to be blamed, as they were simply Karmic agents?

**Answer** Here we have the whole subject of a gloss that is sometimes put on the teaching of Karma, which stultifies the doctrine entirely. We take narrow views too often, having had no time to recover from early training. Think what it is that Theosophy shows a man to be; and take Reincarnation with its sister-teaching. Consider the offences of your life, this present one; small offences though they all of them may have been, in the aggregate they amount surely to something not insignificant. Innumerable lives are in your past, some of them better, and some doubtless worse. Suppose all the evil done in all of them came upon you at once: you would be crushed, the soul would be driven out of you; nothing would remain but a vacant lunatic. This is not Karma's way, since it is not the design of the universe to destroy humanity, but rather to lead it forward by the retribution in its sins. We (*scribes and Pharisees, hypocrites!*) — it is we only who feel "righteous" indignation when another does wrong, and the urge to set the matter right by seeing to it that the sinner shall suffer. It is true, if we only knew it, that Karma would attend to all that; would see to it in the best possible manner, and with absolute economy. No doubt when we so sin by interfering, we are the agents of Karma; but Karma loathes and is always avenged on its own wilful agents.

When Pizarro and his gang went to Peru no doubt the Inca race had accumulated enough wrongdoing to bring down all the suffering that was to come to them; but if that suffering had been spread out between then and now the race would not have fallen. Peru, we may surmise, had stored up as much for the race, of wisdom, experience, art, depth of outlook and so on as we are beginning to recognize that China has, or Japan. Heaven knows what might have been there! Something we should have learned as to social life and conditions, perhaps; something as to engineering; something as to good government. One is inclined to think that this something must have been very much, since it is not

to the mediocre that tragedy comes, but only to men of some spiritual standing; if good, they are a target for the forces that destroy our human upbuilding; if bad, nature arises in her time, and will have no more of them. All ancient history might long since have been made clear to us, and the origin of those races that emerge in splendor out of the forgotten. We have Asian tradition, and African and European tradition — who shall say that if we had American tradition and records in the same degree, a plan would not be evident, and a unity beneath all divergences? We should surely have known something of lands below the Atlantic, and of titanic emigrations at the dawn of time. The old lie of the little age of man, his supposed paltry six millenniums, might well have been hustled off the face of the earth long before this; and the weight of a thousand and one dogmas would have been rudely shaken, in all probability. All this supposing Mexico and Peru had lived on and grown naturally until now, not unaffected by Europe and not ruined by her. To have had such old and organized nations at her door, might even have saved young America from centuries of wandering after experience, from a thousand errors and given her the benefit of an outlook on life sanified and made mellow with age, one based on the verities, and enduring. It might have been all within the possibilities and intentions of Karma that these things should have been. The past is so vast behind us, that tomorrow and all this life may be filled full out of it with either blessings or curses; our own needs as a rule deciding which we shall have.

But there may come by us (Karma too — his Karma and ours) the man who has given himself the mission to be the punisher of others and instrument of the Law. It is he who sets his fellows in their place, choosing in his wisdom what and how they shall suffer. We are all mightier than the law in this sense: that the law cannot compel us to any action, or to any refraining. Our wills are free, and we may be as defiant as we please; Karma is for convincing us of the wisdom of doing right, not for forcing it. Only if we persist in our opposition, after a certain point it will destroy. So the distributor of sorrows is free to elect that we shall have discomfort from him, that we shall be improved; and we do get it, and deserve it; although the best design of the law was, maybe, that it should come to us dribbling through many years, or not at that time, or not in that way. So in a way there is much unjust suffering in the world, for which, as H. P. Blavatsky says, recompense is also provided in the scheme of things.

And of course it is not only the fool-pharisee we have spoken of that administers uncalled-for Karma, but all those who put themselves on the side of darkness by cultivating hatred or envy or inordinate greed. What shall we say when a virile nation is destroyed, one by no means sunk beyond hope into vice and devilry? It is true that with the Aztecs there was much that was villainous; but are we to suppose that there was no possibility of their being able to recall themselves to that better state from which they had fallen not so very long before the conquest? And we know nothing but good of the Peruvians.

Then too, if we consider how Islâm came to fall from being the bearer of light and culture

and learning, to its present position, we are forced to the conclusion that there is some power or influence deliberately interested in hindering the general progress, and cutting off, wherever possible, any growth that seems to bear in itself the promise of good things for humanity. The force of an awakening warrior spirit in Europe, which might have gone to sweeping away all kinds of wrongs in Europe, was seized upon and directed against the nearest civilization in Asia, a civilization rich with chivalry, rich in the spirit of discovery, and marked by the broadest religious toleration; and in crusade after crusade was used to shake and batter the Saracenic Empire until exhaustion fell on it; from which exhaustion western Asia and Mohammedanism have never recovered. To cover it up with "Karma" and exonerate the force that brought about these downfalls would be to miss the most important lessons of history. We cannot rest content with the attitude that "God's in his heaven, all's well with the world." All is not well, and will not be until we human beings have learned to be so perfect in duty that there will be no loopholes left through which the enemies of the race can enter. M.

**THEOSOPHIST.** . . . One general test may, however, be given: Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a center of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

**INQUIRER.** But why should he do this? Are not he and all, as you teach, conditioned by their Karma, and must not Karma necessarily work itself out on certain lines?

**THEO.** It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, though all are not equally developed. In helping on the development of others the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself, but all, in their progressive march. By his actions he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

**INQ.** How does this bear on the fourth of the principles you mentioned, viz., Reincarnation?

**THEO.** The connexion is most intimate. If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future.—*H. P. Blavatsky*

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Death a Rebirth

MOST readers can recollect accounts of people who have been saved at the last moment from drowning; who have fallen over a precipice and been resuscitated; or who have otherwise been brought back to life when *in articulo mortis*; and who have described their experiences as having been, after the first struggles were over, ineffably pleasurable. Another such account is that of a clergyman who was once hanged as a Confederate spy, but cut down (under the impression that he was the wrong man) after four minutes. The hanging seems to have been done in such a way as to kill by slow strangulation, not by dislocation of the spine. His first sensation was that of an oppressive fulness, as though a steam boiler were about to burst within him. This was accompanied by a painful tingling in every part of the body. Then there was a feeling of an explosion, followed by a sense of intense relief and great happiness, while a white transparent light broke on his eyes. A taste of sweetness, unlike anything ever known, came into his mouth, and he felt himself moving on with a consciousness of leaving everything behind. Then he heard the sweetest of music as of a thousand harps accompanied by myriads of voices.

The sensation of return to life was as painful as the first few moments of leaving it; an experience which also is common to stories of this kind.

Such testimonies as this — and they are sufficiently numerous to serve as evidence — ought to help to take away the absurd terror of death. There is no fear that they will encourage suicide, for the evidence they afford of *continued existence after death* is enough to deter anyone from entering into that state rashly and in violation of a natural law. But they can alleviate our horror of death when it comes naturally or unavoidably. With this may be taken the accounts which doctors give of death-beds.

They that have seen thy look in death  
No more may fear to die.

It is interesting to note how the inner astral body dissociated itself from the outer, painfully stretching its myriad links and soaring away from the limitations of that association; and how the dissociation from the flesh

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

meant happiness. Do we not experience the same in some degree in sleep?

Death should be looked upon as a natural process, not as a bugbear. Death is really a chimera invented by the gloomy imagination of man. That for which he has substituted death is really only change, transformation, rebirth. Was not this man in the story rather reborn than killed? Death, in the sense of transformation, takes place every moment in all nature including our own bodies; for old forms are continually yielding up their life to new ones. In sleep at night there is a great change of the same kind. After seventy years or so comes a still greater renewal, but still it is but a rest, a rejuvenation, a rebirth. It is only man who has invented the idea of death as final destruction.

As sings a wise man of old, in a part of his sayings which for some reason or other, has not been given a place in the Christian scriptures which contain other parts of them:

Seek not death in the error of your life; and pull not upon yourselves destruction with the works of your hands.

For God made not death: neither hath he pleasure in the destruction of the living.

For he created all things that they might have their being: and the generations of the world were healthful.

And there is no poison of destruction in them, nor the kingdom of death upon the earth.

But ungodly men with their works and words called it to them:

For when they thought to have it their friend, they consumed to nought, and made covenant with it, because they are worthy to take part with it.

*The Wisdom of Solomon, Apocrypha*

As so fully explained by H. P. Blavatsky in *The Key to Theosophy*, Theosophy teaches that there is no state worse than may be experienced on this earth; and death is a liberation and refreshment for the weary Soul, enabling it to take up new duties on its return. It is man's morbid fancy that has painted con-

ditions of after-life worse than those on earth, (and so indeed they are for *suicides*, who, in cowardice or selfish fear, exchange their state for a worse as though souls were not in need of rest and consolation rather than more suffering. But Nature is not so ruthless as we are fond of painting her. Nor does the weary soul, after its life of les-

sons learned and unlearned, victories yet to be won, strive to communicate with eminent scientists for the purpose of proving its identity by a display of familiarity with the trivial incidents of life. When the body dies, the dissociation of the different principles that constituted the man on earth results not only in a casting off of animal *exuviae*, but in a shedding of many astral and psychic remains, which, being no longer held together in a human unity, become — for a time — separate semi-conscious shells. These unconscious or semi-conscious elements are automatic in their action and can be attracted to circles of sitters, where they will repeat themselves mechanically. The professors are but turning over astral scrap-heaps in search of the abandoned buttons and torn-up papers of the deceased.

So much for one aspect of the question of death. Another aspect is the question of bereavement. Bereavement will always be a hard thing to bear so long as people are so chained to terrestrial consciousness and have so little sense of any other kind of existence. They were so conscious of their friend's *physical* existence, and so little aware either of his or their own *spiritual* existence, that death seems to them to destroy all. But what need is there to add to the sorrows of bereavement by preaching a doctrine that declares that one's loved mother is burning in hell, or that one's child is being tortured because it was not baptized? The consolation that Theosophy can give is unlimited, increasing indefinitely as our knowledge increases. One who has loved unselfishly must surely be glad to feel that the Soul is at rest, and that spiritually there is no separation. Bereavement, though a painful experience, may be turned into a blessing if it raises the bereaved to broader, nobler, conceptions of life.

STUDENT

MAN walks on, and Karma follows him along with his shadow.—*Gems from the East*

### A Delayed Message

IN the recently published *Life and Letters* of Herbert Spencer we have the last touches to the picture of him which since his death has been gradually getting completed in the public mind.

The picture is eminently suggestive of something which has, however, suggested itself to no one. It is the picture of a thinker who with his death closed a cycle of his thought which did not open with his birth. It is a picture which requires another or others to complete it, that other or others being of the same thinker in one or more preceding lives.

He was born with an undelivered message to give, a message not from the gods so much as from himself. And he could not die until he had given it. Says his secretary:

Mr. Spencer was seventy-six years of age when he dictated to me the last words of "Industrial Institutions," with the completion of which the "Synthetic Philosophy" was finished: to be precise, it was on August 13, 1896. Rising slowly from his seat in the study at 64 Avenue Road, his face beaming with joy, he extended his hand across the table, and we shook hands on the auspicious event. "I have finished the task I have lived for," was all he said, and then resumed his seat.

He was conscious of his message from the time he published his first book, *Social Statics*. Not so very long after that came the prospectus, a foreshadowing of the whole body of thought which he spent the next forty years in elaborating. His message stood complete in his mind; now he had to deliver it, and to that delivery he regarded himself as pledged or consecrated.

How does the phenomenon look in the light of the theory of Reincarnation? Let us assume for the moment its truth. Looking back to some other century, we can imagine a cloistered thinker spending his life upon the meaning of the maze of nature. For long years he sees no clue, no unity of trend. But the search for one has absorbed his whole consciousness. Not until his very death, perhaps, and then perhaps suddenly, did it seem to him that the formula from the homogeneous to the heterogeneous and thence back to the homogeneous was capable of application to the whole field of nature.

Now comes the present birth. Deep in his consciousness is the fruit of all that thinking, pressing slowly outward into forms of the new brain. He feels its presence as the urge to amass knowledge of every kind, to know all sciences. His knowledge begins at once to fall into place. The hereditary religious creed drops away little by little. He makes tentative excursions into print. And at last he begins to come by his own. The path cut by the hard thought of another life now needs but re-opening; the re-treading is matter of far less time and effort than the first slow clearance. And so in the very early years of middle life he is ready to speak; he is at the point which before took perhaps until death to reach. He can now fulfil his purpose.

Surely such a hypothesis throws a better light on so great a mental phenomenon than — we were going to say than any other. But is there any other? The mystic word heredity is here about as useful as Mesopotamia. We come from "elsewhere" trailing not only clouds of glory but clouds of other kind — of unfinished thought and deed. STUDENT

### What Guides the Muscles?

IT seems that insufficient attention is given to the mental or sub-mental problems involved in muscular action. It is at once evident that it is not what we call "thought," because that at once nullifies all muscular freedom of action, as is easily proved by a moment's trial. Yet when we do stop to think out action we find that considerable mathematics are required to solve its problems. Any healthy boy can run and jump over a stick, but only a first-class engineer can work out a statement of the action in mechanical terms of weight, stress and power. Any healthy person, dog or horse, or other such animal, can run and jump; it is done many thousands of times daily; yet none, even of the humans, solve its problems mentally. The distance is instinctively measured and divided into step-lengths so as to "take off" from the proper foot. How is all this done? What subconscious action of the mind is able to solve instantly problems which require many minutes to work out by conscious thought, and to estimate the factors of weight, velocity, power, etc., which the mind would need to measure?

By practice that same "instinct" can be carried outside our bodies so as to give at a glance the dimensions and details of a required bridge, the outline of a required building, etc., as easily and correctly as it measures the strength and steps in running and jumping. In muscular action we call it "instinct," to hide our ignorance; in the larger affairs of life we name it "common sense" and "tact." Some are so fanciful and heretical as to believe that it is a super-mental faculty which they style "intuition" or "Mind-perception" to distinguish it from mental action or "thought."

In any case the facts remain, explain them how we may. RALPH WYTHBOURNE

[There are other minds in the universe besides one's own; and thinking and calculating can go on without our conscious superintendence. The action of my mind is perfectly unconscious to you, yet it is none the worse for that. Similarly, most of my own bodily functions and a considerable part of my mental ones will go on without my knowledge and attention. We must not confuse intelligence with personal consciousness.

The human organism is like a huge staff of workmen, each with his appointed task. All have been taught their work at one time or another and now perform it without supervision. The master leaves them to themselves while he turns his attention elsewhere. Some of these workmen were trained long ages ago in the lower kingdoms of Nature, where we still see others being trained in like manner. For the bulk of our faculties come to us ready-made at birth. So when we jump or run, we do not have to calculate, but simply issue orders to the little brains that control these movements.

It is practically impossible to explain these things if limited to the ideas of modern science; for the "atomo-mechanical" theory of the universe is not adequate as a means of explanation. How are the experiences of long ages or development in the lower kingdoms brought over into the human fetus?

We need a science that regards the universe

as Mind, and atoms as Beings, ere we can understand the processes that go to the formation of a complete human being. A study of Theosophy from the beginning is necessary as a first step, and then light will come.

STUDENT]

### Theosophy in the Prisons

NO thinking man can fail to see that a revelation of truth serves no good purpose, unless it becomes a part of the animating life of the student who realizes it. Nor can it be denied, that the world today is sorely in need of some such revelation — one indeed that shall answer the great questions which all are asking, and shall prove its worth by an unanswerable appeal both to the intellect and to the heart.

Intellectually Theosophy has been established and it has come to stay. But in its primary object as a great moral reform movement, although it has accomplished wonders in a few short years, yet that which has to be done is so vast and so sorely needed, that were it not for a boundless confidence in the power of Truth, one would stand appalled at the gigantic task that must be undertaken. Yet beginnings have been made with astonishing success.

Of these beginnings, one out of many, is the prison work carried on by Katherine Tingley with the help of her students. The value of this work is continually becoming more widely recognized. The prisons of California, as being near the Theosophical center at Point Loma, have received most attention — all that time and opportunity could give.

A paragraph which has been noticed by the Press, describes this work and shows its value. It appeared first in a paper published in India by a body which has disavowed its sympathy with the philanthropic side of the work of Katherine Tingley, as being in its opinion, "untheosophical"! This tardy recognition from that quarter is therefore not uninteresting:—

Of all the forms of religious and ethical consolation offered to the inmates of the prisons of California—from the ministry of the Roman Catholic priest to the exhortation of Salvation Army representatives—Theosophy alone appealed to any considerable number. It is the explanation afforded by Theosophy of the seeming cruelty of a blind Fate to the helpless and oppressed which appeals to the man who feels that he has unjustly suffered. A doctrine which explains that the seething injustice which he sees about him is not, after all, actual injustice, but is rather the harvest of past sowing, is one which is, generally speaking, eagerly accepted by the intelligent man behind bars—and, for the benefit of those who know little of prison life or conditions, it may be added that the percentage of intelligent, often well-educated, men in prisons today is large. Even more important and practical, as regards the present regulation of conduct, is the corollary, that as is the sowing today so will be the fruitage in the next life. That this, too, has been assimilated by those who have received the teachings of Theosophy, the subsequent official record of such prisoners testifies. The idea of reincarnation, when once grasped by a man in this position, is comfort unspeakable. To feel that he who has been "up against it" in this life will have another chance, that after all he will have a "fair show," means more than the average man or woman whose life has flowed along lines of ordinary ease and comfort can well imagine.

STUDENT



### Arithmetic Problems of Other Times

READERS of the CENTURY PATH will be familiar with the fact that the ancient Egyptians and Hindûs were no sluggards in mathematics. In *Isis Unveiled*, H. P. Blavatsky has pointed out the depth of their astronomical researches, which "must have extended over 10,000 years,"\* and there are in European libraries translations of an ancient Hindû astronomical work which gives, among data of enormous epochs of which some are not recognized today, the length of a year in sidereal days, correct to the *hundredth part of a second* of time. Every schoolboy knows that Euclid wrote his famous *Elements* in Greece about 300 B. C., and the precision of his logical reasoning was such that the book is practically unaltered to the present day. Nevertheless, few know how closely the mathematical problems of the Hindûs and Greeks resemble those which can be found now in our schoolrooms and colleges; they resemble ours, and yet they have a charm and quaintness of their own due to a thought-touch free from commercialism and pedagogy.

Stobaios relates a little story of Euclid as a teacher which will awaken instant sympathy in anyone who has taught geometry to the modern boy. A youth had begun to read geometry with Euclid, and when he had learned the first proposition, inquired: "What do I get by learning these things?" Euclid summoned his slave and said, "Give him two oboloi (six cents) since he must make gain out of what he learns." An answer that may give most of us a moment or two of straight thinking.

One of Euclid's problems is recorded as follows:

A mule and a donkey were walking along laden with corn. The mule said to the donkey: "If you gave me one measure, I should carry twice as much as you. If I gave you one, we should both carry equal burdens." Tell me their burdens, O most learned master of geometry.

Diophantos was almost the last mathematician of the Greek Alexandrian school, which was famous through its connexion with Theon of Smyrna, father of the great Hypatia. The place of nativity and parentage of Diophantos are unknown to us, and we only know his age from his epitaph, which is a typical example of the algebraical problems which were his special study. It runs thus:

Diophantos passed 1/6 of his life in childhood, 1/12 in youth, and 1/7 more as a bachelor; five years after his marriage was born a son who died four years before his father, at half his father's age.

Quite different are the problems of the Hindû mathematicians. Here is one from Āryabhata:

Beautiful maiden with beaming eyes, tell me, as thou understandest the right method of inversion, which is that number which multiplied by 3, then increased by 3/4 of the product, divided by 7, diminished by 1/3 of the quotient, multiplied by itself, diminished by 52, the square root extracted, addition of 8 and division by 10, gives the number 2?

In a work entitled *Siddhāntaśiromani* (Diamond of an Astronomical System) written by Bhāskarāchārya is a chapter entitled *Līlāvātī* (the beautiful, or noble), and one of its problems will suffice to illustrate its style:

The square root of half the number of bees in

a swarm has flown out upon a jessamine bush, 8/9 of the whole swarm has remained behind; one female bee flies about a male that is buzzing within a lotus flower into which he was allured in the night by its sweet odors, but is now imprisoned in it. Tell me the number of the bees.

It may be noted here that all Hindû school books were written in verse and these problems were also favorite social amusement. Both the form and the spirit of the arithmetic and algebra of modern times are essentially Indian, our notation having come to us from them through the Arabs. Many of the theorems in algebra and geometry "discovered" by Europeans were found to have been known to the Hindûs when translations of their mathematical works became available.

To come to later times. We now possess a few copies of a book entitled, *Problems for Quickening the Mind*. A good "Mind-quickener" is the following:

A ferryman has to cross a river in a boat which will only hold one besides himself. He must carry a wolf, a goat, and a cabbage. How must he do it so that the goat shall not eat the cabbage, nor the wolf the goat?

This work is thought to be some 1200 years old and is attributed to Alcuin, an Irish mathematician who was afterwards attached to the brilliant court of Charlemagne.

F. W.

### Just for Fun

IT would appear that when you call upon a vivisector, you may, if you stand in favor with him, be shown a little example just to amuse you. In the fifth report of the English Royal Commission, just published, we learn that an army officer, apparently the personal friend of a vivisector, called at the latter's laboratory and was favored with one of the little examples of the art. The Hon. Stephen Coleridge, summarizing the report says:

Mr. Gaskell, the Commissioner in question, having been accused of cruelty to his face by Col. Lawrie, a previous witness, who had visited his laboratory and witnessed some experiments, took his seat in the witness chair after Col. Lawrie had departed, and there, under the friendly interrogation of Lord Selby, announced that he did the particular experiment not to investigate any unknown question of physiology, not to pursue any avenue of research, but in order "to please Col. Lawrie."

From Col. Lawrie's own evidence the experiment does not seem to have pleased him very much, and Col. Lawrie has told us what he thought about it in very plain language. At Q. 21,087, speaking of the dogs, he says, "They appeared to be in frightful agony."

It appears from the evidence of all concerned that the two dogs that were being vivisected were left on the operating table while Mr. Gaskell and his friends went off to luncheon, and I should imagine that even to the most ardent supporter of "research" the spectacle of the vivisected dogs lying in one room on their operating board while the vivisectors and their friends are partaking of luncheon in another, is not one of which he can be proud. I invite the public to its contemplation as a sample of what Lord Cromer's Society desires to defend and perpetuate in this country.

M. Coleridge points out that there is, curiously enough, no provision in the permissive Act of 1876 enabling vivisectors to perform experiments for the gratification of their friends. The experiments must be directed to the prolongation of life, the alleviation of suf-

fering, the advancement of knowledge, or the corroboration of doubtful previous experiments.

The lesson of the incident for the public is the callousing of the moral nature of the experimenters which their work entails. It is also worth remembering that vivisectors are often physicians to whose care our wives and families are entrusted.

STUDENT

### A Pacific Coast Volcano

MOUNT HOOD in Oregon seems inclined to give trouble. In fact the question is becoming interesting—is he giving a few final kicklets before expiring finally, or is he stirring for a new cycle of activity? Time was, of course, back in Lemurian days, when he must have made things pretty lively over a very long radius. But then the whole range, from Cape Horn to Alaska, one of the earth's two spinal columns which run at right angles to each other, was full of youthful energy.

Twenty-four years ago Mount Hood did a little smoking; but after that, and until about 1904, all seems to have been quiet again. Since the latter date there has been considerably more smoking as well as other very definite phenomena. The temperature is rising and one observer reported a glow one night behind Crater Rock which he compared to a furnace. Mr. Sylvester, surveying for the U. S. Government reports:

I returned the next day (August 29 of last year), crossing on the way the White River, which had swollen over night to an angry stream of treble its volume of the day before. The weather was cold, and though a drizzling rain had begun to fall in the early morning, *there was no warrant for the rise in the stream except the volcanic heat melting the glacier which is its source.* (Italics his.)

The glaciation about the sides of the giant tells an interesting story. He must have slept for ages to allow of the accumulation of snow and ice which, in slowly slipping and melting, constituted the first glacier. Recent streams have cut deep cañons in whose sides the layers of time can be seen. In one place the ice of this immensely ancient glacier still remains, the deepest layer of all and itself from ten to fifteen feet thick. Over this lies a layer from 75 to 150 feet thick of super-glacial drift. On this some soil finally collected to a depth of 3 or 4 feet, allowing of the growth of a forest the roots and ruins of which still remain. After that there was another glacial period, destroying the forest and itself accumulating drift to a depth of from 10 to 75 feet. And now a forest is beginning to grow on that. Will it live to be destroyed by a glacial period far in the future, or burned up by an approaching lava flow?

STUDENT

### Old-Fashioned Windmills Best

IT is stated that experiments by the Danish Government with windmills for electric power generation have resulted in proving that the old four-armed type is the best, giving most power for a given area. Yet how many people have regarded these ancient windmills as the crude attempts of people who could do no better, and the modern many-armed type as an improvement on scientific lines? Is not this, and other cases like it, a warning against the too hasty assumption that what is old-fashioned is inferior or unworthy of attention? T.

\* Vol. I, p. 33. Quoting the great Bunsen.

# Art Music Literature and the Drama

## THE INDIAN WEAVER

EDWIN L. SABIN IN MARCH *Craftsman*

**Y**ONDER amidst the blist'ring sands,  
The Indian's rude-built hogan stands,  
Under the blue and flawless sky  
'Neath which fair crest and canyon lie.  
Patterned with mystic, strange design—  
With square and fret-work and bar and line—  
Here on the loom behold it grow:  
The blanket of the Navajo.

Ploddingly woven, thread by thread,  
In white and black, in the gray and red,  
Emblems bearing of life and death,  
The lightning's path, the storm-cloud's breath,  
Slope of mountain and drench of rain,  
The four winds, issue of peak and plain,  
Village, and journey long and steep,  
The blanket fills while graze the sheep.

Patient the swarthy toiler weaves;  
For friend or alien alike achieves;  
Pictures a country loved right well;  
Thereof old legends; and may not tell  
Whether a pale-face eye afar  
Will only a rug regard, bizarre,  
Or see, interpreting the lore,  
The Painted Desert on his floor.

### The Art of Our Arizona Indians

**I**N an article recently written for one of our leading magazines by Frederick Monsen, the artist who has done so much to bring to the general public some facts about the Hopi tribes of our Arizona Indians, and who has a deep sympathy for them because of the way in which they have been misunderstood, this artist states that unless some change occurs, all that is best in native Indian art is doomed, and utterly so. To quote a brief paragraph or two from the article:

To go directly to the root of the matter, the thrusting of the Christian religion upon these Indians, in the way it is done, is a mistake that could hardly be made even by a missionary society if the members who so zealously work to raise money for the salvation of the heathen had even a glimmer of understanding of the old belief they are trying to displace, and of the inevitable effect of its destruction. Taught in the Nature religion of his forefathers, the Indian knows no hypocrisy. His life is an open book and from his ceremonial birth to his ceremonial death he is open, honest, and truthful. He is a hard worker, anxious to make a living and anxious to make both ends meet, and for this very reason he has developed many traits of character which the civilized man of modern times would do well to seek for himself. Of course, there are Indians and Indians, but I speak of the Indians of the desert where the means of life are not easily obtained. They show in a marked degree the strength of moral fiber and the purity of life that come from a hard struggle with an austere environment. Religion is inborn in every natural man and the Indian, being wholly a natural man, has that sense of oneness with Nature and that worship of the Spirit lying behind the great natural forces, which is as far superior to the dogmatism ordinarily called Christianity as the music of the spheres is to the jangling of warring creeds. Every act of the daily life of these primitive Desert people has some religious significance. They are as simple and sincere in their faith as little children, and everything in life to them is founded upon that faith. It is handed down from father to son by word of



NAVAJO WEAVER AT LOOM

mouth and is kept unchanged from generation to generation. When a child reaches the age of six or seven he is taken to a *kiva*, or underground ceremonial chamber where are gathered the elders of the pueblo, and there he is taught, word by word and sentence by sentence, to repeat in metrical form the belief and religious history of his people. This is impressed so deeply upon his childish brain that thereafter it colors and controls all of his life. His work, his play, his festivals, his ceremonials, all have to him a deep and sacred significance, *all his art is founded upon his religion* and everything fashioned and ornamented by his hand is an expression of some phase of his religious belief. Take away his religion and you take away his art, his morals, his motive for industry, in fact, everything that goes to make up his life. And what have we to give him in place of these? A creed that he cannot understand and that seems to him foolish and opposed to the Nature he knows so well, therefore a creed that he cannot profess or follow without hypocrisy,

and so concealment and dishonesty are born; a small smattering of the white man's stereotyped book-learning in the place of his own deeply significant and symbolic Nature lore, and so all his standards are upset and his mind set adrift in unknown seas of incomprehensible thought; a half knowledge of some of the white man's minor trades and industries, with the assurance that only by these can he earn a living, and so his own ancient and wonderful industries are destroyed, and not only does he lose his only sure means of securing a livelihood, but the country loses a true and natural expression of art that our modern civilization can ill afford to spare. . . . If the conscientious people, who, with more zeal than knowledge of art or any true craftsmanship, now try to teach the Indian some of the lesser industries of the white man, would only qualify themselves to give practical instruction as to the best methods of reviving partially lost arts such as the old use of vegetable dyes and the ancient method of glazing pottery, and so give him better facilities for working at his own primitive, beautiful crafts, there would be no difficulty as to the ability of the Indian to earn his living, or about finding a ready market for his fabrics, baskets and pottery made and decorated after the ancient manner of his race. Instead, the world is losing something of pure beauty because it knows no better than to thrust aside these things and to force the Indian to make hideous commercial trash that has no value to himself or to anyone else. . . . Some day, when it is too late, we may realize what we have lost by forcing the Indian to accept our more complex but far inferior standards of life, work, and art. These sound like strong statements, but let any man who doubts their truth take a journey through the Painted Desert and live for awhile with these gentle brown children of an ancient race. The chances are that he would find himself the learner instead of the teacher and, if he has ears to hear and eyes to see, the spell of the Desert would be upon him all his days.

The question of how to revive and preserve the better uses of the now decaying Indian arts has been discussed in this and other journals for many years. In the course of the last decade several individual investigators have come forward with impassioned appeals to the general public to do something to save our beautiful native art-crafts. But so far practically nothing has been accomplished beyond the somewhat increased demand for Indian art-craft products that would naturally arise from a widening public interest in them. And the profits of this, sad to relate, mostly go into the pockets of the shrewd and conscienceless buyers. The Indian, for all our talking, is little better off than he was before, and his craftsmanship is steadily deteriorating for, as alluded to in the excerpt quoted, he is not encouraged to produce his best.

Since the beginning of her work as Leader of the Theosophical Movement Katherine Tingley has accentuated a deep heart-interest in our native Indian peoples and their marvelous arts and crafts. In the Raja Yoga Schools, for instance in Cuba, is growing up a generation of children who not only are filled with a strong desire to be of service to all who are in need, but who, from being themselves trained in the making of pottery and all the intricacies of Indian basketry-art, will be fitted to extend to the Indian effective help. H. H.



If all homes were what they should be there would be  
no need for Raja Yoga Schools.—Katherine Tingley

### The Homes of Merrie England

IT must be obvious to any thinker that each country has a certain weight or place in the world of nations, and if endeavors be made to trace this, that the source will be found in the home life: on what it contributes will depend a nation's progress and power. The study of a subject of such importance will repay the efforts of the best minds.

Home is that province in which preparations are made for the work of a life-time and where, when that work is accomplished, the doer returns as does a homing pigeon to the nest. It has been defined as a place where "hearts are sure of each other," therefore, where nothing evil should enter and where soiled shoes must be left outside—this last, just what is done in most Eastern countries, literally. If this were so, the owners of our homes would be the leaders of and examples to the people. If they have rightly regarded their responsibilities in the past, old associations will have been formed, bonds of understanding and sympathy established between all classes. At all costs let them preserve and carefully guard the old homesteads, not in the spirit of the dog in the manger, but in trust for the enrichment of the national life. People are quick to recognize and to trust as guides men of high character, nor will they grudge to them—when earned by service—the necessary privacy, influence and associations of their ancestral homes.

Consider, for instance, the homes of England, the home-country of so many colonies, the mother-colony of fair daughters who themselves possess the powers, if steadily and rightly developed, to build up as great an influence, to gain as vast an experience, as "the old country" rightly claims; such greatness owing largely to the fact that British homes are many and various.

There are "the stately homes of England"; also, alas! there are the slums, and still worse, their fringe of helpless homeless humanity

that sleeps in casual wards, work-houses and prisons. Between these are homes of all descriptions and rank; clean or dirty they are, cultured, refined, smart, vulgar, or criminal; the squatter's cabin, the laborer's cottage and the skilled workman's dwelling; farms of yeomen, of tenants, villas of professional men, of dilettanti; estates of the gentry, large or small, busy or idle; the mansions and dower-houses of county landowners and of statesmen. Many are true homes, centers of love

### THE GIFT OF THE DAWN

SARAH D. HOBART IN *Harper's Bazaar*

WHAT was the song of the night?  
Baffled by unseen powers,  
Heard I its desolate wail  
Through all the sorrowful hours.  
Over the compassing hills,  
Gloom-haunted valleys across,  
Quivered its burden of grief,  
Of loss, loss, loss!

Now, through the glory of morn  
Pulses a magical strain.  
Courage and blessing and faith  
Blend in the tender refrain.  
Purer than dreams of the past,  
Dearer than lover or friend,  
The spirit that dares and achieves  
Cries, "Do, and endure to the end!"

and devotion, and fine examples of unselfish work.

The home of the slum—what may it be? One small room in a house of many overlooking a court that the sun never warms, approached by an alley off a poor street, down which even the police dare not go. Here a woman will think nothing of spending a night on the doorstep with her children, because the head of the house has returned the worse for liquor, and it were safer to be out of the reach of his temper and heavy hand. Yet it is home to them.

The home of the yeoman stands on his own

land; it has been in the family three or four hundred years, perhaps longer. The floor of the large living-room is stone, sanded; it has a great ingle-nook fireplace and high-backed settles placed at right angles, tables and chests of home-grown oak brightly polished by "elbow grease"; sides of home-cured bacon may be hanging from the ceiling, a smell of buttermilk is probably noticeable, while a cat and collie dog are certain to be members of the family.

Another ancient home is externally black and white; it is surrounded by many acres of land, has a dower-house, perhaps, and two or three lodges. Flowering shrubs and copper beeches contrast well with the green lawn, and an old rose garden may be hidden away in some sheltered corner open to the east. The house is built around a quadrangle with an entrance-arch for carriages. A great dining hall forms one side, with paneled walls, ceiling and gallery of dark oak, relieved by numerous portraits of ancestors that add strangely to the ghostly feeling of these old oak houses—for there is almost sure to be a haunted room in them, somewhere.

A typical "stately home" or county magnate's castle may include the above features on a larger scale, be the center of a district of rented properties or farms, a village, or even a small country or manufacturing town. The walled park may be partially bounded by a river where the salmon leap, silvery bright in the sunshine, a river which is reached by heather paths or through woods of pines, chestnuts, beeches, tangled masses of hawthorn, honeysuckle and wild roses. Here streamlets abounding in fish hurry down to the river, and rabbits, squirrels, pheasants and numerous smaller birds are all about. Beyond, the meadow stretches away to the hills, dotted by red-tiled cottages, homes, farm-buildings, stables, etc. Nearer to the castle is the park proper, with well grown oaks, elms, beeches, limes, these the chief wealth of such an estate. Under them the cattle and colts graze, and lambs,



in the springtime, discuss their games or run races from one to another at sunset. Nearer still are the different gardens—rose, alpine, winter; the conservatories, the forcing-houses for flowers and fruit, leading to the terraces, where the old clipped yews stand guard as sentinels and from which the green lawns can be seen stretching away under the trees until lost in the distance. The green lawns of England are unrivaled and represent centuries of patient labor. The building may be of red brick, faced with white stone or red or yellow sandstone; it will contain a chapel, art galleries, suites of guest rooms and a great central hall, with fire-grate to burn logs, an organ, etc. Family portraits look down from the walls and tell their silent stories in the twilight, under cover of music and chatter.

Here, once in the day, if the custom be kept up, the whole family meets together for morning prayer. Strictly according to rank the whole household files in; some will be old retainers and so are part of the family, their lives spent in the one service as were those of their parents before them. They speak of "the old master" and "the young master" and do their utmost to hand on the rules and traditions of the house to younger servants and teach them their proper places. The children's quarters form usually a separate wing, rightly or wrongly, depending on what goes on in *all* the wings. Such a house is a school, a miniature world. Organization and wise government are essential; also responsible heads of departments who are of high character and have knowledge of human nature. They are accountable to the mistress or her substitute, all thus being under the one head, and behind that is the usually unseen power of the true head of the house—or "master." Here indeed may women find that field for usefulness which they crave; here is a demand for all branches of learning she has made her own; here she may wield real power and influence in proportion as she recognizes the divinity of her nature and realizes the practical power of selflessness.

Let the dwellers in such centers grasp the fact that only those *can* lead whose homes and characters are built on the old-time solid virtues of chastity, backed by sacrifice, truth, power, beauty, life, memory, and obedience, those seven stones that John Ruskin declared to be essential to any edifice. Then protection is required. Where is now the night-watchman whose duty it was to guard the house and call out the hour? A similar watch on the part of responsible heads would ensure the soiled shoes being left outside. There have been such guarded homes, consequently real influ-

ences and examples to the county; such as that of the late Duke of Westminster, so influential in Cheshire. His income was said to be £1000 a day, yet he worked as hard and for longer hours than any laborer on the Eaton Estates. Another example may be found in Chatsworth, Derbyshire. Lord Rosebery secured the success of the London County Council by his personal efforts; while many labor as Mayors for the honest government of towns.

Quiet, cultured, unadvertised, almost hidden, as the heart of the rose is England's emblem. And why should not our home makers shelter and guard far greater souls, who can lead the peoples on to another Golden Age, and show the true meaning of life and its duty? Let it be remembered that life means progress, not stagnation; that real evolution is a propelling force and that Theosophy—

not explain its methods. But, unfortunately, genius often lacks the balance-wheel of common-sense. It falls by the wayside, consumed by its own fire. Talent is more sane and, I may add, achieves where genius fails.

The girl with talent, or even genius, has nothing to do with greatness or success until her studies are completed. But day by day she may and, indeed, *must* excel in her task; that is to say, she must do it better than the average—her standard must be head and shoulders above the normal.

A regular routine of so many hours a day—a reasonable number—in the morning, especially when one's vitality is unimpaired, is infinitely preferable and accomplishes better results than the spasmodic, exaggerated attempt to cram as much work into a day as possible. The girl who thinks, talks and acts the music drudge for sixteen hours out of the twenty-four will acquire neither technique nor musical development. It is the quality not the quantity of work that really counts.

But under no circumstances should I advise a girl to enter the life of a student in a strange city without the care and guidance of a mother or a guardian. I had the inestimable treasure of a mother's care during my student life and during the first ten years of my concert work. A girl should be free from the consciousness of dangers and temptations; she should meet strangers without an undercurrent of suspicion and watchfulness. Young girls are none too wise; they require a person in authority to regulate their meals, their hours of rising and retiring. A certain amount of musical talent, or even that rare thing, genius, does not presuppose an old head on young shoulders.

*Long before a girl of the right caliber has completed her studies, she should have received the baptism of her vocation—the words "fame" and "greatness" should have disappeared, to be replaced by truth and art.*

She must be a worshiper of the thing itself. Her ambition should no longer be to excel but to deliver the message of the musician. Her own greatness should count for nothing beside the greatness of her art. When she is emancipated from her teachers she must not fear to seek and develop the creative spirit within herself. While she should not shun the world or her fellow beings, she should commune within herself and seek to fathom the depths and heights of her own individuality. I lay great stress on these seasons of solitude. I cannot tell how precious I hold those long hours quite to myself on a swiftly moving train. I sit alone sometimes for days, unknown and knowing no one. Never does the voice of my art speak so clearly and truly as in those long and silent days of journeying across a vast desert or cutting a path through the mountains. It never occurs to me to ask myself if I have achieved greatness or fame, but I do realize with a thrill of wonder and delight that after long, long years of praying and fasting in the temple, I am able to deliver the message of my art to hungry and thirsty souls.

What contrast between these ideals and the sordid, selfish ones not infrequently cherished by some the world calls musicians. STUDENT



Lomaland Photo. and Engraving Dept.

#### HUTTON JOHN, PENRITH, ENGLAND

the Light of Ancient Wisdom and Knowledge, as brought to the Western world by H. P. Blavatsky, W. Q. Judge and Katherine Tingley—is the only unifying force between the great advancing tide of the future and the true, pure, and consequently living traditions of our ancient homes.

FANNY JANET BUSHBY

Lomaland, 1908.

#### The Message of One's Art

THE following, from an article written for a current magazine by Maud Powell, the greatest woman violinist of the present day and the undoubted peer of any violinist of the opposite sex now before the public, contains within and between the lines its own commentary:

It must not be forgotten that most of the girls who are dreaming of greatness, or whose parents are dreaming for them, possess "talent" only—talent in more or less quality and quantity. Now, talent allied to intelligence and determination is not to be despised. It is sufficiently rare, but it is not that God-given divine fire we call "genius," a gift accorded only to the elect! Genius is a law unto itself; it surmounts difficulties over which mere talent must plod step by step. It "arrives" and can-

# OUR YOUNG FOLK

## Matoaka, the Princess Pocahontas

MANY boys and girls will not recognize under the name of Matoaka their old Indian heroine and favorite, the Princess Pocahontas. In *The Insignia*, a paper published in California as a special organ of the red men in that State, the story of Pocahontas is told with some details not heretofore given.

The writer describes the adventurous career of Captain John Smith, whom Matoaka rescued from death. Between the ages of thirteen and five and twenty he had been page, soldier, hermit and pirate. He had been cast from a ship into the sea because the sailors believed he carried ill luck with him, but managed to get to land. He had fought three Turkish champions who came out against the Austrian troops with whom he had thrown in his lot, and defeated each in turn, thus winning great glory. He had even been sold into slavery, but escaped. So when he found himself a captive of the Pamunkee Indians in what is now Virginia, and on trial for his life before their great chief, Powhatan, John Smith knew what danger was, and had learned the value of courage and presence of mind.

This time nothing could have saved him, however, had it not been for Pocahontas. The Indians treated their captive hospitably, offering him water to wash with and a towel made of feathers, and placing food before him; but meanwhile they were consulting and the result of their council was that John Smith was condemned to die. He stood waiting for the death blow to be struck, when Pocahontas, then only twelve years old, threw herself between the captive and his executioners.

Powhatan was then in a very embarrassing situation. He did not wish to change his decision and thus lower his dignity as a judge, and he could not bear to ignore the petition of Pocahontas, his favorite daughter. The Indian councillors behaved with great tact. They had hearts too, and felt that such heroism as Matoaka's should earn a response. So they begged Powhatan to spare the captive's life. He was glad to escape the humiliation of seeming to yield to his daughter and willingly consented to spare John Smith and accept him as an attendant for Pocahontas. John Smith was received into the Chief's family; but he did not remain there long, as by means of his own sharp wits and help from Pocahontas he escaped, and returned to England.

Later it was the fate of Pocahontas herself to be taken captive by the settlers. She made herself beloved by them and learned to live happily among them. It was when she was



Lomaland Photo. and Engraving Dept.

### ON THE HILLSIDE AT POINT LOMA

#### I WILL!

I WILL start anew this morning with a higher, fairer creed;  
I will cease to stand complaining of my ruthless neighbor's greed;  
I will cease to sit repining while my duty's call is clear,  
I will waste no moment whining and my heart shall know no fear.  
I will look sometimes about me for the things that merit praise;  
I will search for hidden beauties that elude the grumbler's gaze;  
I will try to find contentment in the paths that I must tread,  
I will cease to have resentment when another moves ahead.  
I will not be swayed by envy when my rival's strength is shown;  
I will not deny his merit, but I'll strive to prove my own;  
I will try to see the beauty spread before me, rain or shine—  
I will cease to preach your duty and be more concerned with mine.—*Selected*

baptized as a Christian that they learned her real name, given her at birth, was Matoaka.

In a few years Matoaka was married to Captain John Rolfe, an Englishman. Governor Dale and Powhatan both gave their consent to the marriage, which took place in Jamestown. The young pair went to England, Pocahontas being the first Indian princess to visit the English court. Captain John Smith had written to the king about her, and King James received her with all the honor befitting a princess. But she was inconsolable because her old friend John Smith did not approach her with the warmth and familiarity of former days. He stated that it was not seemly for one of her high rank to consort with those of his station in life, and said that if she were seen in his company the courtiers would not regard her with due respect. Poor Pocahontas did not understand this; she had

a simple, loving heart, and perhaps cared more for old friends than for courtiers. England was not a home suited to one of her free woodland upbringing; civilized life was hard upon the Indian princess, and though Captain Rolfe made haste to prepare to return to America when he saw that she was losing her strength, Pocahontas died before the ship sailed. This sweet, brave American, however, did not perish without leaving a little daughter, through whose descendants several honored families in Virginia are a link between the present day and Matoaka, the Princess Pocahontas. G. I.

#### "Whatsoever a Man Soweth, That Shall He Also Reap"

THERE was once an old man, runs a story told long ago, who had grown very feeble with age and whose hands shook so that when he was eating his food he often spilled some of it upon the table-cloth. This annoyed his son and daughter-in-law very much. They were not kind hearted people, you see, and to escape being annoyed by the spilling of the food they made the old man sit over in a corner by himself and eat his food from a heavy earthenware dish, very different from the delicate china used at their table. They were so careless that they even forgot to see that he had enough to eat. The neglected old man would often look wistfully over to the table where they were sitting, but he did not complain.

One day his hands shook so that he let his heavy dish fall and it was broken to pieces. The son's wife was very angry. She brought him a plain, cheap wooden bowl to eat from, and was less careful than before to see that he had enough food.

One day his little grandchild, who often played about the room while his parents and grandfather were eating their meals, began to collect little pieces of wood. His mother said to him, "What are you going to make, Hans?"

"Oh, I am going to make a little trough for you and father to eat out of when I grow up to be a man."

His father and mother looked at each other for a moment. They realized how unkind they had been to the boy's grandfather, and what a lesson in unkindness they had given their son. They changed their ways and henceforth treated the old man with respect and kindness. Their little son had taught them a lesson they never forgot. FRED A

AFTER all it is not what is around us, but what is in us; not what we have, but what we are, that makes us happy.—*Geikie*

# THE CHILDREN'S HOUR

## NIGHTFALL IN LOMALAND

IT'S time, little flower, to carefully fold  
Your petals of gold!  
It's time, little singer, to fly to your nest,  
The sun's in the west!

Soon in the silvery sea does it sink,  
Before you can wink.  
Your friends will be sleeping, the linnet and lark;  
It's night! It is dark!

The wind will be hurrying out from the caves  
To tumble the waves;  
The troops of King Neptune be storming the shore  
With deafening roar.

But sleep, little flower, and peacefully dream,  
While over you gleam  
The star-eyes of heaven. Your fairy stands near,  
You can not have fear.

And sleep, little bird, on your twig in the tree,  
So fearless and free,  
Awakened to song by your own guardian fay  
At dawning of day.—Student

## Shells

A FINE collection of shells is almost as beautiful as a garden of flowers. There are so many different kinds of shells, of all shapes and sizes, with such lovely soft colors and such beautiful markings. You find yourself saying oh! oh! oh! all the time that you are looking at them. The Shell Lady who lives on Point Loma has a most wonderful collection of shells, which she loves to show to children.

The first shell that she brings out is a mermaid's cradle, eight inches long. It is big enough, quite, for a baby mermaid. Then there are others of the same kind, not so big, that are colored inside with the softest shades of coral and pale green and blue. Just the right size these are for the sea fairies to rock in. As you look over all the different kinds of shells you find out that the kingdom of the water is very much like the kingdom of the land, for it is filled with so many of the same kind of things. Whoever would look, for example, for a flag in the sea? Yet the Shell Lady has a flag-shell that has broad stripes of orange, black, and white all around it. There are cup-and-saucer shells, and many shells like soldiers' caps of different kinds. Some are just like the bronze helmets of Japanese warriors.

One of the loveliest shells is the Harp of Ventricosa. It is shaped something like a lyre and has raised white lines running from top to bottom just like harp strings, and between these the spaces are colored and carved just as the spaces are on a beautiful harp.

One of the Shell Lady's cabinets has all its little drawers filled with shells whose family name is Cowrie. There are ever so many different kinds of cowries. Many of them are so pretty that the people on the coast of Asia make bracelets, collars, and headdresses of them. The cowries are usually oval shaped and so softly rounded and smooth that you would think they had been polished. But no, the shy little creature, who lives in the cowrie



Lomaland Photo. and Engraving Dept.

HANDWORK DONE BY THE CHILDREN OF THE RAJA YOGA ACADEMY, PINAR DEL RIO

shell, has a mantle that is like a thin, gauzy, living cloak, which he throws all around the pretty little home that he builds for himself. This makes the outside just as finely polished and shining as the inside. The cowrie family must really be artists for they paint their shells with the loveliest colors, and decorate them with quaint and curious markings. Some delicate gray and white ones have zigzag lines; others, waving ones with little spots and dashes all painted on in pale violet colors. There are tiger cowries and panther cowries, called so on account of their stripes and blotches of dark brown on a light tan background.

One large handsome cowrie shell is covered all over with rings and dots that look like eyes. It is called the Argus Cowrie, which is a very good name for it. Argus was the watchman of Juno, queen of the gods, and he had a hundred eyes, and never went to sleep with more than two of them at a time. He was a very good watchman indeed. When he was slain Juno placed his eyes in her peacock's tail, so the story goes, but I think she must have given some of them to Neptune who bestowed them on one of his cowrie children.

In the cabinet is one drawer filled with small canary colored cowries. These are so rounded and smooth and shining that they seem just made for children to play with. They are ever so much prettier than marbles. In parts of Asia and Africa these yellow cowries are used for money, and so they are commonly known as the money cowrie.

In the very center of the cowrie cabinet stands a large shell that is almost round, it is so high and finely arched. It has the golden orange color of the sun as it sinks into the sea. It is so brilliantly polished that it looks like

a piece of exquisite glazed porcelain from the cabinet of a Chinese emperor. This is the rare orange cowrie, the most beautiful cowrie of all. In New Zealand and the Fiji Islands kings and chieftains wear these beautiful shells hanging from their necks. They are badges of honor and high rank.

STUDENT

## Their First Glimpse of the Sea

A FEW years ago some Navajo Indians who live on the deserts of New Mexico and Arizona made a journey to Pasadena, California, to see a festival that was held there. Imagine their surprise when they saw the beautiful gardens and groves full of fruit-laden orange trees. When they saw the ocean they were overcome with awe at the sight of such a large body of water, they who pray ardently for rain enough to enable them to live. They looked and looked, trying to see the other side of the water. Then they stood reverently and appealed to the Great Water to come also to them, in rain, and they threw upon the waves that washed up at their feet an offering of sacred corn-meal. This was their way of showing their respect for the great ocean which was something new to them in Nature's works. Clouds and stars and the dome of heaven they knew and loved well, and their simple hearts were full of joy and gladness at beholding the sparkling sea. G.

LITTLE strokes fell great oaks.

All kindness begins in *purpose*.

A fine cage won't feed the bird.

To him that wills, ways are not wanting.

None are so fond of secrets as those who do not mean to keep them.—Selected



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IS THROWN OPEN TO ALL

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.

With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their Modern Representative, Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
August the 30th, 1908

Total number of hours sunshine recorded during JULY 209.  
Possible sunshine, 435. Percentage, 48. Average number of hours per day, 6.75 (decimal notation). Observations taken at 8 a. m., Pacific Time.

AUG.	BARO-METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
24	29.671	73	65	66	63	0.00	NW	4
25	29.683	72	60	62	59	0.00	S	4
26	29.762	69	60	63	59	0.00	W	2
27	29.728	71	63	64	60	0.00	W	4
28	29.614	71	61	62	59	0.00	SE	2
29	29.560	70	63	63	59	0.00	SE	7
30	29.604	71	64	66	60	0.00	S	4



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS  
*The Theosophical*  
*book of the*  
**Twentieth century**

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
Isis Conservatory of Music,  
Point Loma, California.

## SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"  
Affirmations and Denials  
The Cure of Diseases

Replanting Diseases for Future Use

—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address **GERTRUDE VAN PELT, M. D., Directress**

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

A<sup>N</sup> illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friend**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## LOMALAND

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students'  
and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at  
one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders,  
H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating  
some of the main teachings of Theosophy, its purpose and work as a great  
redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions  
ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## INFORMATION BUREAU

ISIS STORE, 1126 Fifth Street

General Theosophical Literature for Sale

Photographs of the

Raja Yoga Schools & Point Loma Scenery

## The LIFE AT POINT LOMA

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED

# CENTURY PATH



Year \$4. Point Loma, San Diego, California. Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

SEPTEMBER 13, 1908

No

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."  
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.  
The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 45

## CONTENTS

<b>Pages 2, 3 — EDITORIAL</b>
The Power of the Press
The Press and the Apaches
Lemuria's Grave
Wireless Telegraphy for Finding Longitude
Chinese Students in America
<b>Page 4 — TWENTIETH CENTURY PROBLEMS</b>
The Only Sane Man
Flattering Spirits
The Fruit of the Half Truth
The Latest Doll
<b>Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.</b>
Were the Egyptians Idol-Worshippers?
The Egyptian Hieroglyph Paut (illustration)
<b>Page 6 — TWENTIETH CENTURY SCIENCE</b>
Malice and Metabolism
Inherent Natures
A Theory of Rain
A Glassful of Ether
<b>Page 7 — NATURE STUDIES</b>
How Do We Grow Our Figs?
The Insect that Helps the Fig to Ripen (illustration)
A Gooseberry Lawsuit
Telephones for Forest Fires
The Dogs' Dentist
<b>Pages 8, 9 — STUDENT'S PATH, ETC.</b>
Never Falter (verse)
Theosophy and the World Today
Theosophical Forum
<b>Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY</b>
"Christian Occultism"
The Finer Sense Perceptions
Oath of Manhood Taken by the Athenian Youth
<b>Page 11 — GENERAL</b>
Words and Origins
One of the Gates, Theosophical Headquarters, Point Loma (illustration)
<b>Page 12 — GENERAL</b>
Fairy Tales
Eternal Youth
<b>Page 13 — ART, MUSIC, LITERATURE AND DRAMA</b>
Welsh Literature—the Arthurian Cycle
Music in Lomaland
The Art Gallery, Sydney, N. S. W. Australia (ill.)
<b>Pages 14, 15 — WOMAN'S WORK</b>
The Ocean of Life
Katherine Tingley and Party (illustration)
The Loma That Is to Be
Jottings and Doings
<b>Page 16 — OUR YOUNG FOLK</b>
At Home With the Rāja Yoga Boys
A Glimpse of the Boys' Homes, Rāja Yoga Academy, Lomaland (illustration)
<b>Page 17 — CHILDREN'S HOUR</b>
The Cricket (verse)
Heroes of the Future
<b>Pages 18, 19, 20 —</b>
Meteorological Table; Advertisements; Book List

### The Power of the Press

WE are all for the predicted these days; and our own natural organs are given no chance of exercise. Why cannot we retain some respect for manhood and the functions of a man? A man stands erect upon two feet, his own; he is not quadrumanous like a monkey, all four limbs of him terminated by "pickers and stealers." Our origin was with the gods and heroes of a more magnanimous age, and we are daily reminded of things that find their echo deep in our noblest pride. If Darwin had put the monkey-state at the other end of evolution, now —

He could, in such case, or his followers could (for we have made the pace in that direction since his day), point to a lying, chattering press for evidence of his gospel; through which the news items which concern nobody, and in which nobody ought to take any interest, squeak and scamper and swing themselves from column to column in a perfectly aimless and hare-brained way. Flocks of them have no message but inanity, inanity dished up to tickle the brain; inanity dished up to cheat the pilgrim soul (who came down into this world to do something and think something), out of so many minutes and hours of

A Table of Unworthiness!  
A Feast of Emptiness!

the time given it for its grand purposes. God! the miles and millions of experience that we have to reap, that we should sit down to waste life, brain, and time, in reading the stuff that is printed! Vapor that the next breeze blows from the mind surface; a succession of which vapors will yet keep that surface eternally from the light of the sun. Dare we not stop the activity of that within us which craves for this kind of thing?

Someone has written a story of a Simian civilization which was to supersede this human one, and describes the attainments of the Bandarlog in the sciences and arts. The fall of humanity had come about through the wholesale invention of trouble-saving machinery, mental as well as physical, till the best equipped mind was the one least capable of original thinking or sustained effort; spasms were the royal road to every kind of grace and good. Then the Monkey people dethroned humanity, they having grander aptitude along these scatter-brained lines. Mankind, being still as you

The Signs of Unbalanced Mentality

might say tainted with the aftermath of soulhood, sank handicapped into servitude, and then into extinction; while the culture of the quadrumana swung and jabbered itself across the world-stage. The lectures of monkey-

savants were made, somehow, into easy pills, to be swallowed by prehensile students swinging from the gasfittings; who, thus suddenly made wise, would as suddenly swing off to swallow the pillulated wisdom of other professors.

Give us but time, and we shall swing from tree to tree with the best of them, as our nimble minds swing off from thought to thought now. The modern newspaper of a certain type is simply qualifying itself for the simianization of itself and readers, and is not to be read without deterioration. Its whole object is to fill up so much time in the reading, to waste it: for the matter has most of it been written before in some other publication; re-written from that with nothing new in the way of an idea added.

Needed:  
A Worthy View of Human Life

Why should we be fobbed off with such substitutes for reading matter? Because we can hardly think ourselves, or tolerate the thoughts of another. Because we have almost forgotten that the mark of a man is his power to think, to evolve thoughts out of himself; not to let other men's thoughts or apologies for thoughts float through him, but to push out, to be a man at it, a mind, Manas. The most obvious thing about whatever is written, or shall we say the last and most enduringly obvious thing about it, is the motive that prompted its writing; if there was nothing in the writer's mind the whole thing will reek with stale vacuity, and no smartness will redeem it. When you take the good things that another man has written, and write them as your own, they will bear the stamp of the last mind that handled them: your own mediocrity or original thought will be the thing on the surface, and the thing beneath. Had you anything of your own to say, on the other hand? Scissors and pastepot would hardly disguise it. You are never so dumb or illiterate but it will be out; your message will inevitably be spoken, and something of your production will go to the world's store of honest mental food.

Ephemeral Thought the Mark of an Ephemeral Civilization

Let but a man think, exercising the heart and mind which are the nearest raiment of himself, and he is weaving universes out from his own being, bringing into play divine powers, actually creating; altering and modifying the springs of the world's action.

Without such source in real thought, all action and all your business are but the pounding and clatter of a foolish stampede; much dust is raised no doubt, but has there been any advance? So thought is in a sense greater than action, because the better part of ac-

tion; yet whoever puts the gloss on that, that we may stop at thought without going forward into deed, advertises thereby some deep defect in his own power to think.

The press might be among the most powerful agents of evolution; it might circulate about the world currents and currents of clean and virile thought, actual food and purification; it might be inspired human divinity, instead of human monkeyism. We know the old excuse, that the public only gets what it demands; but is that to remain as it stands, that assertion, and is nothing more to be said about it? Does the public really demand all those sheets of divorce news, crime news, and squalor? Or is it that all those sheets must be filled up with something, and that there is such a miserable poverty of ideas about, that nothing better can be provided? K. M.

### The Press and the Apaches

THE French Ministry of Justice, it is said, has recently issued an order to the police to the effect that no portraits of the notorious "Apaches" of Paris are to be furnished to the press, nor any accounts of their exploits. It is very rightly alleged that all such publication ministers to the vanity of these young criminals; they become heroes at once among their associates; they have figured in the public eye; they are famous men now, and others less fortunate will aspire to emulate their fame and deeds.

All this is very true, but the student of Theosophy knows that there are much deeper reasons for the excellence of the course M. Briand has taken, than these. All the ideas and thoughts and feelings of mankind are floating about us; streams and streams of them pass and encircle us continually. Our own general mediocrity brings to us mostly the more mediocre kind of these, as the moderately evil thoughts we are so familiar with, which will not bring us into the hands of the police, and the moderately good, which do not go far towards the salvation of the nations. Then too, we are, for the most part, on the look-out through eyes and ears, and wrapped in the panorama that passes before us outwardly: so that these thought-mists do but flit dimly through our minds, half-noticed; although entering, they obtain no lodgment. The morbid indeed are torn and devoured by them, and the more we are at their mercy, the less are we to be considered sane. If we were as we should be, they would never come to us; our minds would be held firmly in our own grip, and would be potent tools, not channels.

Whatever we read, and whatever we notice—some ghost out of this gray legion is called forth and made to stand out and play his part before the mind's eye. Memories connected with the matter before us crowd around, and old, half-formed thoughts leap out from their native obscurity, and act, act, act. The message of their play-acting is always the same in effect: *Go thou and do likewise*; for repulsion and its opposite have the same hypnotic and psychological value. You cannot read the description of any crime, and be interested in it, but the whole thing is being committed in your own mind by these vital actors, who all through their acting are discharging their subtle poisons at you, col-

oring your being, molding your life along the lines of their base drama; with the greater success the weaker your character may be, or rather, the more capable of receiving impressions.

What might be done for a nation by a pure and dignified press? *What might not be done?* All police news, all the columns dealing with the sordid side of life are invoking the forces of corruption in the minds of millions every morning and evening; and some of these take little or no outward impression from what they read, and some have their character sapped and withered within them, and all their possibilities go. And between these are all those who are degraded infinitesimally each day; coarsened just a little, moral sense a little more dimmed; ideals ever a little farther and fainter. We know well enough that to eat bad food will bring physical degeneration to a race; is it so hard to realize the truth about this perpetual consumption of bad mental food? It must perforce bring down a nation generation by generation, till there is no place for it in the world but among the subject and inferior peoples; till there is no place for it in the world at all, and it must die out and no more encumber the earth. STUDENT

### Lemuria's Grave

"THE Pacific Ocean," says Principal Blackman, of Alluolani College, Honolulu, in *The Geographical Magazine*, "remains today the most explored but the least known extensive region of the globe."

In order to remove this reproach, the science of Honolulu has gathered itself together and founded the Pacific Scientific Institution. This purposes to get to work and stay at work for fifteen years, exploring peoples, fauna, flora, islands, and ocean. The whole of the results will then be elaborately reported. The program is evidently very large and will require and get the co-operation of scientific experts in many branches.

A careful and elaborate series of the languages, religion, law, mythology, legend, and genealogy of each people will be recorded; their technology, art, and medicine will be exhaustively studied. Series of mammals, birds, reptiles, insects, and botanical specimens will be preserved; the coral reef, the marine flora and fauna, the ocean currents, the geology and meteorology, will all be investigated, until the whole realm of nature has yielded up its store of scientific data.

The investigators will demand of the Pacific its final secret, how it came to be. The article mentions the two leading hypotheses: That the basin is the hole left behind after the moon was flung off; and that the ocean has filled in over a sunken continent.

But it is not a clean hole at all; it is dotted with innumerable islands, the apexes of pyramids whose bases rest on the bottom. The first hypothesis therefore goes out at once, to say nothing of the fact that the moon is much older than the earth, is indeed obviously senile or dead, old enough to have been (*it was*, says Theosophy) the earth's parent. "What is the import," asks Principal Blackmann, "of the presence of the same species of a fresh-water fish in two rivers situated on two opposite sides of the Pacific?" Why is there a volcanic system extending all round the basin? A sinking continent would naturally force or squeeze this up from the crustal depths.

The peoples inhabiting the islands of Polynesia fall into three main groups: the blacks or Papuans, negroid, mostly of very low type and civilization; the browns or Sawaorians, of very much higher type; and the intermediates or Tarapons. The blacks are doubtless, like the Australian aborigines, degraded Lemurian remnants. The browns, if from India or the Indian Archipelago, were pre-Aryan, for their speech has no Sanskrit roots. But there are any number of problems connected with both which the research may possibly clear up. It will not come a moment too soon; for year by year, legends, traditions, and ritual, are fading out of the peoples' memory. Says the article, speaking of the Sawaorians:

The elaborate religious system of this people had attained a perfection and elaboration of ritual such as has been equaled by few other peoples. . . . The tremendous irrigation tunnels by which mountain ranges were pierced required alike great mechanical skill and some knowledge of the principles of surveying. Their elaborate code of water rights, their knowledge of the movement of the heavenly bodies, their familiarity with the currents of the great ocean and their protracted voyages thereon, their evolution of a system of writing, are all matters which excite our admiration and bear testimony to the fact that the Polynesians . . . had developed a culture which compares favorably with that possessed by other races at the dawn of authentic history.

Speaking of Rapanui, Easter Island, the writer says:

This latter insignificant output of Polynesian culture is distinguished as affording specimens of that remarkable ideographic writing which lifts the race well above the plane of savages and proves it to have advanced toward a culture worthy of comparison with primitive civilization. The deciphering of Rapanui records has not yet been accomplished, but its solution should be achieved when all specimens of the art have been assembled for comparison.

Of the statues on that island, or of the extraordinary archaeological remains of three or four others, the article says nothing; but the report will doubtless reopen the question of their authorship, a question that had lapsed from its very insolubility. According to Theosophy, in the course of their millions of years they have seen three submergences. For the old continent is very restless. STUDENT

### Wireless Telegraphy for Finding Longitude

IT has been proposed to enable sailors to ascertain their longitude, independently of reliance upon a chronometer, by telegraphing to them from the Eiffel tower the correct Paris time. By this too, they can regulate their chronometers. Wireless messages can be sent from the tower, it is said, to the limits of a radius of 1200 miles. From the peak of Teneriffe, it is believed, all parts of the Atlantic might be thus reached. A.

### Chinese Students in America

A REPORT speaks of the convening of the Chinese Students' Association, and of its being addressed by the Minister, Wu Ting Fang. The students have exhibited the same high capacity as the Japanese. The Chinese Government sends one hundred a year, mostly to New England. It will not be long before China can imitate Japan in providing Western education at home. T.



## Some Views on XXth Century Problems

### The Only Sane Man

THE mystic, peering morbidly into his own mind . . . casually remarks a contemporary critic. The mystic, in his view, is one who has degenerated into loss of the creative urge, the urge onward, and can now only pry into consciousness in order to find out how its slackening wheels go round. No more than a schoolboy does the critic seem to understand that a purely subjective activity can be exultant progress. There must be something stagnant and degenerative about it. Mr. Whibley — *American Sketches* — quotes a Bostonian as saying to him, "Wait until we get a bit degenerate, and then we will produce a Shakespeare."

The mystic is, on the contrary, the man who is never content with what he has gotten or become; he looks forward to what he will get and become; he finds his life in climbing higher every day, disregarding everything that he now has or that is below him. The only way to get light on personality is to throw it aside and climb; the only way to understand mind is to transcend it. It is the metaphysician of today, not the mystic, who stays with the mind, thinking to make it solve the mystery of itself and the universe.

The mystic is an absolutely commonsensed person. He wants the Light which is Life. So do other men; he differs only in *knowing* exactly what he needs and making straight for it along one of those paths which all will sometime travel. He is the only strictly sane man there is. Because he looks forward and upward he must be happy, radiantly so. The desire to get the Light becomes the desire to serve it; and that desire presently reveals itself as the desire to serve his fellow men. He is an artist, creating before others' eyes and minds the image of the light he has seen and is approaching. He does it as he breathes and in every thought.

STUDENT

### Flattering Spirits

A SAN FRANCISCO youth of 25 years of age has been attracting some attention by writings purporting to be explanatory of *Revelations*. He is nearly illiterate and believes that he is the direct exponent of the Spirit of God. He was "chosen" to deliver a message to the world. A number of distinguished divines, including a professor of a Theological Seminary, have called upon him and put him through a three-hour examination.

"I would not question for half a minute," said this last, "that Mr. — feels the voice of God speaking in him. . . . Many persons have had this experience."

"Thousands of persons since the time of Christ have had revelations," said another of the examiners. "We walk in the Spirit as we walk in the atmosphere. You can't have a holy inspiration or desire without an ingress of the Spirit. There is an abundance of literature on the subject and a great many books of this type have been written, but a little more social than the manuscript here." (Which contains 100,000 words.)

"But have they been signed with the name of Christ?" asked a third. "No one has dared to do that?"

And the second admitted that to his knowledge no one has heretofore dared to do that. Nevertheless examples are very frequent, some now living.

The Professor sums up: "There is no doubt that — is a good, earnest, devout boy all the way through, who has caught ideas floating in the air that come to him with the force of a revelation."

The examining committee may have injured the boy more than they realize. They have probably fixed for him a conception of himself which might otherwise have died from inanition — that he is the mouthpiece of God and entitled to sign the name of Christ to whatever ideas float up automatically from the depths of his subconsciousness. Can they not see that the real inspiration was *vanity*? How many more "prophets," "Elijahs," "John the Baptists," "Israfels," and the like, must spring up with their "revelations," attract their following, and finally disappear like exploded balloons, before the public learn what vanity, often subtle enough to simulate humility itself, can do in its stimulation of, in its workings upon, unbalanced minds? Was one of these prophets and revealers ever inspired to declare that *someone else* was inspired? No; it is always to *him* that we are to look; *he* alone has at last the truth for which men have been waiting for countless ages. These people will pat the Bible on the back. Yes, that book was very well in its day, but you cannot understand its last secret without *my* comments and addenda. *I* have the key withheld till now.

Their possibility lies in the historical ignorance of the public. When the majestic procession of civilization is appreciated; when the Bibles of humanity are ranged alongside of our own; when the Wisdom-Religion that never was not on earth, and underlies all the partial presentations of it that we call Religions, is studied direct as Theosophy and indirectly through the rest; then the chance of vanity will be ended. The youth in the back street and the fulminating Elijah on the platform will be estimated exactly for what they are, and — pitied.

STUDENT

### The Fruit of the Half Truth

A BAPTIST organ, questioning into the cause of the modern lowering of moral standards, finds it chiefly in the theory of evolution.

As the fundamental principles of evolution have permeated through all classes of society, men and woman have been glad to accept the idea that they are the products of antecedent causes, and are therefore not responsible for what they are nor for what they do.

But suppose "the fundamental principles of evolution" happen to be true, how then? The answer would doubtless be that there is a part of man to which those principles do not apply, a part governed by other laws: that

whereas the brute part of man came from nature, the soul part came from God.

Now for centuries the church had in its sole hands the teaching of the people in all religious and philosophical matters. It taught that the soul fell into utter mire from the eating of an apple. Then, slowly, the apple business — its obvious symbolism undetected — fell into the background. The attempt to account for the "origin of sin" in that way was renounced. But the sin remained; the heart or soul of man was universally agreed to be "desperately wicked" and to be in urgent need of salvation. It was thoroughly rubbed into every man, woman and child, that of himself, so utter was his degradation, he could do nothing. His nature was animal and selfish. Only an extraneous power could save him.

Was not the way thus perfectly laid, by *theology*, for the acceptance of the evolutionary biological theory in its crudest form? Man had learned that he had the vices of the animal; now he learned that was but natural, for he was actually an animal. Having learned nothing from theology concerning the soul, except that in its desperate wickedness it needed salvation, he had formed no conception of it as a being *within* the thinking animal.

So it is useless for theology to blame science. It is itself the sinner. For centuries the idea of human radical wickedness was gathering heavily in that mental atmosphere which the soul has to breathe from the moment of its incarnation. The child was never taught that he is not the desires that pull him downwards; the man was never taught that he is not the lower mind whose stream of thoughts he might steady and guide. In the whirl of both, the personal soul is now nearly powerless and utterly self-unrecognizing. But if through the centuries the child and the man had been taught that they were divine, with complete power over mind and the animal, *that* idea would be in the air, and no teachings of science respecting the evolution of the *animal* would have harmed anybody.

STUDENT

### The Latest Doll

FASHIONABLE hostesses are now providing "silence rooms" whither their fair guests may retire for the development of their psychic powers. This is accomplished by gazing at colored balls hung from the ceiling.

One is very improperly and reprehensibly reminded of the poor wife who had to delay sweeping the room until her husband had finished some athletic exercises with the broom handle.

For of course these ladies never would darn stockings or socks anyhow.

Still, balls of wool *are* of various pretty colors; and darning *may* be done in silence. So what would be lacking for the development of the grandest psychic results? You have your colored balls and your silence.

But perhaps the ignoble feeling of doing something useful would be in the way, soiling that "art for art's sake" feeling.

STUDENT

# Archaeology Palaeontology Ethnology

## Were the Egyptians Idol-Worshippers

THE charge of idolatry and animal-worship has been a popular one to bring against the ancient Egyptians, the learned and the multitude being classed together by those who would admit the existence of no important spiritual life in antiquity except that of the handful of inhabitants of Palestine who worshiped Jehovah. Fortunately this is rapidly changing and we are allowed to breathe a freer air in which the facts about religions are no longer stifled. The narrow views which have so long psychologized humanity are disappearing. Dr. Budge, the learned Egyptologist of the British Museum, says in his recent work, *The Gods of the Egyptians*:

"It is easy to bring a charge of being half-savage against a great nation, but in this case the charge is ill-founded, and is, in the writer's opinion, contradicted by every discovery which is made in Egypt; for the more we learn of the ancient Egyptians the more complete and far-reaching we find their civilization to have been." (I, 118)

Holding this view, which is exactly what H. P. Blavatsky was severely criticised for presenting years ago—it is no wonder that he should write, upon the subject of religion:

"The uneducated loved a plurality of Gods, while the priests and educated classes who could read and understand books adopted the idea of One God, the creator of all the beings in heaven and on earth, who for want of a better title were called 'gods.' . . . The priests and theologians saw nothing incompatible in believing that God was One, and that he existed under innumerable forms." (I, 137)

But the Egyptians never committed the error of "making God in the image of man," and as H. P. Blavatsky points out:

"The one *Absolute* Cause of all, was as unnamable and unpronounceable in the mind of the ancient philosopher of Egypt, as it is for ever *Unknowable* in the conception of Mr. Herbert Spencer."

She quotes Maspero in corroboration, who says of the Egyptian in general that when he

"arrived at the notion of divine Unity, the God One was never 'God' simply. M. Lepage-Renouf very justly observed that the word *Noutet, Noutti*, 'God,' had never ceased to be a generic name to become a personal one."

Emanuel Deutsch opines that the manifold forms of the Egyptian Pantheon were nothing but religious masks, so to speak, allegorical embodiments of that originally pure doctrine communicated to the initiates in the mysteries. E. de Rougé, Mariette Bey, Pierret, Dr. Brugsch, and the rest of the modern authorities agree with Dr. Budge in the high appreciation of the nobility of the Egyptian conception of the intelligent control of the universe. The last says that the collection of texts made by Dr. Brugsch which speak of the known manifestations of the Unknown divine Unity including all forms of Power, "would be difficult to find a parallel for outside the Holy Scriptures." By "Holy Scriptures," the Holy Scriptures of the Jews are meant, but it is not quite so difficult if we only look in the right places, such as the Hindû *Bhagavad Gîtâ*, the Sufi writings, or the *Zend Avesta*, for instance. H. P. Blavatsky quotes a very apposite passage from the *Laws of Manu*, one of the earlier Hindû authorities:

"He that can be perceived only by the spirit, that escapes the organs of sense, who is with-

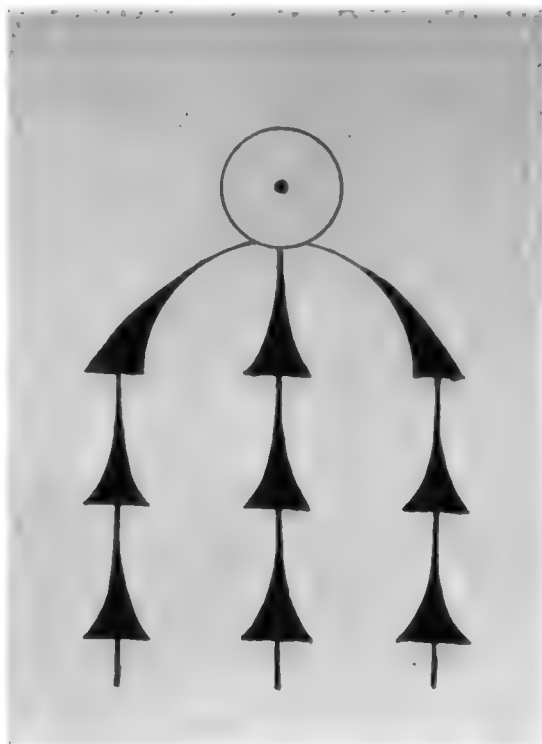
out visible parts, eternal, the soul of all beings, that none can comprehend, displayed His own splendor."

Some of Dr. Brugsch's Egyptian texts are as follows:

"God is hidden, no man hath seen his face. He is hidden from gods and men. That which was Unconscious existed in his heart at one time and advanced into reality and eternity at his Word. No man knoweth his Name."

The latter text proves that the God referred to was the impersonal Cause behind the manifested powers called gods, to which names were attributed. The use of the word god as a translation of the Egyptian word *Nuter*, which might be better called Power, is an example of the hypnotic effect of words.

But it was not used in the vulgar sense by the cultivated Egyptians, and a very valuable conclusion



Lomaland Photo. and Engraving Dept.  
THE EGYPTIAN HIEROGLYPH PAUT,  
SHOWING THE DIVINE FORCES (GODS) EMANATING  
FROM SUPREME RÂ

can be drawn from the comparison of the teachings of the Hebrew Kabala concerning the Powers or Sephiroth emanating from Kether, the "Crown," and the Egyptian Paut coming from Râ-Tum. Râ and Tum are not really two distinct gods of light, but represent the creative power in the Cosmos regarded from two aspects, the sensuous and the supersensuous. There are two series of Nine gods proceeding from Râ and Tum, and a third obscure one of which very little is known. The great series of Nine, according to Dr. Brugsch, over which Tum presides, is composed of Shu, Tefnut, Seb, Nut, Osiris, Isis, Set, Nephthys, and Horus, and seems to be the personification of the natural forces in the lower or physical world, the work of Tum. Here we see Osiris as one of the Forces, but sometimes he is Râ himself. The way the Egyptian gods interchange attributes and names is a difficulty that immediately presents itself to the student, but it really only shows that the spiritual forces change their relative appearances according to the point of view from which they are being considered at the moment. The confusion is apparent, not real.

The hieroglyph shown in the cut accompanying this article represents the Paut. At the top is the solar disk, the sign of the god of Light, Râ; and the three branches are said to mean "going out, emanating." The buds on the branches represent the Nine emanating Powers or gods. This symbol strongly resembles the "Kabalistic Tree."

The highest authorities have elaborately discussed the question whether the Egyptians learned these and similar esoteric teachings from the Hebrew Kabala or whether it was the other way, and there has been a general disinclination to admit any definite connexion between them. From the standpoint of Theosophy there is no need to trouble about the constant efforts on the part of archaeologists to trace one national symbology from another, for the fact is that they all come from the same source, from the great International Brotherhood, whose members are the sworn guardians of the Esoteric Doctrine. This knowledge is not guesswork, cribbed from some daring inventor, but is derived from actual observation, and it has been symbolized throughout the ages in different ways according to the temperaments of the different nations, but there has always been a fundamental agreement. For instance, the cross is found everywhere, and far antedates the teachings of Jesus.

The essential difference between the Theosophical view of the matter of symbolism and that of the academic archaeologist is this: Theosophy asserts and proves that there has always been an esoteric wisdom, common to all the initiates, to which all those who truly "led the life" had access, and which has left traces of itself in every quarter of the globe. Modern archaeology knows nothing of this yet. The Teachers helped the people in the best way possible, but it was never safe nor desirable to unveil the whole truth openly, and so while they taught the highest morality, they hid their deeper knowledge about the powers in man and the cosmic forces in nature, over which control can be obtained, under various glyphs, unintelligible to the uninitiated, and not understood by the modern scientific investigator who has not obtained the password into the arcana of these Mysteries. Though a good deal is known about the surface meaning of the Egyptian hieroglyphs and the arrow-headed characters of Babylonia, even Dr. Budge, a high and modern authority, admits in his work just mentioned that the Egyptians attached the greatest importance to the correct pronunciation of the sacred texts. If this was not known the mere words were of comparatively little use in the ceremonies. We have the shell, or part of it, but there is far more concealed than revealed. It has been suggested that there is a secret method of reading the hieroglyphics; that they are a kind of acrostic whose key is lost! Hermes Trismegistos, the Thrice-greatest, said, ages ago: "O Egypt, Egypt, of thy religion fables only will remain, which thy disciples will understand as little as they do thy religion!"

We can say with truth that the moral teachings of the Egyptians are known to us, and they are of such a high grade that we have certainly not improved upon them. "Not one of the Christian virtues," writes Chabas, "is forgotten in the Egyptian code: piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence towards the needy, deference towards superiors, respect for property in its minutest details."

In ancient Egypt we find a civilization complex and advanced, and we have to admit that many of its most striking and peculiar characteristics are not yet fully understood; a religious philosophy of the

(CONCLUDED ON PAGE 12)

# ✻ The Trend of Twentieth Century Science ✻

## Malice and Metabolism

**A** NEGATIVE variety of mental preventive healing appears to have been medically orthodox and official in Tibet 1200 years ago. It was based upon the last of these sentences, quoted from an ancient handbook of medicine which has just been examined and authenticated by the Russian Academy of Medicine:

The heart is the king of the organs and the staff of life; the lungs embrace it as the mother does her child. The liver is the human body's cook-stove. Sickneses are due to man's malice, ignorance, and inability to curb the passions, for these things interfere with the proper nourishment of the organs. All unkind thoughts react upon the heart and liver.

The causes of disease fall into two classes—ignorance of the common laws of hygiene, and certain mental states, malice and passion, leading to interference with the nourishment of the organs, with metabolism, in modern phrase. The mental part of the treatment, dealing with the larger group of causes, consisted in active benevolence of *thought*, leading of course to act. Nothing is said about "assertions" or "affirmations." Possibly these old fellows knew that self-hypnotism by formulas, if successful in affecting the body, was only laying up trouble for future use.

But may it not actually be that malicious and unkind thought, persisted in for generation after generation, handed on cumulatively, is now at last the chiefest cause, not so much of our actual diseases as of the universal tendency to disease? Did the ancients develop out of nothing the rather recondite idea that hate and malice and passion affect metabolism injuriously? Faulty hygiene and diet might turn out to be quite inconsiderable factors in comparison with the mental state of unbrotherliness.

STUDENT

## Inherent Natures

**B**OTANISTS still question why a seedling's primary rootlet grows downward and its plumule upward. "Inherent tendency" is so far the only complete answer, and it is a perfectly correct one. But though botanists have to give it, they do not like it. No more than other biologists do they like living matter to presume to have inherent tendencies. They want it to be entirely passive in itself, doing whatever it does in mechanical response to external forces. So the rootlet grows downwards because of gravity. This is perfectly satisfactory till it occurs to you to ask why gravity does not also make the shoot grow downwards. Why does that defy gravity? It wants the light; it is "heliotropic." Well why does the original seed cell divide into two, each of these finally becoming a group, so that there result two groups so different that one wants light and the other earth? The only possible answer is: because such is that cell's "inherent nature," translate those words into any language you like. Everywhere in Nature "inherent natures" are to be found; everywhere, pushed to the last extremity, final phenomena have to have that

explanation. The roots of things have "inherent natures." To get behind them, to understand them, we have to understand Nature in a fuller sense than science has begun to think of. To find the reason of and in any one unit's "inherent nature," we must find the Reason in Nature, touch her consciousness and learn her plan. For every unit has its bit of the plan to work out.

STUDENT

## A Theory of Rain

**A** LITTLE girl of twelve years of age writes to the *Scientific American* an exposition of her (!) new theory of rain. She has submitted it to Professor Loveland, of Nebraska University, she says; and now modestly asks some chemist or physicist to "fulminate some little fact" into her theory "that will resolve it into gas thinner than those with which it deals." She is "entirely willing" that this should be done and only asks for notification when the shooting occurs.

The electrolysis of water is the use of electricity to force asunder the oxygen and hydrogen of which the water molecule consists. When these elements recombine they yield back the energy spent in sundering them, this partly taking, suggests the little girl, the form of a spark or sparks of electricity. If this experiment is done under a bell glass jar, the resulting drops of water will precipitate on the floor of the jar. In other words there is a shower of rain on a small scale. And the pop or bang is perhaps a microscopic thunder-clap.

The theory requires that there should be two sorts of rain showers. One of them has the cause ordinarily given for both—a fall of temperature in moisture-laden air, resulting in a precipitation of its moisture. The other is due to the combination of large masses of oxygen and hydrogen, suddenly; the flash of lightening is the energy thus liberated; the thunder is the noise of the combination—not, as ordinarily said, that of the rupture of air by the flash. The sudden formation of the water causes the extra downpour of rain so usually noticed after a thunder-peal.

Houses, trees, men, etc., may thus experience two kinds of damage: the disrapture due to the electric flash; the singeing and burning due to the heat and flame of the union of the gases—for some of the uniting energy appears of course as heat.

There are also two sounds: the snap or rip of the flash; and then, in a second or two, the roar of the combining gases.

But whence these gases? Oxygen is about a fifth of the air anyhow. It comes from the plants. There is therefore more oxygen, more thunder and lightning, and more rainfall, where vegetation abounds, along green valleys, watercourses, and tree-clad hills; and in summer.

The hydrogen, surmises the theorist, is the result of electrolysis of water, water in mass or diffused through the soil. The electrolysing current is the lightning of storms. Lightning, therefore, liberated by the com-

bination of oxygen and hydrogen, prepares for its own reproduction by separating on earth another lot of gases.

If the theory is to work, however, an additional source must be found for lightning; for some of the force which went, as electricity, into the water to decompose it, reappears in the recomposition as heat. Or else there is some force other than electricity which can decompose water. It is not perhaps certain that plants cannot.

Anyhow the hydrogen, once freed, ascends to the upper aerial strata, to be brought down from time to time by air currents. Once that it is present in mixture with a body of oxygen, the preparations for a storm are complete; the theory now requires a little spark of electricity from somewhere—the advent of which is not explained, but it need be a very little one—to start the combination.

The theory is very ingenious, and, with provisos, unobjectionable; moreover, considering its source, astonishing. If the child is really only twelve years of age we may rejoice that she can hardly be ruined on platforms like a piano-playing prodigy.

STUDENT

## A Glassful of Ether

**A**CCORDING to a paper read before the last meeting of the American Association for the Advancement of Science, not yet accorded its full importance, the ether has been experimentally captured as never before. The experiments were in two series, both reported and illustrated with a fine set of lantern slides.

It appears, then, that glass and probably other substances offer resistance to the passage of ether, which they render slower. The corollary of this was also found true—that ether can be rarefied, and presumably compressed in a glass vessel, the rarefaction lasting long enough to be easily observed. The result of this rarefaction is that rays of light, whilst not altered in rapidity, are reduced at both ends of the spectrum in respect of the amplitude of their vibrations.

Another set of experiments, measurements of light pressure, belongs with this one, though made by another observer. The pressure naturally varies with the material on which the light falls, and follows the theoretical calculations of Maxwell. On the following materials the pressure varies according to the numbers given.

One glass vane .....	1.0
Two glass vanes .....	1.7
Enclosed black vane .....	5.6
Silvered vane .....	11.5

The old question naturally presents itself again: why, if glass and other substances offer so much resistance to ether as to permit of its rarefaction inside shells of them, do not the planets show signs of retardation by friction?

Rarefaction indicates an atomic or particulate structure. What lies between the particles? An absolute vacuum, or a yet rarer and finer ether? Is there finality?

STUDENT



# Nature

# Studies

## How Do We Grow Our Figs?

HOW many persons know that the luscious, juicy fig is a *flower*? Yet a very slight examination of an unripe fig makes this quite clear. Imagine a big daisy folded inwards with the green part outside and the flowerets within, and you have something like a fig. The hollow interior of a fig is filled with hundreds of minute separate flowers, not unlike the yellow flowerets of the daisy. In the wild fig (the "Caprifig" or goat-fig), those farthest from the stalk bear stamens and produce the fertilizing pollen, while the rest are either seed-producers or neuters ("gall-flowers"). The whole interior is closed against the attacks of insects in general, and the "fruit" is really only the thickened wall or "receptacle" which carries the tiny flowers on its internal surface.

The Smyrna fig, which has been cultivated from extreme antiquity in the Mediterranean countries, possesses none but seed-bearing or pistillate flowerets, and yet it cannot produce its seeds until they are pollinated. Without this the fruit cannot ripen, but will fall off the tree when half grown.

The problem is, then, to carry the fertilizing pollen from the stamen-bearing flowers of the wild caprifig trees into the heart of the Smyrna figs so as to start them into activity.

Nature solved the difficulty ages ago in a most ingenious manner, by evolving a special wasp whose office is to carry the pollen from the ripe wild figs to the eatable cultivated variety. It is well known that thousands of different kinds of flowers are pollinated by bees and other insects carrying the precious golden dust from one to another in their search for honey; but as the fig flowers are shut in, this is an impossible method for them. So the wild fig has provided a generous quantity of suitable places for the tiny fig-wasps (*Blas-tophaga grossorum*) to breed in *within* the figs; these are the "gall-flowers," the neutral ones which bear neither seed nor pollen and are of no direct service to the plant. The gall-flowers are specially adapted for the accommodation of the *larvae* of the wasps, which live inside them until they reach maturity, when they have literally "eaten themselves out of house and home." The female wasps push their way out of the fig just at the time that the pollen is ripe in the flowers nearest the large end; and in the struggle — for there



Lomaland Photo. and Engraving Dept.

### THE INSECT THAT HELPS THE FIG TO RIPEN

(a) Calimyrna Fig, section of unripe fruit, showing seed-bearing flowerets before fertilizing (natural size). (b) Fig-wasp, female (greatly enlarged). (c) Same (natural size). (d) Fig-wasp, biting a hole in the "gall-flower" to release female. (e) Same (natural size). (f) Seed-bearing flower. (g) "Gall-flower," adapted to receive one wasp's egg.

is very little room to squeeze through — they get covered with the fertilizing powder; they then fly off to the nearest fig they can find. Urged on by a singular instinct or intuition they force their way between the protecting scales at the mouth of the fig and run about inside, seeking the gall-flowers in which to lay their eggs. In their desperate efforts to get in they lose their wings which can sometimes be seen sticking out. If the wasp has entered a caprifig it finds the gall-flowers in which to lay hundreds of eggs, but if it has gotten into a Smyrna or "Calimyrna" (California-Smyrna) fig, it meets with disappointment and can do nothing but run around aimlessly and eat what honey it finds until it dies, there being no gall-flowers there. But it has done its work, for the dust which covered it has been well distributed over the seed-bearing flowers, and the Smyrna fig begins to grow into the valuable article of food familiar to us. The wasp recognizes no difference between the varieties of figs

and so enters them indiscriminately. The duty of the gardener is to cut off the wild figs at the moment when the flies are making their exit and to hang them up in the Smyrna fig-trees so that the wasps will find the fruit ready to hand. This has been practised from time immemorial, though the rationale of the process was only satisfactorily established about twenty years ago by American botanists. The Smyrna fig was introduced into California in 1880, but until the tiny wasp was introduced no fruit could be obtained. There are other varieties of edible figs that do not require the aid of the insect, but they do not compare with the delicious Smyrna fig. LOMALAND BOTANIST

### A Gooseberry Lawsuit

THE story is told that in Austria there is a large gooseberry bush growing on the boundary of two farms, and that the two farmers have long been accustomed to gather each the fruit on his side of the fence. But at last they quarreled and had a lawsuit, followed by sundry appeals to higher courts.

The results of the final settlement, recently recorded, are that each farmer, as before, gets the fruit on his own side of the tree, but neither may cut the tree down. Furthermore that they do pay legal costs to the amount of 225 kronen each. The yearly profit from the tree is half a krone, but the judge told them that with luck they might make the tree begin to pay in 800 years. T.

### The Dog's Dentist

THERE is said to be a dental hospital for dogs in New York, with two classes of patients, the millionaire's dog, and the poor man's dog. The teeth are of composition, set in gold or platinum. Civilization makes amends for its introduction of caries, by introducing also one of its compensating advantages. Perhaps cows would be a good experiment for future animal dentistry; for one understands that dairy cows, fed on warm slops, develop tartar. T.

### Telephones For Forest Fires

IN the San Gabriel Forest, California, fifty telephone stations have been established to help the wardens in sending out fire alarms. The rangers carry portable instruments which they can connect with wire at any point, instead of having to waste time riding to a station. E.

Students'



Path

## NEVER FALTER

George Elliot

NAY, never falter: no great deed is done  
By falterers who ask for certainty.  
No good is certain, but the steadfast mind,  
The undivided will to seek the good:  
'Tis that compels the elements, and wrings  
A human music from the indifferent air.  
The greatest gift the hero leaves his race  
Is to have been a hero.

## Theosophy and the World Today

A WORLD-WIDE awakening, a restless surging to and fro over the broad earth, a building up of new nations, a marshaling of the old into the lines of progress, a stirring of pent-up energies such as the world has never before known, a forcing to the surface of many conditions for men willingly or unwillingly to face—in all this that we see Theosophy teaches us to recognize the preparation, in fact the early stages, of a change in the order of life for the nations of the earth.

History records no similar world-wide movement. When the victorious armies of the ancients were opening up communication between peoples hitherto unknown to one another, vast continents were unexplored. When the great migrations took place, and stir and change and breaking down and building up followed the movement of the peoples, there were many lands untouched, irresponsive to the powerful urge that led to the formation of the European nations. Later when the oceans became the pathways and bold mariners girded the continents, and by their daring, linked far distant lands, there were still vast tracts, silent, waiting unvisited. But now the stir and movement is world-wide, and the conditions of life in the world are such in the twentieth century that we can follow day by day the manifestations everywhere of the spirit of unrest, the working out into act of a deeper, more universal need in the nature of mankind. It is this world-wide aspect of present day conditions which is particularly significant, and in which, Theosophy teaches lies a great hope for humanity.

A glance at the panorama, as it unfolds, is suggestive. We see nations, as in Asia, who have remained in self-sufficient exclusiveness for many centuries, now invaded by the modern spirit. The hour struck when they were to enter the ranks of modern progress, and they move into line, apparently having lost little by their long period of retreat. We see these Oriental nations demanding, and receiving, from the sovereigns, the constitutional rights for which the subjects of the monarchs of Europe contended so hotly in the Nineteenth century. We have accepted the fact that such an Oriental nation as Japan has been able to bridge in fifty years a gap which it has taken other nations cen-

turies to cross. The spirit of interchange and of inquiry would leave no record, no stronghold of spiritual or material development uninvestigated. What great secret of ancient association guides the peoples now to seek amid conditions so extremely foreign to them, an opportunity of mingling, of working together to spread what they have developed? The Sphinx looks down on modern Egyptians being instructed in responsible government by the inhabitants of a distant island. The old pathways of the Saracen are scenes of turbulent disorder which but invite the interference of nations of the European continent. Wild, long unexplored regions of Africa are now territory open to the operation of railways and canals. There are to be no more unexplored regions. Mankind in its quest for the conditions necessary for a new age is penetrating to every corner of the earth. The strength stored in Europe has spread to distant islands and continents as in Australia and in the Americas, where new nations are being formed on lands so old that history tells little of the great monuments that still stand, silent witnesses to the great periods of development now forgotten. Surely it is the recurrence of some ancient urge that impels these throngs to seek the environment where they as active participators can mold conditions for the new time.

An ancient urge, and a new urge, Theosophy says. For according to its teachings, more than one cyclic period of development for the human race has recently closed, and we do stand at a point corresponding to one reached in the far past—history tells nothing of it—and at the dawn of a new period the impetus for which is pulsing from the great heart of the universe and affecting the whole world, not one nation or locality merely but the whole world, because it is the special significance of this time that the whole world may rise into a higher degree of human life. The meaning of this crucial time is that if the conditions of life forced to the surface by the general surging and unrest, be faced and dealt with, in the spirit of compassion and wisdom, the evil conditions may be cast off, never again to have the same power over mankind. Theosophy teaches that if the energy, the new force that has been liberated, as Katherine Tingley says, can be directed into channels of work for the true welfare of the nations, only the best and most helpful institutions of human life shall pass on to the new time, only what will truly build on highest lines. But it is true that this great force at work may be seized upon by the evil-minded, the enemies of the race, and used to destroy humanity. The problem of every nation at the present time is then the recognition of the action of this new energy, the directing of it so as to permit, not suffering blinded humanity to be swept off their feet by it, but only the harmful, the degrading, the merely selfish and low to be disintegrated by it, and die, leaving all that works for good to flourish as never before. A time of choice for all nations is it. For all must take their place on one side or the other, and their subsequent history will reveal their choice.

The Helpers of Humanity would save the nations. They appeal to the hero-nature of all who have risen out of the narrow personal

desires and ambitions, to *serve now*, to renounce all that binds or fetters and offer *now*, pure, unselfish lives, purged, by a sublime renunciation, of all that might impede the energy pouring from the great heart of the universe to every human heart that truly loves its kind. O patriots, for this hour have your souls waited a thousand ages! Upon you who have won this destiny, Gods and unincarnated heroes look down in pleading. Fail not! Let every sweet and holy influence of nationality send its strength to your souls now!

To the Soul the appeal is uttered. The brain-mind has no saving power. The Soul it was that lived in ages long ago amid conditions which, enhanced by all learned since that time, may now return. Therefore is it that Theosophy was brought into the world, by H. P. Blavatsky, sustained by William Q. Judge and now spread far and wide by Katherine Tingley—that men might learn that they are souls, and rise in their divinity to save the nations in this time of need and opportunity. Therefore was it that Katherine Tingley established the International Brotherhood League. In days to come this act of our compassionate Helper will be recognized universally as having been done at *the right time*. It has already in its ranks those who have bled, who have suffered imprisonment, those who have worked nobly and unselfishly for their nation. Because *they* have responded to the appeal of the Compassionate, a healing influence has been shed over the people they unselfishly serve.

Katherine Tingley has said:

Humanity has long wandered through the dark valley of bitter experiences, but the mountain heights are again seen, suffused with the glow of dawn and the promise of the new golden age. The pathway is once more seen to that realm where the gods abide.

With the golden age it is natural always to associate the gladness and freshness of the child-heart, and so at this time when a new golden age is dawning it is in the Law that among the children a great work should be done. For the early years of childhood correspond in little to the golden age long ago when humanity had not fallen into the tragic heresy of separateness, and if in these years, among the children of all nations, the old knowledge of the soul and of divinity be awakened, there will go out over the surging unrest of the world that which will gradually work for peace among the nations. Here again Theosophy is at hand, with Rāja Yoga to meet the needs of the children. Those who have had any share in the establishment of Rāja Yoga schools in different countries, or those who have had an opportunity of observing the workings of Rāja Yoga at the world-center at Point Loma know well that in the compassion and the will aroused in the little students of Rāja Yoga lies a hope of redeeming the nations from the selfishness and weakness that threaten to bar humanity from participation in the gladness of the new life. For humanity is made up of souls, a nation is a group of souls, and only by individual self-conquest can the leaven of brotherhood enter the national life.

STUDENT

THE block of granite, which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong—*Carlyle*

# THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** If, as you say, "Life is Joy," why is there so much misery everywhere among men?

**Answer** Real life is joy, and men are miserable because they are not enough alive. A healthy, active, intelligent, moral nature could not enjoy a diseased, idle body, with a clouded mind and surrounded by vice. Disease, ignorance and selfishness have a painful and paralysing effect upon the powers of physical, mental and moral enjoyment. Considering what life might be, must we not confess that the average individual is half dead and asleep to his possibilities?

The human body is the most perfect of all the animal forms, most powerful to control nature's forces, most skilful in action, most sensitive to enjoyment. Yet we must needs turn to the animals below us to find creatures fully alive to the use and enjoyment of the physical life possible to their bodies. The fishes can teach us ease and rhythm of muscular movement: the cat tribe excels us in grace and agility; almost any dog has a better respiration than his master or mistress, and a blood that heals his wounds more quickly. The domestic animals are so accustomed to the natural sense of well-being that they neither withstand sickness nor respond to treatment as man does. Human lungs are often crowded into constricted and inactive chests and given vitiated air to breathe. The stomach is supplied with excessive or improper food. The muscles are heavy with retained waste and different groups suffer from disuse and over activity; the nerves are worn with strain and anxiety: every function of nutrition and waste, of creation and disintegration is damaged and deficient from artificial methods of living. Even physically there is not much joy in a body which suffers from alternate indulgence and punishment, from a round of gratification, disease, and drugging. Almost everyone is so adjusted to some familiar weakness, some pet ailment, or secret ill which discounts all his plans and pleasures that he does not even imagine the joy of freedom from his limitations. In civilized society, which ought to be the most alive to its possibilities of higher enjoyment, there has grown up a complex play between the broken law and the means for evading its penalties. New flavors are offered the jaded appetite; over-eating keeps pace with more digestive medicines, while the keen edge of a natural appetite becomes a forgotten pleasure. Modern dwellings have increased water supplies and bathing facilities while modern sanitation everywhere diligently cleans up a world that progressively suffers the magnetic and material taint of a diseased and self-indulgent humanity. The facilities for travel, rest, and recreation barely keep pace with the restless, unsatisfying strenuous life which wears out the nerves and starves the better nature.

Think of the joy of living in a strong, healthy, disciplined body, one which would respond with ease and certainty to the controlling will, one properly nourished and free from clogging waste, with pure blood to up-build an active brain and with appetites regu-

lated to normal needs. Think of the freedom and power and enjoyment with a body like that. The Japanese have recently taught the world a practical lesson in the occult power of disciplined will to make the body a valued and obedient servant. Though of small physique these people have so developed their powers of endurance by all-round discipline as to easily out-march our best American troops when in China, and in the late war to win victory from the larger but self-indulgent Russians. To a people with the patriotic devotion of the Japanese surely they have more joy in their victorious country than could be gained by selfishly indulging the personal senses. Moreover their trained bodies are skilled instruments to win in the continued individual fight which each man wages with his own weaknesses.

Much misery results because men are not mentally alive enough. It is easily seen that ignorance and stupidity operate against the larger joy of living. But so does the epidemic delirious fever of modern intellectualism. The educational methods, the business training, and the social customs are equally failures to cultivate the concentration, the impersonal judgment, the widely sympathetic understanding which would make the modern citizen alive to the mental, the material, and the humanitarian opportunities of today. The mere animal is gratified with the use of its physical senses; but man has in addition to these the gift of mind, and the individual soul which must also be satisfied.

The educational system injures the plastic mind of the child with its confusion of many unrelated subjects; he is gorged with details and his mental dyspepsia is made worse by conditions of his restless, badly-balanced and dominant body. The so-called successful business men are often monstrosities of one-sided development. He who bends all his energies towards sowing and reaping dollars and cents can have no joy of living in the wider fields of human thought and feeling where the individual nature is enriched by the truth in other's lives. The prize winners in such are often miserably lacking in symmetrical human development. The social leaders may enjoy their position so long as they are only alive to the motives of ambition and vanity. But no such cultivated, broad and noble nature is at home in a society which measures values in wealth and position. The soul's impelling desire for the comradeship which even here, has flashes of the original divine unity, will ultimately turn from the misery of the social counterfeit to the joy of the sacred reality.

One of the main sources of misery in the world is found in the old degrading theology which has belittled and beclouded men and robbed them of the joyous belief in their own divinity. For ages man has been taught that he is a miserable sinner who could only be saved by the vicarious sufferings of another. What wonder that thus deprived of the incentive to cultivate on earth his spiritual will and the joy of the soul sense which makes all things easy, he has so long sought satisfaction in gross and in refined materialism. Had the original teaching of Reincarnation been retained in the Christian church it would have shown the logic of a

belief in immortality and the purpose of "working out salvation" here.

When one is worn and weary with the monotony of every-day duties, what refreshment and enjoyment is found in the simple change of an outing. New scenes and new people stimulate the dormant senses and at once seems to step out into a wider and fresher world. The mere change of surroundings has the magical effect of giving one new courage and impetus for resuming the old duties again. If so slight an awakening to fresh externals can do so much, there would be no comparison for the joy of a life in which we daily grew more alive to the power and beauty and liberation of the soul at the center.

**INQUIRER:** What means would you resort to in order to promote such a feeling of Brotherhood among races that are known to be of the most diversified religions, customs, beliefs and modes of thought?

**THEOSOPHIST.** Allow me to add that which you seem unwilling to express. Of course we know that, with the exception of two remnants of races—the Parsis and the Jews—every nation is divided, not merely against all other nations, but even against itself. This is found most prominently among the so-called civilized Christian nations. Hence your wonder, and the reason why our first object appears to you a Utopia. Is it not so?

**INQ.** Well, yes; but what have you to say against it?

**THEO.** Nothing against the fact, but much about the necessity of removing the causes which make Universal Brotherhood a Utopia at present.

**INQ.** What are, in your view, these causes?

**THEO.** First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. "An eye for an eye, and a tooth for a tooth," has come to be the first maxim of your law. Now, I state openly and fearlessly that the perversity of this doctrine and of so many others *Theosophy alone* can eradicate.

**INQ.** How?

**THEO.** Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that:—(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men.—H. P. Blavatsky, in *The Key to Theosophy*



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## "Christian Occultism"

WHETHER are responsible for the meaning of Christianity ought to get together and settle what is Christianity and what is not. Otherwise the older representatives may sometimes find themselves in company they do not appreciate. At the recent Pan-Anglican Congress in London there was (according to press reports) a "Christian Science" Section; and indeed it is not easy to see what grounds could have been found for excluding it, in the absence of any particular place for drawing a line among a lot of graduated sects.

Now comes a new prospectus which professes to combine Christianity with "occultism"; doubtless an unimportant concern, but one which has adopted the name "Christian" and can therefore claim inclusion in any universal Christian congress. Otherwise those excluding it may need to draw dividing lines and make difficult distinctions.

The general program seems to be to develop powers which are indifferently described as "psychic," "spiritual," and "Christian"; if any distinction is made between psychic and spiritual, it does not appear on the prospectus. The spiritual powers are to be developed by Christians "sitting" in their own homes.

Students of Theosophy will be familiar with the important distinction drawn between *spiritual*, *mānasic*, *psychic*, *astral*, etc., by ignoring which one is in danger similar to that which would be incurred by a chemist who should get his bottles mixed. If we should burn kerosene and gasoline indifferently, or any mixture of the two, we might escape with our lives, but we should probably lose most else.

In such cases as the above the risk is greater, because we endanger not only the body but the mind; insanity and nervous disease being well-known results of bungling in such matters. If there is one pursuit which, more than another, demands all possible safeguards and precautions, such as can be furnished only by the presence of real Teachers (men of knowledge and genuine merit and fitness), and by stringent tests of devotion, purity and self-restraint on the part of the students—that pursuit is Occultism. The mere entry into its outer court requires an unselfish determination to lay aside all personal motives

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

in favor of a life of duty and service to humanity; and its portals can be entered only by those who are prepared to maintain a far higher standard of purity and self-control than is exacted by any religion or science of today. No one need begin to think about entering on this path until he has at least learned to make a distinction between *spiritual* and *psychic*, and to discriminate between the mere reflection of the senses and wishes, and the pure beneficent ray of spiritual Wisdom-Compassion in the heart.

Things are *not* necessarily holy because they are astral or psychic, any more than an Oriental with a turban is necessarily a holy adept; and people who think so are in a class which sorely needs helping.

What likelihood is there that a miscellaneous group of people will be able even to steer clear of the dangers attendant upon the development of mediumship, such as must of course accrue from sitting in circles and awaiting the arrival of an influx? Which of them is competent to distinguish between an inspiration and an obsession?

It is both the duty and the interest of the Christian Churches to disencumber themselves of such movements by defining clearly their own position. Now is surely the chance for the guardians of spiritual truth to come forward and dispel error by the light which they claim to uphold. But do we not find that these guardians themselves are uncertain of their way and are even in some cases dabbling in psychic healing themselves? Unless one is much mistaken, the people, when they find themselves badly bogged by all these will-o'-the-wisps, as will inevitably happen soon, will turn for light to those who have it, and for help to those who can give it; just as many are in fact now turning to Theosophy.

STUDENT

"MEDITATION is but a name to the bewildered; the word is not understood until it is translated by the hungry spirit."

## The Finer Sense Perceptions

NATURE is a loving mother, yet stern when her suggested ways are disregarded. The roar of modern life is hardly among her higher ways, and those by choice or of necessity involved therein perforce pay heavy penalties. We should appreciate or avoid many things, as for instance plants of various

kinds, by the sense of touch. This finer sense we have lost. The subtle virtues of various natural waters or juices should be felt instinctively by the finer sense of taste. This too we have lost. The charm of the woods and mountains escapes us in one aspect through our inability to catch the faint perfumes pervading the air with a magic all their own. The ever-changing beauties of land, sea and sky are lost to many who fail to see the delicate gradations of color in the lights and shadows.

And the loss of finer perception of the beauties of sound is dwelt upon in the *Albany Review* by a writer who asserts that the blare of huge orchestras and choruses is the correlative phenomenon of loss of fineness and power of discrimination in hearing. For the quality of what is produced does not correspond with the greater volume of tone. She writes: "The deafer we grow the louder becomes our music, and the louder our music the deafer we get."

Would we regain the powers the soul has ready for use in its marvelous seven-keyed instrument, the human body, we should live and think clean pure lives—closer to nature daily, from the sunrise hour.

STUDENT

## Oath of Manhood

Taken by the Athenian Youth of Old on Entering on Civic Duties

"I WILL not disgrace my sacred weapons nor desert the comrade who is placed by my side. I will fight for things holy and things profane, whether I am alone or with others. I will hand on my fatherland greater and better than I found it. I will hearken to the magistrates, and obey the existing laws and those hereafter established by the people. I will not consent unto any that destroys or disobeys the constitution, but will prevent him, whether I am alone or with others. I will honor the temples and the religion which my forefathers established. The gods bear witness!"



Lomaland Photo. and Engraving Dept.

ONE OF THE GATES, THEOSOPHICAL HEADQUARTERS, POINT LOMA  
(The photograph was taken some years ago)

### Words and Origins

THE byways of philology are pleasant traveling, and there is always a fascination in the possibility of some new surprise. It is also a science that may be caught in the act and takes an added interest from the point of view that the future antiquarian will look upon our word-making as we look upon that of our forebears, as a mine of crystallized information by deduction. Even now we use many names denoting the origins of their bearers without the connexion being commonly thought of. Manufactures naturally take the name of the place of origin, and a chain of names carries us far abroad. *Cambric* recalls Cambrai in France; *Holland* conveys its Dutch origin plainly acknowledged; *milliner* is not so obvious, but very clearly reminds us of the time when the fashions were set from Milan in Italy, and a Milaner was the equivalent of the Paris dressmaker of our day. Farther east, Damascus gives us the famous *damask*; Palestine contributes the *gauze* of Gaza, whose gates the redoubtable Samson removed on a historic occasion; Mosul gives us *muslin* (French *mousseline*). India contributes the word *calico*, from the manufacture of this material in Calicut; China gives us the obvious *nankeen*, from Nankin, where much of it is made, and *chinaware* is already a common noun. America is commercially speaking too new a country to have contributed much to our derived language. Spain and its famous leather trade once contributed a word not often heard now. *Cordwain* is the material, and a *cordwainer* is the worker in Cordovan leather, always noted for its excellence. Morocco is sufficiently naturalized to be spelled without a capital letter when it refers to the leather of that country. So the list might be extended without departing from this particular class of manufactured material.

But there are many other derivations too interesting to pass over. Of fruits we still call the miniature grapes of Corinth *currants*. The students of Xenophon will easily recognize the *cherry* in the fruit that came from Kerasos on the Black Sea, while Castana in Thessaly suggests the origin of the *chestnut*; *damson*, like damask, perpetuates the name of its place of origin; Damascus, as does the art of damaskeening. Of miscellaneous words *parchment* is a corruption of the Greek Pergamos; *sardines* from Sardinia; *guineas* coined from the gold of Guinea; *gamboge* from Cambodia or Gambodia; *gypsies* from Egypt; *canaries* from the Canary Islands; *romances* from the Roman style of literature; and a hundred and one other words preserve the history of their origin. Possessing now merely a pedantic interest, perhaps, these derived words may recall a time when words meant far more than they do in our day. Like so many other sciences of the ancient temples, language has much in store for us to learn before we attain the dream of philosophers—the universal tongue, natural, not artificial.

It may be that every word once contained its own peculiar meaning in such a language, open to the eye of any scholar possessing the universal key. There is a hint of this possibility in the Chinese written language of the present day, which can be read by a Japanese just as easily in his language; or in the Arabic numerals and "An'pers And" (&), which are of equal value in all European languages. Indeed, Madame Blavatsky called attention to this many years ago in her wonderful observations on symbolism. It may be, who knows, that there is a science of pure language in the abstract, lost to our modern civilization, among the other lost sacred sciences. Such a language, with infinite possibilities of variation and sound and rhythm and the bases of these, has often been suspected as no mere philo-

sophical chimera. Some musicians may have touched the outer hem of such a language with the magic of their combinations. Who knows?

Bards and poets and painters may hear it dimly, and translate it as best they can into the product of their genius, while we marvel. Architecture is called "frozen music." Perhaps this is an echo of the universal masonry.

And yet there is extant the statement on unimpeachable authority that even in Europe within recent years the knowledge of the power of the uttered sound has been used to bring back from the gates of death one whom the doctors had given but a few hours to live. Not only once, but three separate times was this modern application of the practical knowledge of the ancient mysteries used—by those who had earned the right. It was used in behalf of one who had dared to accept life at their hands with all the attendant consequences—because in the divine economy all must be paid for. But in this case no taint of selfishness or ignorance entered. The awful penalty of suffering was deliberately assumed for the sake of needy brothers without the door—all humanity was calling for aid.

Our study of derivations leads us far into the grammar of the great science—let us add one more. The old English word *cowans* is the same as the Hebrew "cohen" or priests, who were ever opposed to the schools of the prophets. Many have sought the derivation of this old word and its true meaning. It is in such circumstances as the above that we find a glimpse of the opposed forces of the exoteric hierarchies failing—as they ever do—to meet the needs of humanity, and the latter turning from them to the guardians of the temple-wisdom of old for that light of which the cowans have none to give. But this will only be of interest to some students of the various philosophical systems. P.M.

### Fairy Tales

"WHERE there is no vision the people perish," says the Bible; and let us look to it that such a fate may not be before ourselves. Imagination has to do with past and present and future, and is saving health in relation to all three. As far as the present is concerned it is assuredly the salt of life, without which all the food of our brains tends towards corruption. It is the one organ by which we can contact our grander possibilities, as they have been revealed in the forgotten ages; and by no other faculty can the trend of our lives be altered. It is

The sovereign alchemist, that in a trice  
Can life's dull metal into gold transmute.

In childhood we are the center of an orbit as wide as the skies, wherein circle unrevealing suns and planets. Money has no value there, unless it be fairy gold, or fetched from mysterious places, and by marvelous means. What? They are to grow up, and become *sensible*? Rather say we mummies were at one time human, with life and richness in our souls, and undessicated imaginations. That is, we once were children, and had some glimmering of a glory, for the most part lost long since. To what kingdom does that glory belong? Why, to the human kingdom; it was our own and we bartered it for some fool's mess of pottage, as pleasure or greed or ambition; remember that it was our own heritage out of which we were cheated, or which we flung away. Children deal in the marvelous because the marvelous is open to them; that is, untracked regions in the human soul are open to them, and to deprive that side of their nature of its natural food is to send it famine-driven to the garbage piles for sustenance. There is the instinct; you cannot alter that. The soul, so lately arrived from its own kingdom, rejects contemptuously the pseudo-solemn things of this world; money-making and politics and so-called religion it sees precisely in their true light, and turns to the consideration of the glory it is so loath to lay down. "Tell me a story" — *for I am homesick, and must hear some tidings of my father's many mansions.* "Tell me a story" — *or I must go forth myself, a-wandering in quest of adventure, and heaven knows I do not know the way; (he is unarmed too, and how shall he meet perils that may assail him?).*

We are not so foolish now, as a rule, as to forbid our children play or bodily exercise; knowing to some extent what would result from such a gap in their lives, of evil physical and moral. What then of the imagination? Is all use of the spiritual motor nerves to be forsworn, and is the mind to be hamstrung and flabby? Beware lest it find some noxious activity for itself, and secrete poison behind the barred and shuttered windows you seek to close upon it.

All of which we know well enough by this time for the most part, but Pterodactyls are still sometimes seen in Piccadilly, we learn. War has been waged in Passaic, N. J. over the use of fairy-tales in the schools — and fortunately the saurian idea has been defeated. "We do not approve of this class of literature; the children should be employed in some *useful* way instead. Was not the universe built for the purposes of money-getting? God help the man who does not accumulate

money. Look to it that you begin early to carry out the cosmic design." (Why was not man born with as much maturity as the ducklings, so that he might run off to business as they do to their pond?)

How long, how long are we to enshrine utilitarian selfishness? How long shall we set our faces resolutely dollarward? Children, children, you shall have the tale of King Midas graven on your hearts; you shall well understand what path it is that leads a man to grow asses' ears and an ass's understanding. We throw away our real selves; we wall up and go no more by the spacious halls and corridors of being through which we used to pass; the magical and stately gardens we wandered as children, they are all deserted, the wolves and the owls keep them. Can you not see that it is yourself you have permitted to become so pitifully limited?

What thoughts do you have that do not run in the little groove? What greatness or beauty ever comes near to you? You have become dazed by the pounding insistence of material things, and you have grown into keeping time and tune with them, until your own feet now have forgotten all independence and nobler modes of action. Yet were they accustomed to the mountains once, and you might even now be free —

Fairy-tales are thin masks for the story of the soul; and they have persisted since before the pyramids because they meet one of the chief needs of the world. A childhood bereft of this essential food of childhood can never blossom so finely in after-years. The growth of the imagination will always leave much to be desired; there will tend to be a scantness in ideality. Could we keep the spirit of them with us as we go into manhood we should be a race of bards and heroes; we should permit no sordidness nor corruption in our midst.

C. I.

### Eternal Youth

EVER since somebody remarked that in his opinion men ought to be put on the shelf at sixty, others have been writing to prove that many of the greatest successes have been won by men over sixty. And the facts prove this, as can easily be shown by making a collection of such great names and their achievements.

Despite our pessimistic theories of life, the fact of eternal rejuvenescence will persist in asserting itself. There is something undying in us, and its action is impeded, but not prevented, by the weariness of the body and the crystallization of the mind. Nothing could be more obvious, to a mind unencumbered by theories, than that one's life is merely an episode in a continuous drama, death being but the ringing down of the curtain between the two acts. Nothing could be more preposterous than the idea that the life-work of a man with all his aspirations and enthusiasms, which he has only time to begin, should vanish forever all uncompleted at the death of his body. True, they may be taken up and carried on by other men, will be answered. But does even that answer satisfactorily solve the problem? Is the Ego so temporary? Is the Ego a thing that is created at birth, appears for a brief space—then goes off for ever, never to return?

The facts of life would seem to show, on the contrary, that man is conscious of his own

immortality and behaves as though he were. Not only does he act as though he had unlimited opportunity before him, but he enters this life as if he were picking up past threads and renewing old labors.

The personality is so altered by the processes of death and rebirth—and no wonder—that we cannot recognize it again; but perhaps we shall not always be so dull. As a rule we recognize people only by their perishable traits, and know nothing of their real Self; and they themselves are probably little less ignorant about their own real nature. Death may remove most of what we deem essential in a Soul, may purge away most of what the man regards as his real self. But great Nature has other ideas of immortality and of what is worth preserving and what not. The Soul is the real man, and in its interests is the life led; the bundle of notions and habits which we succeed in accumulating about ourselves during one life are not things to be perpetuated, and so a purification and a new beginning takes place.

It is the Soul alone that can preserve a consciousness throughout life and death; and to share that consciousness, we must share the life of the Soul, rise to its plane, shake off our limitations, the greatest of which is a too uxorious fondness for that idol we create in our own image — our precious selves — the reflection of our desires and prejudices. Men doubtless like to create some theory of after-life more in accordance with their undeveloped understandings; but the real facts of life must surely transcend the limits of our present understanding, nor can eternal Law be conditioned by what we consider desirable.

During sleep we lose our identity, but find it again because we have the same body. In a new birth, we have not the same body, and the only thing that is the same is the Soul. Hence, to be conscious of our identity, we must be conscious of the Soul. Most people, then, do not yet know *who they are*. The doctrine of Reincarnation implies a consideration of the past as well as the future. *Who am I?* If we could answer this, the mystery of life and death might be no more.

STUDENT

### Were the Egyptians Idol-Worshippers?

(CONCLUDED FROM PAGE 5)

most profound type partly concealed under the mask of carefully devised glyph and symbol; and a morality so high that the nation escaped the rapid decline and fall of Greece, Rome, and many other civilizations, and had flourished previously in honor and dignity for unknown milleniums. To what else can this marvelous phenomenon in the world's history owe its vitality but to the profound spiritual knowledge possessed and applied by its leaders, and the high ideals held up to the people?

The following impressive words of H. P. Blavatsky admirably express the spirit of the Egyptian religion in relation to the Divine order of the universe:

"Occult philosophy as a whole is based absolutely on the ubiquitous presence of God, the Absolute Deity; and if It itself is not speculated upon, as being too sacred and yet incomprehensible as a Unit to the finite intellect, yet the entire philosophy is based upon Its divine Powers as being the source of all that breathes and lives and has existence. In every ancient religion the One was demonstrated by the many.

"O, God Ani (the Spiritual Sun), thou resident in the agglomeration of the divine personages."

STUDENT



# Art Music Literature and the Drama

## Welsh Literature—Prose—Seventh Article

ROMANCES IN THE RED BOOK OF HERGEST  
THE ARTHURIAN CYCLE

THE second category of the Red Book stories includes the Arthurian romances, and before considering them in detail it will be well to glance at the central figure of them, and throw what light may be thrown from Welsh sources on the whole Arthurian legend and its origin.

According to the Welsh account, the population of old Britain consisted of three races that came into the island at different times by peaceful immigration. The first of these were the Cymry, who came from a country called the Gwlad yr Haf, which was destroyed for its sins. They sailed up the Severn Sea in the west, and made their first settlements on the south and north sides of it, calling the one side Cymru or Wales after themselves, and the other Gwlad yr Haf or the Summer Country (in English, Somerset), after the land they came from. The second and the third immigrations were from across Europe, by the Brythoniaid and the Lloegrwys.

Now the leader of the Cymry was the god Hu Gadarn, and he prepared the land for their coming by ploughing it from end to end with the two oxen, Nynnio and Peibio, whom ages before the gods had changed into oxen for their sins. They had been kings in the same island before; the one of what is now called England, the other of Scotland. By their pride and arrogance they had brought fighting into the island, where it had never been before; to stay them Rhita Gawr came down from Wales and conquered them both, imposing peace on their countries. But Rhita in turn became affected with pride, conquering kings after kings of other realms. At last he brought about his own downfall by challenging—the Emperor Arthur. Thus, we must suppose was Britain added to Arthur's dominion, in days primeval, Atlantean, on the horizon of tradition.

According to this story, it will be seen that Arthur stands as the final solver of the confusion in Britain: in after ages Hu Gadarn held the same position, since he tamed Nynnio and Peibio of Scotland and England, and ploughed the land with them, and slew the Afanc of the Lake of Floods, which for Rhita's pride had brought the oppression of waters upon a long uninhabited Wales. Hu, it is believed, was thought to be the reincarnation of the first Arthur; and the second Arthur, of the Fifth century in the Christian era, the reincarnation of Hu, around whom gathered many of the archaic and titan traditions belonging to the first. There is a story in Brittany, of how the first Christian missionaries came to Arthur's court. He received them, as he did everyone, with infinite courtesy, and

heard them until they said that God was in heaven, and far away from the earth and men. Then he perceived that they had no good message, for was not the great God incarnate within himself? In days when the power of the human spirit was felt, and the awful impersonality of those who were aware of their union with It, no least flicker of the strange would have been seen in a story such as this; it is only now that we are perverted with our miserable personal conceit and arrogance that it may appear so. Arthur wondered that they had never heard that he was Hu Gadarn, the greatest of the great and smallest of the small.

The story of Culhwch and Olwen stands first among the Arthurian legends; it is nearest to the fountain source, and contains most of the primal purity and wonder. As Sidney Lanier says, Welsh conceptions and feeling as expressed in it are more remote from the mod-

of Tennyson or Malory, or of the later Welsh stories, with the original Cai of Culhwch and Olwen. The latter was the strongest and most fiery of all Arthur's men. The Emperor never addressed him but as "Blessed Cai"; when it pleased him he could make himself as tall as the tallest tree in the forest; a wound from his sword no physician could ever heal. Only of Arthur's own sword Caladfwlch was the like spoken. Cai stood for some invincibility in the human soul, he was nearest of all to the heart of Arthur. He became degraded as the later story-tellers, wishing to exalt their own particular heroes, made them perform the final feat of defeating him.

So too, the character of Modred is inconceivable, as given by the Normans, to the old bards, who were generous at least in painting their good men or their bad. Their Medrawd was bad, but with the badness of a Lancelot; it was never said of him that he was afraid, or less eager for battle than the bravest. Gwalchmai, again, was a magician with his tongue; he could make all difficulties vanish by the sweetness and power of his words. Gawain, his Normanized representant, was a mere utterer of hollow words—and so on.

A WELSH STUDENT



Lomaland Photo. and Engraving Dept.

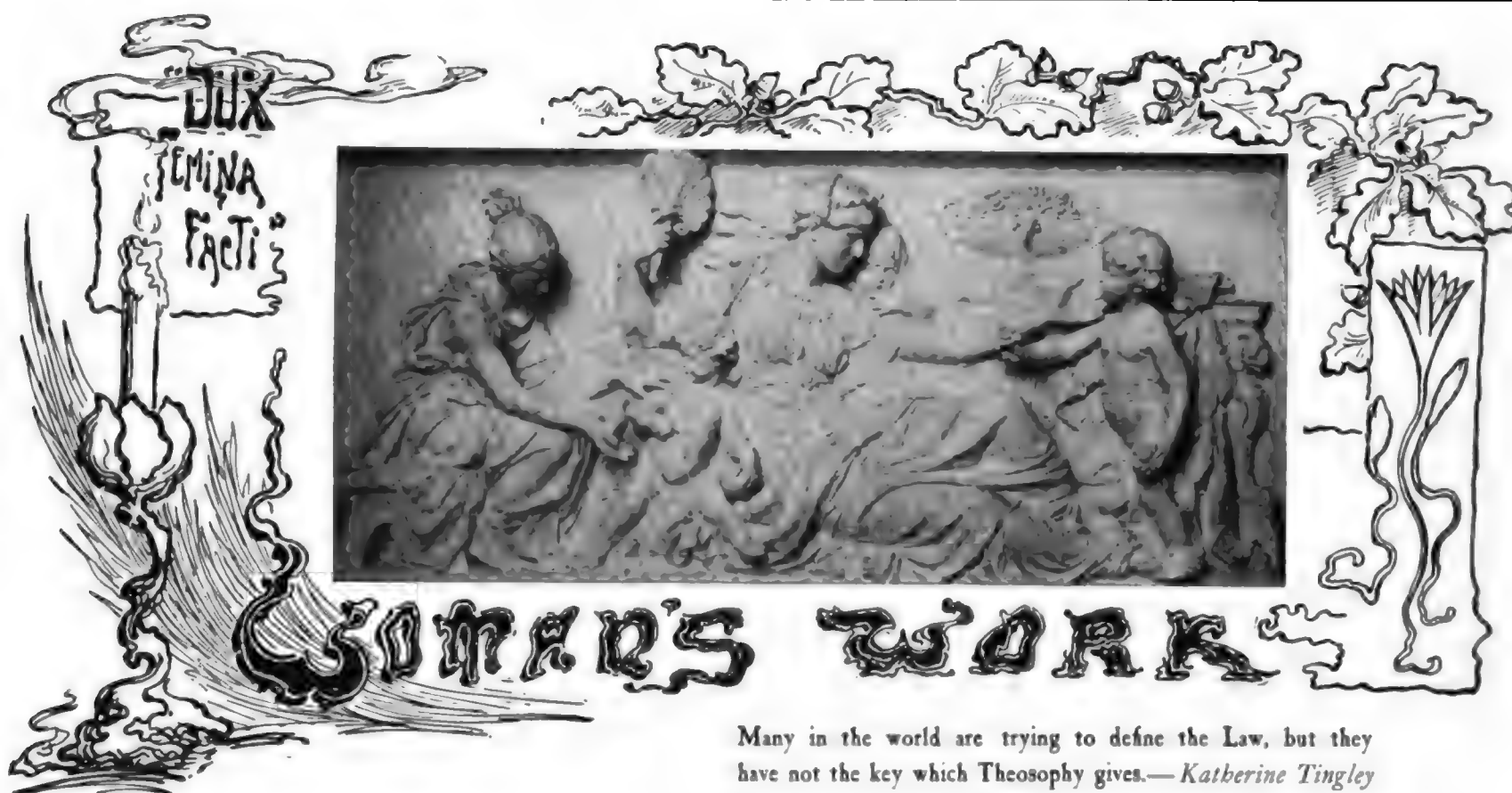
THE ART GALLERY—SYDNEY, N. S. W., AUSTRALIA

ern, more remote from the English, than anything that can be found, even say in the writings of the Chinese. Fastidious and delicate critics will speak of it as uncouth in its details, and lacking in restraint; we have no useful canons for judging that which is essentially bigger than ourselves. It is as archaic as the mountains, as pagan as the north wind, and indicates what the noble source must have been from whose debasement all the familiar Arthurian stories have sprung.

This debasement was the work of Norman minstrels, who heard the old tales from the Welsh bards, and had no Theosophic clue with which to unravel them. So they retold them in their own manner and also invented new ones, making of all the characters conventional and mediocre Normans whom they could thoroughly well understand, instead of the old archetypal figures representative of the powers of spiritual light and darkness. One turns from the vast, the lofty, the impersonal in search of a greater interest; and sojourns for a while in what appears to be greater verisimilitude of life, but is, in the event, merely the shallow, the jejune, the worthless. Contrast the Normanized Sir Kay the Seneschal,

we call a "musical atmosphere," but the actual audible musical sounds themselves. From six o'clock in the morning until nine at night may be heard in some quarter, and usually in many quarters, the sounds of violin, viola, cello; of flute, oboe or bassoon; of trumpet, cornet or French horn; but chiefly of piano, violin and the human voice—audible records of careful sympathetic practice. The dead stillness that meets one's ears outside in respect of such sounds, tentatively, boldly, sweetly, painstakingly, or perhaps timidly, floating across to you through the Lomaland clear, still air, is at first depressing, contrasted as it is with the vibrant, ringing air of this city set apart for life's higher uses.

When Katherine Tingley inaugurated in Point Loma the many departments now being carried onward to fruition she gave to music a principal place. Music-teaching was at once begun and music found a prominent place in all the social life of the Hill. Particularly were the tiny tots "started" and very soon their musical work became one of the attractions of Lomaland. Today music is of the air we breathe, inspiring, calming, sustaining, lifting the soul daily to greater heights. H.



Many in the world are trying to define the Law, but they have not the key which Theosophy gives.—*Katherine Tingley*

### The Ocean of Life

IT is said that the late Swedish poet and thinker, Viktor Rydberg, would make it a point occasionally to use chairs which stood in some remote corner of the rooms, where they were not used very often, in order that they might feel themselves "at home" and not useless. In this act of a singularly intuitive and intelligent man lies the spirit of the old days, when knowledge still prevailed in the North—a time which, indeed, is not so far distant. Then, even the common people had a conception of the ocean of life in which they lived; of the higher life which they held sacred as the inner court of the Temple into which they were entering with the glow of the spiritual sun upon them; of the lower life intrusted to their care in all the details of everyday duties.

That this spirit is still alive among the Northern people is shown in the care they often take of the things belonging to their households. They feel it a crime not to utilize everything to the utmost and in the best way. To spoil or discard anything before it has served as far as possible is felt by them as a throwing away of a center of life, a something which by thoughtful and careful handling would receive a touch of our higher life, just as we do of the still higher life above us.

The heart of a child of the North leaps with enthusiasm to read of this conception of his forefathers in the old Sagas. We can then better understand the true spirit of chivalry, the nobleness of conduct, the fearlessness and the ease with which they undertook the greatest deeds. They thought of themselves as living in this ocean of life, with nothing to fear but the degrading of the divine spark that urged them onward. Death? No, they were wiser than we in this respect. Death was considered as a time of rest in the abode of the gods, as Odin's guests in Valhall, until earth's work should be taken up again. Fear of death was unknown—even in cases of

cruel death inflicted by irreconcilable enemies we find the spirit of eternal life so strong that it lifted the consciousness of the hero far above the agonies of the body, far above the pain suffered by an earthbound soul.

Everything in the world has life, said the old Norse, even the stone at one's feet, and the wide waters, ploughed by the ships. Everything, said they, has an inner form, invisible, but exactly corresponding to the visible, material form, this invisible body being the

YET for a space they abide with us,  
Yet for a little they stand,  
Bearing the heat of the day.  
When their presence is taken away,  
We shall wonder and worship and say,  
"Was not a star at our side with us?  
Was not a God at our hand?"

Fear not for any man's terrors;  
Wait not for any man's word;  
Patiently, each in his place,  
Gird up your loins to the race;  
Following the print of her pace,  
Purged of desires and of errors,  
March to the tune ye have heard.  
—SWINBURNE—from *The Hail Before Rome*

real vehicle of life, clothing itself with earth-matter. They held that because of this more subtle, plastic form man's way of handling things has far-reaching results; for this subtle matter is not influenced by hands nor tools, but by the states of mind, by thoughts and aspirations. They held that by always keeping the mind controlled while fulfilling his duties, man becomes like a Sun unto everything around him, spreading warmth, joy, and happiness in all directions.

They said, for instance, that sculptured or carved things had much in common with their maker; that their inner invisible form became linked with his because through the inspiration with which he worked he gave them a

touch of something divine. Thus we can see why, in the North, the beautifully-carved house furniture passes from generation to generation as something sacred, partly because it is bearer of the maker's thought-life, and partly because through use it is felt to have acquired something of the family spirit. So even with articles of iron, bronze, silver, gold and enamel-work—we are told by scientists that three thousand years ago the Northerners' skill in these arts was unequaled. How often do we not read in the Sagas about swords which possessed some special quality because of the careful and knowing way in which they were forged, or about gems and jewels of special and lasting value to the virtuous owner, although sometimes they caused the death of an unworthy owner. Shall we laugh at this as "superstition"—or confess our ignorance concerning the "ocean of life," the greater life, in which we live?

In the old days it was customary at death to place the more precious belongings, those especially dear to the dead during life, in the grave or on the funeral pile; not that the people believed in the possibility of carrying these material things with them to Valhall, but because of the reverence felt for their inner forms, that part which by the love and care of the maker and owner had been lifted to a higher level. It was the life in the invisible, imperishable bodies of these beloved belongings that followed man's immortal part when the latter left its prison of earth-matter for a period of rest.

Another beautiful evidence of this belief is the honor in which was held the tree at the entrance of the home; for such a tree had seen many generations of the same family and was regarded as intimately connected with it. When a child was born the rustle of its leaves sent its mystic welcome, and when a member of the family returned from a long journey the tree greeted him with a whispered welcome which he recognized and felt

in his inmost soul. The birds never sang so joyfully, so enthusiastically, as in this tree. When it grew too old to live any longer the whole family gathered together, a shoot was taken from the old tree and planted by the old grandfather, with solemn ceremonies, this to carry on and into the future the traditions of the parent tree. And when the mighty trunk had fallen, the wood was used only for the most honored purposes, as for instance for the making of shields to protect the warriors of the family, and for beautifully carved chairs and tables.

Such was man's attitude towards the lower life a thousand years ago or more in the North. What can be said of his attitude in the other direction, how did the people in these ancient days stand in regard to the higher life?

We cannot find any trace of fear; the attitude is always the same, though here receiving instead of giving. The old Norse thought that Helpers of mankind always gave the assistance and help needed at the moment—it was man's to receive it or refuse. Thus man lived to open his soul unto the light, and knew that by constantly doing so he could reach the heights where the gods lived. Nor did they so much consider the outer life of man—his "respectability" as we now would say. Their conception of life was too clear for that. Each low thought stained the inner invisible body of man and became an obstacle in his way. Man thus had to build up his inner form by pure thoughts and noble acts, that it might be able to survive after death and consciously bear the soul from earth to rest in the abodes of the gods. That this was possible they knew well—for not only did the gods pass constantly from the one realm to the other, but even their greatest heroes had been able to go to Valhall with full consciousness and return to earth when needed.

Shall this conception of the mystic ocean of life, this remnant of the ancient, sacred Wisdom Religion, which is the heritage of the sons and daughters of the North and still must be found in their very blood—shall it be neglected and left to fade away? Shall it not, rather, be brought up to the surface again, linked with the pearls of wisdom which the cycles once more are offering to men to lead them to that nobler life which is their real heritage? That, once realized, will reveal the glorious duty lying before them: to prove by the very way in which they live their lives that the ocean of life is a reality.

To Lomaland Students the "ocean of life" is indeed a reality, even to the tiniest tots, who know it not by any spoken name but as that something which makes it so dreadful a fault needlessly to soil or break a plaything, wantonly to put clothes, rooms, or belongings into disorder, to deface books or music, to do anything, in short, but treat with the most tender and loving care all that is entrusted to them, from singing bird to little half-worn apron or coat. A SWEDISH STUDENT IN LOMALAND

### The Loma That Is to Be

I saw you passing on your ways, and as you passed some glory shone,  
That lit up all the endless days your deeds shall breathe their splendour on.

THERE is a beauty spot in the world whose beauty will be actually a positive quality, shedding light far and near. The foundations are laid now; nothing, perhaps, more than the foundations; but they themselves are of such marvelous architecture that all hearts are drawn to Lomaland whose eyes have seen it.

Oh, the possibilities, the possibilities of those fragrant acres! One need not be without splendid dreams and visions at every moment of the day; indeed visions and dreams start up from the soil and crowd upon one, and the

mysteries and memories of the Golden Age.

Out in the world, we are always driven to seek in dreamland for some means of escape from the accretions of dreariness and strain that grow up around us. So we read romances, go to the theater, play games; and pursue, in whatever ways we may, mournful and momentary enjoyments. Here one passes from one duty to another, and along the road all entertainments and richness will be set before one. I mean, with these conclusions that one cannot escape from, concerning the jewel-rich and luminous portent of the place and all things incident to it. As Greece or Palestine might be with the past, so is this place pregnant and aglow with the future.

The truth is, the world is beset with foul thought; a quagmire of demoniacal thinking is all round and about it, and impinging upon and enslaving unguarded minds. For this reason, men are heedless of the million-bloomed beauty and grandeur that will spring up in a night where a mind and heart can be kept in quietness for its fructification. But here, the scarlet fruitage hangs over deep, still, reflecting waters. There is none of that pressure and turmoil of mind that keep men from ever more than glancing at life for a moment as it passes. In the world, we are too much hurried and driven by thought and circumstance to live; in Lomaland life takes care of itself, if we do our duty by it, and soaks into twenty-four of the hours of each day.

Yet the peace is not bovine but spiritual, magical. It is pleroma; not emptiness. We seek here and there for some means of revealing the glory, which, day and night, thunders along the shores of our vision; but we find no means, save in speaking of common facts, which to the pious are stumbling-blocks and to the wise folly. Such common facts may be insignificant enough in their way, but legions of angels may lie ambushed behind them, and in the performance of some trifling duty may hang, for aught we know, the whole destiny of the world. STUDENT



Lomaland Photo. and Engraving Dept.

KATHERINE TINGLEY AND SWEDISH AND AMERICAN THEOSOPHISTS  
Off for a Day's Jaunt (1907) on Visingsö, Sweden

In a country cart of old style Katherine Tingley and her party made several trips in 1907 about beautiful and interesting Visingsö. One of the Visingsö country folk, who as shown in a former article have for generations lived their simple life upon the mystic island, always feeling themselves to be the guardians of it, was the driver, and in the illustration is seen standing at the horse's head. The Leader may be easily recognized; the ladies at her right (left, as they face us in the picture) are the Hon. Nan Ino Herbert and Mrs. Walter T. Hanson. Next to Mrs. Hanson is Miss Margaret, the little Rāja Yoga representative who accompanied the party to Europe. Behind the ladies are Swedish, English and American Students and Representatives. For a full account of the trip to Visingsö, the reader is referred to previous issues of the CENTURY PATH.

golden future will not let one be for its calling and glorious importunity. What are a few little years, to that which has been set up for all eternity; or a life or two to wait, for those who have yoked themselves forever to this vast chariot of the world?

When we see the rosebud on its stalk, we guess the wild beauty of the rose to be; the silk of perfection, the cream and satin and saffron of delicacy, the crimson, glorious, untraversable depths. You now, oh, white Lomaland, are the glittering rosebud of the world; no one can tell what glories are hidden within you. All the human beings that I see appear to me to be the chrysalides from which winged gods shall come. I cannot tell what there may be about the trees and flowers, to make them seem to me not voiceless nor unintelligible, but articulate if they would be, expectant, and clearly conversant with the

### Jottings and Doings

(From a Student's Note Book)

A DESPATCH from Paris states that all of the first prizes, bestowed in the various departments of the Paris *Conservatoire*, were this year bestowed upon young women. This indeed indicates a swift turning of the tide, auguring a still greater musical future.

A YOUNG New York sculptress is now doing some remarkable work in depicting East Side life—the old ragman of the slums, the peddler, the lonely young Italian wife, the omnipresent and pathetic child-type, etc. The former work of this artist includes "Mowgli," in the collection of American bronzes purchased by the Metropolitan Museum. Some of the most remarkable of our modern plastic pieces are the work of young women. Particularly is this true of American sculptures.



# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

A GLIMPSE OF THE BOYS' HOMES, RÂJA YOGA ACADEMY, LOMALAND

## At Home With the Râja Yoga Boys

**T**HIS glimpse of the boys' homes at the Râja Yoga Academy at Point Loma suggests many pleasant sights and sounds to anyone who has been in Lomaland and seen something of the life of the boys there. In each of these bungalows live a group of boys and a teacher. Each house has its garden, its piazza, its pleasant sitting room, and its dormitory.

Boys of every age are to be seen here—little ones just out of the nursery playing with rocking-horses in the shade of the palm trees, bigger ones playing marbles, gardening, or reading, and tall youths studying or exercising in the open air—perhaps tending the rose-bushes that climb over every bungalow. The sound of boyish laughter and merry play mingles with that of different musical instruments; the place is full of stir and life except when the long orderly lines have formed and marched over to the dome-crowned building where classes are held. This building is in itself enough to inspire a boy to do his best, for it is a thing of beauty, with its pillars and colored windows and flower-decked tables arranged every morning by a gracious hand.

Here the boys have their recitations covering all the regular school studies and marked

**T**HE truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring *out*, rather than to bring *to*, the faculties of the child. The grander part is from within.

—Katherine Tingley

throughout by the true scholarly behavior and deep concentration that Râja Yoga develops. Here may be seen the result of beginning *on right lines*; for now the right way to study and to learn is communicated by one boy to another as if by a sort of magic; and boys who found it hard to learn before they came here, and boys who never tried before to do anything in the right way, feel the force of noble example and soon themselves become examples to new boys entering the school.

It is a glorious thing to study day by day always with a high ideal in mind. The old ideal of knighthood did much for the youth long ago, and the virtues that were part of it are as badly needed today as ever; but more is known today about humanity and humanity's needs, and more is required from those who wish to serve nobly. The Brotherhood

ideal taught by Theosophy and exemplified in the lives of H. P. Blavatsky, Wm. Q. Judge and Katherine Tingley has the quickening power to stir in boyish hearts the effort needed for self-conquest. And when a boy undertakes self-conquest, and begins to win victories for his warrior-self, what wonderful results come!

These results are seen in the Râja Yoga boys' lives. Not exhausted by selfish desires, they have a store of energy and vitality which, when directed, as here, *on right lines*, enables them to progress rapidly. When a boy learns to take command of his lower nature properly, his bearing changes, his mind clears, he can learn much more than before, in a short time, and he knows how to make all he learns helpful to himself and others. His success arouses great enthusiasm among the other boys; no mere prize-winning can stir up such a feeling. The whole life of a boy who lives by Râja Yoga blossoms out into helpfulness to his fellows. He finds that he can do things he never tried to do before, and that everything seems to have been waiting for his effort at self-conquest. The comradeship felt by a body of boys thus awakened is what makes the sunshiny atmosphere of all these boys' homes in Lomaland. STUDENT

# THE CHILDREN'S HOUR

## THE CRICKET

**L**ITTLE inmate, full of mirth,  
Chirping on my humble hearth;  
Where'so'er be thine abode,  
Always harbinger of good,  
Pay me for thy warm retreat  
With a song most soft and sweet;  
In return thou shalt receive  
Such a song as I can give.

Though in voice and shape they be  
Form'd as if akin to thee,  
Thou surpassesst, happier far,  
Happiest grasshoppers that are;  
Theirs is but a summer-song,  
Thine endures the winter long,  
Unimpaired, and shrill, and clear,  
Melody throughout the year.

Neither night nor dawn of day  
Puts a period to thy lay:  
Then, insect! let thy simple song  
Cheer the winter evening long;  
While, secure from every storm,  
In my cottage stout and warm,  
Thou shalt my merry minstrel be,  
And I'll delight to shelter thee.—*Selected*

## Heroes of the Future

**M**ANY little boys and girls wish that there still were dragons, giants, and such dangerous beings as there were in the old times which stories tell about, so that they might have a chance to become heroes and do brave deeds. Well, children, be ready! There is still an opportunity for you to be heroes.

Where do you think all these monsters went? You know very well that *something* cannot disappear and be *nothing*. There is some water in a dish and the sun is shining on it. After a while you see that the water has disappeared. A very ignorant child might think that the water exists no more, but you know that it is only transformed into vapor and made invisible to us.

Where did these terrible monsters go? You know from the stories that they could transform themselves into all kinds of shapes. They took advantage of that cunning power of theirs to fool the people into believing them all gone, so that their brave heroes would think there was no need to be on guard. Alas! Alas, for the people!

Now at last the time has come for the evil things to be found out. Watch and be ready!

But where did these ugly things go? Where are they now?

Once upon a time there lived a frightful dragon on an island in the sea. He had nine heads, each one uglier and more malicious-looking than the others.

Every third year he claimed as an offering the most beautiful princess in seven kingdoms; otherwise he threatened to destroy the whole people; and many had been his victims.

This time the princess who had been selected as an offering to the dragon was very much beloved by all the people, not only for her beauty and grace, but still more for her

kind generous heart, her readiness to forget herself for the welfare of the people, and her great wisdom.

In a far away country was a king's son. He had done mankind so many great services by killing monsters that a powerful fairy had given him a magic sword, which had once belonged to the gods. It was sure death to any one whom it wounded. He had made a vow to save the princess or die in the attempt.

The dragon knew that it would be his last day when he took this princess, and he pondered in his evil mind how to deceive the prince and revenge himself on the people, whom he hated. After a long time he had the plan ready; so clever was it, that the dragon rolled himself around and around in glee, laughing with all the nine heads one of the most spiteful laughs that ever had been heard in the world.

Then he began his treacherous doings. He hid the dragon-skin under a mountain, put his heart inside a black toad, which he sent to live in the slime under the bottom of the deepest lake. After that he transformed himself into a little cloud of dust, so fine that it could not be seen, except as a faint smoke.

In this shape he reached the palace where the princess lived. Nothing hindered him from getting in; he even passed close by the prince with the magic sword. When he came to the princess he went right into her body, and settled himself in her very heart. She did not notice anything, except a cold shiver and a sharp pain which soon passed. Presently she went, as was her custom, out into the garden to see the children. They had always been her friends; even the tiny babies reached their hands to her and smiled, that she might take them in her arms. The children used to come into the garden, where they waited and watched for her. Then she sometimes played "hide and seek" among the trees and grottoes, or gave them fruit and flowers to take to their homes.

Today one of the children seeing her come gave a shout of joy, and ran with outstretched arms to meet her, but suddenly he stopped and drew back as if he had met a dragon instead of his friend, the princess. This was really true, though neither the child nor the princess could see it with their outer eyes. When she saw the child turning away, it was not her own musical voice that called, "Stay, I command! or I will see that you are punished." But the child ran away crying bitterly and could not be consoled. "I am afraid of the princess!" was all he could answer to the questions put to him.

"Afraid of the princess?" The mother thought that the child must have caught a fever, and anxiously put him to bed, but he still moaned and cried. "Afraid of the princess? O, my child! could anyone ever be afraid of the blessed princess, the angel of our lives? What should we be without her? Our sons strive by chivalry and manly deeds to be worthy of a place in her army, and our

daughters in womanly purity to be like her. O, my child! It cannot be."

But the change which had taken place in the princess was soon seen by all. The dragon, who hated the people, found a thousand ways to make their lives unhappy, and everyone believed it to be the doing of the princess. The worst of it all was that like a contagious disease, it spread to all who came in contact with her, and from them to others. Soon the people in the whole kingdom had dragon-dust in their hearts.

Sometimes when the dragon was asleep, the real princess could look out through her eyes, but she could not speak, as the dragon had sealed her lips so that they could not be used except by himself. Thus the prince, who was protected by his magic sword, saw her once, and he never forgot that look of unspeakable sadness, which seemed to beg him to set her free.

True to his vow, and haunted by the imploring eyes of the princess, he set out to seek the dragon to destroy him, but he was nowhere to be found. At last the prince sought the fairy who had given him the magic sword. She advised him to travel until he found a certain good magician, who had more power than the mightiest of the evil ones, and ask his help.

After many wanderings through darkness and danger, searching every corner of the whole world, at last he found the magician.

"I have been waiting for you," the Wise One said. "Now you may see for yourself." With this he gave the prince a magic mirror, in which he saw the princess, the transformation of the dragon, and his own long wanderings.

"There is only one way to save the princess," the magician said. "You must first remove every particle of the dragon from all the hearts to which it has spread; but be sure that for every atom of dragon-dust you remove, you place one of these little magic seeds which I give you. When all this is done the dragon will be so weakened that you can force him to tell where his heart is hidden. This you must find and destroy. Then the princess is saved."

The prince went back and commenced his great task.

Most stories that you have read have an end, but this story cannot be ended, because the prince has not yet completed his task; the princess is not yet saved; the dragon is still enjoying his success and tormenting the people. He and his kindred have spread over the whole earth. Do you know his name?

The prince needs helpers. Those who are brave enough to make themselves free from the dragon in their own hearts, will be given the magic seed to place instead of the dragon-dust they remove from the hearts of others.

Children! There are heroic deeds for you to do. The prince is hoping for your help; the princess is sighing for freedom; will you be brave and undertake the task? SKULD

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IN PREPARATION

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - -

\$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their Modern Representative, Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - - - 35 cents

Paper covers - - - - - 25 cents

NOW READY:

No. 1. Elementary Theosophy

No. 2. The Seven Principles of Man

No. 3. Karma

No. 4. Reincarnation

No. 5. Man After Death

No. 6. Kámaloka and Devachan

No. 8. The Doctrine of Cycles

No. 9. Psychism, Ghostology & the Astral Plane

No. 10. The Astral Light

No. 11. Psychometry, Clairvoyance, and Thought Transference

No. 12. The Angel and the Demon (2 vols. 35c each)

No. 13. The Flame and the Clay

No. 14. On God and Prayer

No. 15. Theosophy: The Mother of Religions

No. 16. From Crypt to Pronaos

An Essay on the Rise and Fall of Dogma

No. 17. Earth

Its Parentage; its Rounds and its Races

No. 18. Sons of the firemist

A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down. They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents

Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
September the 6th, 1908

Total number of hours sunshine recorded during August 225.  
Possible sunshine, 413. Percentage, 54. Average number of hours per day, 7.25 (decimal notation). Observations taken at 8 a. m., Pacific Time.

AUG. SEPT.	BARO- METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL	DIR	VEL	
31	29.769	72	63	65	61	0.00	SE	2	
1	29.749	73	65	65	62	0.00	NW	9	
2	29.677	70	65	65	63	0.00	NW	9	
3	29.681	70	65	65	64	0.00	NW	10	
4	29.690	72	65	68	65	0.00	NW	4	
5	29.641	74	64	66	64	0.00	NW	5	
6	29.667	74	65	65	65	0.02	S	6	





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:  
"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its rationale, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co.,** Point Loma, Cal.



Lomaland Photo, and Engraving Dept.

## **RÂJA YOGA ACADEMY**

(UNSECTARIAN)

## **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**

POINT LOMA HOMESTEAD

POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

**A**N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

### **AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY - 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU**

**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale

Photographs of the

Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

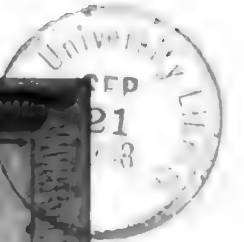
FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 10c

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

SEPTEMBER 20, 1908

No. 46



COMMUNICATIONS  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

MANUSCRIPTS  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 46

## CONTENTS

### Pages 2, 3—EDITORIAL

Latest Science: The Universe as Positive and Negative Electricity  
Ancient Veneration for Trees  
The Taximeter Cab in Ancient Rome

### Page 4—TWENTIETH CENTURY PROBLEMS

Length and Breadth in Life  
Another Way with the Criminal  
The Real Man

### Page 5—ARCHAEOLOGY, ETHNOLOGY, ETC.

Roman Baths at Bath, England (with illustration)  
Kings Before Menes  
Discovery of Prehistoric Pictures in Spain—An Unanswered Scientific Enigma  
Ancient Egyptian Cloth as Good as Ours

### Page 6—TWENTIETH CENTURY SCIENCE

The Lady of the Lake  
The Mystery of Tobacco

### Page 7—NATURE STUDIES

A Japanese Pearl Oyster Farm  
Improving the Public Roads  
Windsor Castle from the River (illustration)  
Imported Wood in Germany  
Wonderful Yield of Honey

### Pages 8, 9—STUDENT'S PATH, ETC.

No Star is Ever Lost (verse)  
What the World Needs  
The Greatness of Small Things  
Theosophical Forum

### Page 10—THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

The Flying Moment  
Alcoholism, Psychism, Insanity

### Page 11—GENERAL

At the Top of the Scale  
The Libyan Desert Railroad  
The Race for Bankruptcy

### Page 12—GENERAL

The Ether Compressible?  
The Delphic Oracles  
Clipped from the Press

### Page 13—ART, MUSIC, LITERATURE AND DRAMA

Japanese Ideals in Art and Life  
A Daughter of Dai-Nippon (illustration)

### Pages 14, 15—WOMAN'S WORK

Wales  
Windmill at Visingsö, Sweden (illustration)  
Jottings and Doings

### Page 16—OUR YOUNG FOLK

Young Students of the Isis Conservatory of Music and Drama, Point Loma (illustration)  
Harmony and Character-Building  
From Song for St. Cecilia's Day (verse)  
A Sympathetic Soul

### Page 17—CHILDREN'S HOUR

The Serpents' Gift to Melampus  
Sea Pansies  
The Little People (verse)  
A Dog Who Understood Brotherhood  
Skylarks

### Pages 18, 19, 20—

Meteorological Table; Advertisements; Book List

### Latest Science: The Universe as Negative and Positive Electricity

THE atom used to be regarded as an ideal unit, convenient as a basis of reasoning, but not necessarily having any actual thing corresponding to it. As such it was variable, according to the respective requirements of those postulating it. Thus the chemical atom was not the same as the physical.

More recently we have come to regard the atom as a definite existence and to study its properties more by the light of direct observation. We have found it to be indeed a unit, but a unit whose fixity is only relative, like a mile which serves as a geographical unit but can be divided into feet and inches. And we are now studying some of those subdivisions of the atom.

The ether was postulated to act as a medium of communication between the atoms and between large bodies of matter. The atoms were regarded by some as floating in this ether, by others they were regarded as gyratory motions or as strains in the ether. But now the ether is postulated to fulfil a similar function with regard to the smaller rudiments into which we have analysed the atom. The same old controversy as to the structure of the ether subsists. It must be "continuous" if we are to avoid a mere repetition of the original difficulty such as would be involved in considering it as atomic. Yet it is impossible to understand a continuous medium, seeing that we are accustomed to explain all the properties of fluids on the hypothesis of their structure being atomic.

Lecturing on these questions, an English scientist recently said, as reported, that we may form some notion of the minuteness of the atom as follows: sea-water has about 1/50th grain per ton of chloride of gold, or one part in a thousand million; yet in every cubic millimeter of sea-water there are over a thousand million atoms. But again, the atom is huge as compared with the electron.

And if it be true, in any sense, that an atom is mainly composed of electrons, they must be as far apart from each other inside the atom, in proportion to their size, as the planets of the solar system are in proportion to their size. . . . Though an atom may perhaps contain thousands altogether, it consists mainly of intervening spaces in which there is nothing but continuous unmodified ether.

Clearly size is of no account in the universe, and merely indicates the limitation of the faculties of particular beings. A universe of

stars may be one atom; an atom of electrons may be one universe. Somewhere in the middle of this chain stand we; on one side of us lies what we call the infinitely great; on the other the infinitely small. Are this greatness and smallness absolute or merely relative to our faculties? Is the chain a circle, the infinitely little swallowing the infinitely great, as the symbolic serpent swallows his tail; and all, to the untrammelled vision of the seer, neither small nor great but an eternal unity of complexity?

The scientist quoted makes his ether extremely massive and dense, because it has to be denser than the aggregate of scattered particles which, floating in it at such relatively

vast distances apart, constitute matter. For is not matter a mere gauzy cloud of scattered specks, like smoke?

Does it not comprise almost infinitely more *no-thing* than *some-thing*, being in fact made up chiefly of holes and spaces? But the ether, supposed to be continuous and to have no such holes, must be very dense and massive. This is quite a different idea from that which regarded the ether as something extremely tenuous. Here we have the ether figuring as the *densest, most massive thing in the universe*, and from one viewpoint this is also Theosophical teaching.

Quite in line with this, too, is the idea that the atom is a center of the most *colossal latent energy*. The forces liberated from it in chemical reactions are the merest superficial cream compared to the enormous energy that would be liberated by decomposing the atom—which is indeed supposed to be the source of the wonderful energy of radium. This idea will be familiar enough to students of Theosophy, who will remember John Worrell Keely, of "Motor" fame, and what H. P. Blavatsky says about him. He claimed to be able to decompose the

atom and thus to liberate an enormous energy by which he could disintegrate quartz

rocks and apply to machinery tremendous power without generating any mechanical pressure. He effected this by the power of sound. H. P. Blavatsky pointed out that his discoveries, undoubtedly genuine at bottom (as were also to some extent his theories), were too dangerous for the human race in its present state of morality, and that Keely would never be able to make them known. This proved true. He could not convince the public—and that chiefly because he found that the successful working of his machines depended upon his own presence and personal manipulation; in other words, the primal source of the effects

was J. W. Keely himself, whose peculiar organism constituted a unique human make-up that was indispensable. This about the latent energy of the atoms, then, is now admitted by scientists; though of course the same barrier to a practical application still exists as before.

**Vitality  
the Greatest  
Known Force**

If Professor — knew of it, would he blab out the secret in a lecture room, or would he not? And if he did, what would prevent the burglars, anarchists, and military departments from getting hold of it?

Again, one must insist upon the point that in this latest view, matter is regarded as made up of elements that are *more* powerful, *more* endowed, than itself. This view is directly opposite to that which regards elements as simple. Matter is not built up into complexity out of simple rudiments, as we used to be taught; it is only a feeble derivative of something much completer and more potential than itself. What was the old idea? A stone was an inert mass of matter; then life got infused into it and it became a lichen, a plant, an animal. What is a stone *now*? It is a sleeping volcano of such enormous power that the evolving into plants, animals, etc., seems a mere light diversion in comparison with what it might do if it tried. In analysing matter,

**Science Must  
"Realize" her  
"Abstractions"**

we have not reached simplicity; instead of finding next to nothing, we have found practically everything.

Our scientist also said that one of the salient discoveries of the last century is that chemical affinity and electrical attraction are one and the same, and that the chemical combination of atoms and molecules is due to the attraction of electric points. This changes our idea of electricity from being an appanage of matter to being that very matter itself; and even the property of inertia may be considered as due to a negative, or to a balanced, condition of the electric forces. We have to fall back upon the idea of particles or centers or units of electricity, called electrons. The lecturer suggested as the three hypostases in the new science: electric charge, magnetic field, and mechanical motion; or electric force, magnetic force, and mechanical force.

The words *force* and *matter* are becoming so vague in their meanings that they are almost interchangeable. They stand for one and the same thing, as viewed in different aspects. The passive resist-

**One Life  
and Its  
Aspects**

ing manifestations we call *matter*; the active dynamic ones we call *force*. It seems fashionable nowadays to call

them negative and positive electricity, though these two terms are perhaps transposed, as the negative electricity seems to be the chief actor.

So we have—the One Life and its two aspects, as *per The Secret Doctrine* and ancient philosophy. The material universe, for the very latest science, is *electricity*, negative (? positive) and positive (? negative).

But those manifestations of the One Life which are objective to our physical senses constitute the very crust of the universe. Prior to them are the forces and qualities of interior Nature, the electricity of Will, the matter of Mind, the space which is Silence. H. T. E.

**Ancient Veneration for Trees**

THE more we moderns develop our own knowledge, the better do we become able to understand the records of ancient knowledge, which earlier we have perhaps regarded as "superstition," because we did not understand it. Later, however, we learn that the superstition was only in our own minds. But there are still many ancient beliefs which in spite of their universal diffusion, even among the most cultured peoples, we still often regard as superstition; though the wiser among us of course recognize that such beliefs, in order to be so consistent and wide-spread, must have had a solid basis.

A writer in a newspaper gives a great array of instances of ancient beliefs about trees, forests and groves, for which a reverence has always been manifested. The word "templum," according to Grimm, also means wood; and woods were regarded as temples more fitting the Divine Presence than those made with human hands. The planting of a grove became itself a religious act, and we find many instances of this in the Hebrew Bible, although the prophets ordered the destruction of groves as being favorable to the cults which they were anxious to supplant.

The use of the tree as a symbol is seen in the ash-tree Yggdrasil of Scandinavian symbology, which ramifies through all creation and nourishes all; and in the Tree of Knowledge and the Tree of Life in *Genesis*. To this might have been added the fact that all through America trees were considered as emblems of life and evolution, and everywhere on this continent we find traces of the World-Tree as in Scandinavia.

The Greek mythology is full of nature-myths concerning Dryads, etc; and trees formed an essential part of the worship of the Druids. The belief in the existence of wood-spirits of various grades and qualities has always been prevalent.

It does indeed seem strange, not that the ancients should have held such ideas as they did, but that we should hold the ideas we do, since we are worshipers of size and strength. A tree is so much larger than a man and out-lives generations, or even nations. The mystery of its growth is certainly not less than in the case of man. All methods of reasoning would seem to lead to the conclusion that *that presence* of which the visible tree is a manifestation must be very potent and significant. Whatever may be that power whose intelligence and activity we see manifested in the giant growth that endures throughout the centuries, it is surely a very wonderful power and one worthy to be revered. Such reverence will, among the ignorant (whether believing or sceptical), degenerate into superstition; just as ignorant peasants or tribesmen have had superstitions and strange rites, and modern ignorant critics have put their own superstitious gloss on the ancient mythologies. But no imitation without an original; and it is possible to conceive a cultured and rational veneration for Nature, entertained by those who understood more about her than we do.

Our science explains the phenomena of Nature very well up to a certain point, and there leaves us. It traces the tree back to its seed, and within the seed it may perhaps trace the cell with its nucleus and nucleole. It is

a science of effects and processes only; *of the causes it can tell us nothing*. To fill this gap it gives us mere empty names; and theology steps in with its single omnipotent creator. But ancient science realized that all actions must proceed from will and intelligence, and that any attempt to supply the place of these two primal causes by anything else amounts merely to *postulating them over again under fresh names*. Hence ancient science recognized that the tree must be, first and foremost, a conscious living being, and secondarily, only, a system of branches, leaves, cells, etc. It is not necessary to suppose that because the tree has not the same kind of consciousness and life as a man or horse, therefore it can have none at all. There are many grades of intelligence within our own organism that lie outside the normal sphere of our attention and therefore appear unconscious, or "automatic" as the saying is.

Wherever there is a tree, there is certainly a great Nature-spirit at work; and how much more so in a forest? This the ancients must have recognized, and hence their communing with the god of Nature in the groves.

But the worship of Pan, the worship of Nature in its lower aspects, is not the highest form of worship. There is also an interior Nature, of which Man himself is a manifestation. Pantheism in its narrower sense means worship of terrestrial Nature, but in its broader sense it means a recognition of the omnipresence of the Divine Nature which underlies the terrestrial Nature. Though the trees are ensouled, we need not assume that they have immortal Souls like Man; we should not become tree worshipers. Yet even so, the pure and undefiled spots in Nature are fitting places for Self-communion, because they are at least free from perversity of will and the malign influences too often created by congregations of civilized humanity.

To us today trees are valuable chiefly for their uses when cut down; secondarily as elements in scenery. But later on we may evolve to the level of being able to recover some of those lost Mysteries which made Nature mean so much more to the ancients, but which survive now only in the distorted and fragmentary form that gives color to the sneers of our scholars. Then neither theology nor science will be so comic and trivial as they often are.

STUDENT

**The Taximeter Cab in Ancient Rome**

AN antiquarian has discovered, in a book on architecture written by Capra of Cremona in the 17th century, some drawings and descriptions of a mileage recorder designed by Vitruvius, engineer to Augustus, as Capra imagined this to be. Says Capra in his description:

Fix on the wheel of the car a disk bearing on its circumference a single cogwheel working into another disk having 400 cogs. On the side of this second disk a cog larger than the others will set in motion a horizontal disk which also bears 400 cogs and is furnished besides on its flat part with a certain number of holes in which there are little balls; these will fall one by one into a tube, when the rotation of the disk will lead them to its orifice; they will then reunite in a brass vase. One ball falling after each mile traversed, the number of miles done in a day will be known by counting the balls which have fallen in all.

STUDENT

## Some Views on XXth Century Problems

### Length and Breadth in Life

PEOPLE seem to be more anxious to have long lives than broad ones. The broad or full one is difficult to get, requires hard and continuous use of will; the long one, they think, may sometime be made easy; some elixir, some application of electricity, and the decades will obligingly bud out of each other like polyps.

It will never be so; any extension of life must be conquered; and the lengthening is the reward of the same efforts that would broaden.

Most of us waste—which is the same as not growing in—four-fifths of each waking hour. No hour is filled with more than a fraction of its possible contents. Suppose we decide to think of something, the tariff, the earth's rotation, or how we shall answer a letter. A stenographer is at our elbow; not the ordinary kind, but one who records *thoughts* verbatim. After we have done thinking of the matter, he goes away with his notes. A year later he shows them to us. We have forgotten what we were then thinking about, and he challenges us from a study of the notes, to find out, to make any guess! But at last, studying them as one would a cryptogram, we do perceive that scattered thoughts concerning the tariff are perhaps more numerous than those concerning other matters. We were "thinking" about the tariff. The total thinking took half an hour; but if the actually relevant thoughts were put end to end and repeated ones ruled out, the time would be perhaps one minute. Twenty-nine minutes wasted. Most people, reading ten lines of poetry and then trying to remember the first one, would not get its first word. The attempt to do so would show them the extraordinarily wobbly instrument with which they are content to waste their lives.

But at least we are concentrated upon our amusements? Mozart, as a boy, once listened to a choral service. When he got home he wrote it down note for note. We go to hear music in order to exercise a non-intellectualizing part of our consciousness. Yet we permit the intellectualizing part to inject five or six thoughts, memories, anticipations, into every bar. We suppose ourselves to be listening; as a matter of fact we only listen by jumps, just numerous enough to keep up the superficial illusion of continuity. The benefit of the music is therefore say a fifth of what it might be. Every speaker knows that his audience only listens about a fifth of the time, and so he repeats his points often and spreads them a good way apart.

Our minds are in a chronic state of exhaustion, so chronic that we do not know it, consider it normal. They are as our bodies would be if every muscle twitched continually from morning to night, not only when not in use but even more violently when needed for steady action.

This incapacity for steadiness has almost completely cut us off from the spiritual world, just as a body whose every muscle continuously twitched and jerked about would almost shut us out from the mental world. Mind,

like all things else, is athrill with spiritual life; but it can know little indeed of that life until it has learned to stop its outward rushing activity, its ceaseless jerks and twists, and look straight and still inward upon real being. We have almost ceased to try, so hopeless seems the task. The hopelessness has been translated into a dogma, and we are told that there is no spiritual life or that it is unknowable.

Whatsoever there is to do, let it be done as well as possible, said the Galilean Christ, dealing exactly with this difficulty. A man has to walk two blocks from the car to his office. Does he do it well? On the contrary his mind is already in his office, or all over the world. His body scrambles along as best it may. Does not the walk of the ordinary man and his physical attitude, look as if his body had always been let to come along anyhow it liked? Why not walk those two blocks erectly and well, the mind energizing the body and controlling its tendency to slouch? Mind and body alike would benefit. In learning a foreign language, why not so read a sentence in it, even containing unknown words, that we can at once look up and repeat it.

In fine, if we would live broadly and deeply, live five times as much in a moment as we live now, we must reduce the mind to obedience to the will, so that it stays doing what it has been told to do until another command comes. This may be a long task, but the rewards begin to come the first day. It is the only way to the dignity of divine manhood, to true self-consciousness, to true life. STUDENT

### Another Way with the Criminal

THE treatment of criminals seems to be gradually becoming a live issue. Its vitalization has been slow because society is slow to recognize that it is itself the final sufferer for every evil and injustice done to the criminal. Society contains in solution all the effects of all the evils done with its connivance or by its direction. Under temptation a young man slips and commits a theft. In prison he is lodged in the same cell with a hardened criminal, is subjected to the same dehumanizing regimen, for five years breathes and thinks in the sullen atmosphere of criminality.

When he comes out his slip is registered in his constitution. Society has constructed a criminal for itself, an embittered enemy of its laws and methods. In the intervals of his future immurements, besides his crimes, he will become the parent of children. These are the obvious facts of the case. But if we could follow out to the last link the chains of cause and effect setting from this man, we should find that in two or three generations there would not be a single person then living whose life had not been in some way, to some degree, affected for the worse by this one man—made what he was by the society which thus has to take the man and all his deeds home to itself.

And then what of the "hardened criminal" with whom this young man was associated? Is he, is anybody, an absolutely hardened crim-

inal with no human heart of manliness to be reached? If not, is there anything in the present prison regimen that can possibly reach and rouse that heart? Or is the whole of it indurating, embittering, sullenizing, dehumanizing?

He walks in a chain-gang, lock-step, to a religious service once a month, even twice; there may be a Bible in the cell. Do these facts constitute an affirmative answer to the questions?

The criminal is a man whose act has compelled us to separate him from freedom. Why return him to freedom *worsened*?

Why not, for instance, touch the man with music? His evenings are bleak enough to make him welcome anything, attend to anything. Since he is to come back among us anyhow, may he not just as well come back touched with music? If he is to burgle again anyhow, perhaps he would be a little less ready to add murder to it if he had learned to play.

Details remain to work out. They may be very difficult to work out. But their *principle* will be clear—to turn out a slightly bettered, softened man instead of a worsened one; a man slightly less likely to commit crime than considerably more likely. No one supposes our present purely punitive system is deterrent, that a burglar who has had five years of it defers his next burglary five minutes because of it. He simply hopes for better luck, or takes one more precaution that he had forgotten before.

And lastly, a proper prison system includes care of the man for a while after. His imprisonment is supposed to pay his debt to outraged society. But when he emerges he finds, of course, that the doors of honest living are almost completely closed to him. He may be nearly as much of an outlaw as when in prison. Society is still exacting payment of him. What wonder if he thinks the only way to meet the debt is to contract a new one? STUDENT

### The Real Man

"THEN we saw the real man," says a contemporary critic, speaking of a certain man of letters whose private life would not bear, but got, the light of day.

But suppose the man of letters, a poet and essayist, had written nothing, had lived a consistent debauchee only, and had finally been exposed and imprisoned. In prison he produces a couple of beautiful poems and an essay of very elevated feeling. Should we not be equally—more—justified in saying, Now we see the real man? It was he, the *real* man, who was overlaid by the drink and debauchery, and who, when these became impossible, could speak.

There is a real man in all of us, not necessarily overlaid and imprisoned by drink and debauchery, but none the less effectually silenced by the thousand pettinesses of thought and ambition, by want of education (e-ducation, the *leading forth*) and by non-recongnition and denial of it. Those who claim that self-expression is the one law of conduct forget that "self"-repression must come first. C.



# Archaeology Palaeontology Ethnology

## Roman Baths at Bath, England

**B**ATH has been celebrated for its thermal and medicinal springs since at least the time of the Romans, and legend, not less reliable than history, traces its origin still farther back. Numerous remains of the Roman *Aquae Solis* ("waters of the sun") exist, and one is illustrated herewith. This Roman bath now lies, by that mysterious process which causes old sites to sink, or new ones to rise, below street level, as shown by the two statues in the right center of the cut. It was excavated about 20 years ago and is about 70 ft. by 30. The water still runs in from hot springs at about 125° F. E.

## Kings Before Menes

**T**O return to the early historical period. This has been set back and verified in a high degree by the recent discoveries in Abydos, by Dr. Flinders Petrie, by his finding tombs of the seven early kings of Egypt, before Menes. The period of the earliest of these kings is certain to be nearly 7000 years ago.

What is most interesting to observe in Dr. Flinders Petrie's discoveries was that the early kings, 7000 years ago, possessed the art of writing in hieroglyphics, so that their names are recorded. The first historical name we possess at present is that of a king Ka; the second Ro; then follow Zeser, Narmer and Sma.—*Scientific American Supplement*, August 15

## Discovery of Prehistoric Pictures in Spain—An Unanswered Scientific Enigma

**T**HE Preliminary Report has just been issued concerning the strange discoveries in the caves of Altamira, Spain, first announced in 1880 but not properly examined and described till lately. The principal cavern is a large hall 75 ft. by 19 ft. whose walls are decorated with a marvelous series of paintings in various colors, and carvings, by prehistoric man. They chiefly represent the animals with which he was familiar, and whose remains are found in the cave-passages, such as the aurochs, the horse, the stag, the boar, the cow, and the goat, and they are executed with great fidelity to nature. There are also marks which seem to be hieroglyphics. If these prove so, they will be the earliest known specimens of writing yet found.

With these, however, were found also a considerable number of peculiar drawings which at first were the cause of various and profound thought among their discoverers. Finally . . . it was concluded that they represented "human creatures," owing to their arms, hands, legs, and ears. . . . These remarkable creatures have not a human, but

an animal, head, with a strongly projecting snout, and this resemblance is scientifically of the greatest significance. That dancing persons with arms uplifted to implore and with animal masks are meant and represented, as the authors seem to believe, is, in the opinion of Wilser, cited in the *Centralblatt für Anthropologie*, most improbable, and also does not explain certain other animal characteristics. As the artists of remote antiquity knew how to picture various animals with perfect fidelity to nature, we must admit that in this instance also they drew from life, and that at that time there still lived in Europe such creatures, closely related to the common ancestor of the great ape and man. But what kind were the artists? (From an article in *Umschau*, translated for *Literary Digest*)

A similar series of animal pictures was found in Southern France, at La Mouthe, Dordogne, some years ago in a cavern of unknown but enormous age, and it is now believed that the Spanish ones are equally old.

Without careful reproductions of the pictures it is impossible to consider the question at all completely, but from the general description we are forcibly reminded of the half-human, half-bestial creatures mentioned by H. P. Blavatsky in *The Secret Doctrine* (which were extinct ages before these cave-pictures were drawn) as having existed in the earlier times of the lost continent of Atlantis or perhaps before. She repudiates the idea that they were the "missing link," and explains that such semi-human creatures were degenerate forms, partly descended from man, and not

destined to persist. The intellectual principle which makes Man has never passed through the irrational condition of the physical ape in the primeval forests. Singularly enough, from the ordinary standpoint, we are not acquainted with the skeletons of the nondescripts represented in the cave-pictures which are probably the representations of half-forgotten tribal legends and memories of former days. But, according to the doctrines of the Teachers from whom H. P. Blavatsky derived her knowledge, such creatures lived on lands now submerged, and had died out aeons before the period of these "recent" cave-dwellers, and we are not likely to find their remains until the fountains of the great deep are broken up and the sedimentary beds now forming under the Atlantic and Pacific Oceans are upheaved.

STUDENT

## Ancient Egyptian Cloth as Good as Ours

**T**HE yards of cloth that swathed Khnum-Nekht's embalmed remains were unwound recently at the Manchester University and pieces distributed far and wide as presents. Some thirty pieces were available for distribution among the members of the Microscopical Society, and some of the members declare that their examination has upset some of the theories about our civilization. It is emphatically declared that the weaving of the mummycloth is as good as that of the same material with all the modern appliances of today. And why not? T.



Lomaland Photo. and Engraving Dept.

REMAINS OF ROMAN BATH, BATH, ENGLAND

# The Trend of Twentieth Century Science

## The Lady of the Lake

WE do not want to accuse a reputable scientific man of believing that lakes have souls, and of endowing with a scientific backbone the graceful and poetic, but unevenced legends of the past. In legends, as every properly reared child knows, lakes have souls; and when the prince draws near, the soul rises in the form of a beautiful maiden and gives him material of much value to him in his forthcoming fight with the giant. The poets too, have sung of the souls of the lakes, communing with them and getting inspiration from them. They might not be willing to defend their beliefs before the debating societies of keen and omniscient and all-sceptical young men; but some of them do seem to think that the all-pervading nature-consciousness comes to a focus as an elemental entity in lakes, and so can there be more easily touched.

The President of the American Fisheries Society is the scientific man whom we do not want to accuse of being a secret poet. Still, he began his address before the Society in this way:

An inland lake has often been compared to a living being, and this has always seemed to me one of the happiest attempts to find resemblances between animate and inanimate objects. Unlike many such comparisons, which turn on a single point of resemblance and whose fitness disappears, as soon as the objects are viewed from a different position, the appropriateness of this increases rather than diminishes as our knowledge both of lakes and of living beings is enlarged.

A lake, like a living organism, is born, endures, grows old, dies. Whilst remaining as an entity, its body is in continual change. It evaporates away and is restored by the rain or by streams. It shows

not only the cycle of individual existence, but also the rhythm of seasonal activity. . . . The comparison may be pushed further and extended to the minor fluctuations of the vigor of vital manifestations which characterize lake and organism alike.

The blood of the lake is the water, containing salts in solution. The body is the sides, covered to the very bottom with living tissue. The corpuscles are the living creatures swimming about. They need oxygen, and so the lake breathes; and they supply carbonic oxide and other matters to the vegetation of the banks and depths.

The lake breathes, and that was the Professor's main topic. It absorbs oxygen, and this is finally breathed back to the air in combination as carbonic oxide.

Speaking roughly, and in terms of our comparison, we may say that an inland lake is an organism which takes one full inspiration in the fall, and another, less complete, in the early spring; that during the winter it does not breathe at all and during the summer has only a very shallow and imperfect respiration.

It cools during the autumn, and so, before freezing at the top, becomes of about equal temperature throughout. Not only does its coolness enable it to dissolve about twice as

much oxygen as it will hold in summer, but the uniformity at all depths enables the wind to turn it little by little all over and thoroughly expose it. In summer a warm layer persists on the top and this only gets turned over.

So it enters upon the winter fully charged with all the oxygen its inhabitants will need for the time the surface is frozen. By the end of the winter this is nearly used up; the water is charged with carbonic oxide, and the living creatures are ready enough for the next breath. This breath is taken when spring comes, and for a short time the uniform temperature once more enables the wind to turn over all the water. As the water warms with summer, it can dissolve less and less oxygen, and the wind can only work on the warm layer of the surface. But the living creatures can now come up to the air and take part of what they want. It is supposed that the cool deep layers, into which the dead vegetation and dead animals sink and oxidize, must then become almost exhausted of their oxygen and correspondingly unfitted for much life. But, the Professor suggests, there may be facts preventing this, of which we now know nothing. Freshwater springs, charged with air, may enter from below. Slender filaments of water may push deeper and connect with warmer strata in the crust, causing an ascent by night from the bottom with a corresponding descent from the top. And lightning or other form of electricity may electrolyse the water to the very bottom, liberating all necessary oxygen.

Altogether, the poets are once more welcome to regard a lake as an entity with a complex life of its own. STUDENT

## The Mystery of Tobacco

SOME tobacco figures, covering the years 1899-1908, have just been published by the commissioner of internal revenue. During this period every use of the plant has increased to an extraordinary degree. Eight billion cigars is now the annual dose, as against five billion in 1899. Snuff has advanced from 14 million pounds to 22; tobacco in the pipe-smoking and chewing forms stood at 237 million pounds; it stands at 364; manufactured cigarettes were 2800 million; they are 5400. But this does not include cigarettes made by the hand of the smoker.

The report, and all comments, lay most stress upon the cigarette item. To its use in cigarette form, the greater part of the evils of tobacco are justly ascribed.

Why is the cigarette more harmful than the pipe or cigar? That no one knows, may be gathered from the multiplication of theories. But it is more harmful; that is certain. A given number of hours spent in unbroken cigarette-smoking will do very much more harm than the same continuity of pipes or cigars. And this comparison reveals part of the still hidden secret of tobacco. When the five-, three-, or one-inch column is lit, that of the cigar, cigarette, or pipe, a certain effect particularly desired by the smoker is obtained

from the first three or four whiffs which does not result from later ones. Whether this first effect is called stimulating or sedative, it is much more marked than that yielded by the rest of the burning column. It is claimed by tobacco-using mind-workers that this primary effect is facilitative to their work. The hot smoke resulting from the just lit surface is drawn through the rest of the tobacco into the mouth and must carry with it whatever ingredient of the tobacco is volatile at that temperature. That gone, the effects alter somewhat. If smoking be harmful, or harmful beyond a certain point, it would seem that the maximum of the harm is done in the first whiffs. But a steady cigarette smoker will have about five times as many of these first potent whiffs as a steady pipe or cigar smoker, merely because he will smoke five times as many cigarettes as they pipes or cigars. Suppose that moderate smoking is beneficial for brain work, and that the brain can usefully accept the stimulus of the first distillation of tobacco four times a day. Perhaps four times is as often as the average pipe smoker will light a pipe in the day. But the average cigarette smoker will easily light fifteen or sixteen of his doses: all but four of them, according to the hypothesis, being noxious and depressant.

This seems to be a reasonable explanation of the unquestionable impeachability of the cigarette. And we may remember in addition, that the cigarette smoker makes the very utmost of his whiffs by inhaling them.

The effects of tobacco are as yet but little understood. It contains nicotine; its smoke contains carbonic oxide and dioxide, ammonia, and various tarry matters. But it is more than doubtful whether, if we could combine all the known ingredients and then inhale them in the proper proportion, we should get the effect of the herb. We could get the grosser injuries, heart depression and so on. But would the smoker get that subtle clearing of his mind which he has trained himself to seek, and which, attempted too often, will, he admits, be replaced by its opposite with a darkening of all the brain lights? The Indians, in their councils, pass round the pipe of the herb which is to them sacred and from the gods. Each takes two or three whiffs only, and then, the effect attained, hands on the pipe. There would be no tobacco heart, trembling hands, and sallow faces, if we did that with the plant.

Those who are making a case against the use of tobacco often forget an indictment that could only be repelled by a reply of *misuse*. The slave, the man who cannot read or write comfortably without smoke, cannot concentrate his mind. Every few seconds consciousness has to let go its train of *thought* in order to get a *sensation*. The demand arises and is met. It is clear that the philosophic ideal of "thought moving on into the essence of its subject like a stream of oil," is impossible to the enslaved smoker. He is chained to a point in his environment to which he must constantly return for a new start. STUDENT

# Nature

# Studies

## A Japanese Pearl Oyster Farm

**I**N Japan the pearl oyster fisheries were so much overworked that a pearl oyster farm was established to conserve the industry. This is in a bay on the Pacific coast where the water is still and sheltered by innumerable land barriers. The breeding season is in July and August, and this is prepared for by placing stones over the bottom in the shallow places. To these stones the young oysters are attached, and they are allowed to remain until November, when stones and shells are both transferred to deeper water, to protect them against the winter's cold. After growth for three years, the young oysters, now two or three inches long, are removed and the operation of putting nuclei into the shells is performed.

They are then put back into the sea for another three or four years, after which they are taken out and opened, and the pearls put on the market. E.

## Improving the Public Roads

**T**HE Office of Public Roads, United States Department of Agriculture, is inaugurating a plan of co-operation with the newspaper press of the whole country, in order to dispel the general ignorance, in all its local habitations, by the light of knowledge as shed by the experts on road-making. There are nearly 2,500,000 miles of public roads; and on these about \$80,000,000 a year is spent, much of it being wasted from lack of proper methods. To remedy this, the Office proposes to send the papers a monthly article describing how to deal with the roads, the instructions being adapted to the particular kind of roads in the different localities. It invites the papers to conduct a correspondence column in connexion with the articles and undertakes to answer the queries free of expense. Besides this, the formation of local committees is recommended, to deal with road government, road making, road financing, traffic, etc.; and the Office will second such efforts by sending around lecturers.

In this connexion may be mentioned some figures given by the chairman of the Buckingham County Council in defence against a

charge of extravagance. He said that during the six years ended March 1907, the annual cost of rural main roads throughout England and Wales increased by £320,000, equal to 20 per cent. In the Home Counties, where the increase in self-propelled traffic had been greatest, the annual increase in cost was given as 63, 27, 49, 22, 60, 35, and 77 per cent. respectively.

Also we notice an illustrated description in an English paper of a new road-train with an engine and several wagons or coaches, each wagon or coach being self-propelled, not trailed. This may be excellent from one point of view, but what about the roads? The problem of finding roads to stand self-propelled rubber-clad wheels is becoming serious. T.

## Imported Wood in Germany

**H**ERE is an item to be considered in connexion with forest conservation. The German Empire, says an account, has nearly 35,000,000 acres of forests. Of this, 31.9 per cent. belongs to the State, 1.8 to the Crown, 16.1 to communities, 46.5 to private persons, and the remainder to institutions and associations. There is a little over three-fifths of an acre of forest for each person; and, though 53 cubic feet of wood to the acre is produced in a year, *wood imports have increasingly exceeded wood exports for over forty years*, and 300,000,000 cubic feet, valued

at over one-sixth of the home consumption, are now imported each year. This wood comes from Austria-Hungary (19,750,000 tons), Russia and Finland (18,000,000), Sweden (508,000), and the United States (49,000).

One naturally asks, What chance do we stand? What chance does the world stand? It would seem impossible to grow as much wood as the world wants. Perhaps necessity, if nothing else, will compel us to construct more of durable articles and less of perishable ones than we do at present. Much of the frippery of life could doubtless be dispensed with without disadvantage; and for one thing, the bulk of printed pages, to which our forests are so largely sacrificed, might well be reduced greatly. STUDENT

## Wonderful Yield of Honey

**A** WRITER to *The Scotsman* chronicles the following instance of the wonderful productivity of the bee. Three colonies (swarms from other hives) were put in an empty Wells hive containing 20 bar frames and 36 sections. In a fortnight it was found that all the bar frames and sections were completely filled. Averaging each frame at 4 lbs., and the sections at 1 lb. apiece, which is below the mark, the amount of honey collected in a fortnight was 116 lbs. It was gathered mostly from wild mustard which abounded near. T.



Lomaland Photo. and Engraving Dept.

WINDSOR CASTLE FROM THE RIVER



Students'



Path

## NO STAR IS EVER LOST

Adelaide A. Procter

**H**AVE we not all, amid life's petty strife,  
Some pure ideal of a noble life  
That once seemed possible? Did we not hear  
The flutter of its wings and feel it near,  
And just within our reach? It was. And yet  
We lost it in this daily jar and fret.  
But still our place is kept and it will wait,  
Ready for us to fill it, soon or late.  
No star is ever lost we once have seen:  
We always may be what we might have been.

## What the World Needs

Seek ye first the Kingdom of God and his righteousness and all these (other) things shall be added unto you.

**I**N a world where the men and women are living unbalanced, selfish lives, lacking self-control and self-reliance, they trust and depend on things and ideas exterior to themselves. What they need, as they think in their brain minds, is money, position, and the good opinion of their fellows; these they consider produce happiness, and without them they are unhappy. Their minds, their thoughts and desires are bent on getting these conventional "necessities," which they regard as the be-all and end-all of life. So they are in a perpetual unhappy restlessness, striving to get that which will only add to their burden, for when they have got it, they are worried by the desire to keep it and the fear of losing it. No one can read a little of Theosophy and not see the error of this deluded strife, for strife it is. Such of us as seek these exterior things are working for what most others are working for, and the struggle becomes competitive, hate and fear producing. Why do we act thus? Is it not because we have lost, and hence are not guided by, a rational and true philosophy of life? Is it not that men and women have lost the inner knowledge of their divine origin, their true nature, power, and destiny? They have come to think they are the grasping, self-getting, self-keeping creatures they have made themselves seem by such undignified living. They think they are the separable, non-related beings which their acts portray them to be.

But is there any need to think and act like this any longer? What the world needs — is it not a true philosophy of life; and true, compassionate, fearless, noble-hearted men and women who will make that true philosophy a living power in their every thought and act? And once more this true philosophy of life has been brought, expounded, and demonstrated, by those true Teachers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley. Theosophy stated, explained and lived is what the world needs. In it we find the teachings otherwise so sadly lacking in the world, of man's divine origin and nature, his power and destiny. He is not in reality the money-grabbing selfish slave to worldly opinion. He is a living, immortal, divine soul, not a crea-

ture that has a soul which is to be avoided, kept asleep and quiet — if we are to judge by the lives of most men and women — but that he truly and actually is the divine soul itself.

What a wonderful idea. Man is not an animal body, not its desires and feelings, nor even the thoughts that he has. He is the divine evolving Self, who knows, who is here to gain experience, through the consciousness of his animal body, and who permits and has the power to control the thoughts and feelings of his brain-mind and personal self. Yet he is *not* these, nor the sum total of them. He, in his real nature, is the impersonal, universally related, spiritual being, who by his oneness with all affects all by his character, his motives, and his daily acts and thoughts.

This we assert is what man needs. Theosophy, which explains and demonstrates his unity with all and hence his responsibility for the true progress and welfare of all. His character and conduct affect all for weal or woe, as he is also affected by all. What a vastly noble and truly important being the teaching of Theosophy shows man to be, even if he only lived here for one earth life. But Theosophy shows and convinces us of more. It shows that the world is governed by law — divine law — and that as a man sows in one life so must he and will he reap in this or in a future life. But more glorious still it shows that whatever a man may discover his life to be, however wrongly he may have lived, if he will but recognize the divine spark in his heart, he has still the power to turn round and choose to live nobly as a soul. He has the power to cease living wrongly and doing evil, to cease even the negatively good life, and to live the positively active, and fearlessly unselfish life; for he is a divine soul and has the power to choose and to determine to hold to his choice. He has the power to cease to live negatively on the love of others, always seeking for self and selfishly getting only for self, and to begin to live a positive, active, willing life of service and helpfulness to others, seeking to live and get so that he may give help, love and life for the benefit of all his fellows. By so doing he becomes a lifter of the world's burdens, a helper and benefactor of his race.

Truly it is Theosophy that the world needs, for it alone is capable of restoring to man his birthright of Truth, and giving balance to his nature and conduct. Its message is that man is Divine and that only by living as a Divine being for the benefit of all, can he fulfil the law of his being. Theosophy alone shows the way.

A. S.

## The Greatness of Small Things

**T**HE longer we regard life from the Theosophical standpoint the more we become impressed with the importance of what are usually considered the *small things*, and begin to understand that in a true philosophy of life there can be no small things in the sense of *unimportant*.

The oak tree grows from the acorn, and all seeds are small in proportion to the effects they generate. As it is in the growth of natural things, so it is with man, for all evolution is growth. The trend of our characters, the positions we find ourselves in in life, our ability, or stupidity, are all the result of our daily thoughts and actions.

Little by little, day after day, we are weaving our future destiny for this life and for the lives that will follow it upon this earth, as the Soul takes again new vehicles of expression to continue its evolution. The characters with which we find ourselves at present endowed are the visible effect of the hidden grain of brotherly action or the tares of selfishness sown in the homely every-day doings of our past-lived lives. Theosophy also brings home one very important lesson we need well to impress ourselves with if we wish to work out our destiny intelligently — that we do not live under a rule of *chance* but of law, and that every effect must have a cause; and not only that, but that in this orderly Universe, Divine Laws of Nature exist for the governance of man and all that is, and that it is a very sorry game to fight against the inevitable.

An intelligent study of life in the Light of Theosophy shows us some of these Laws, and the state of the world today with so many unhappy and ignorant people as a result of a disregard of and foolish rebellion against these great natural laws.

To take an instance, the fundamental law of Human Brotherhood. Do nations act towards each other as if that were a law of Nature? Do people so act towards each other? Do we ourselves? Then again, take that stupendous factor in human evolution, the *duality* of our natures, the so-little realized ever-waging war within our breasts betwixt the animal and the Divine. Do we always give of our strength and will for the triumph of right over wrong? Yet the certainty of our personal Immortality lies with the victory of the Spiritual Nature over the Material. And to all these *great things* the *small things* are intimately related. Every simple little duty of everyday life can be carried out with the spirit of altruism or against it. We may sow the seeds for the future of an expanded vision, a larger helpfulness, joy and peace: or an ever narrowing horizon, a loss of discriminative power, a paralysis of the higher qualities, causing ignorance and consequently sorrow. Are these little things then so small, when the manner of their doing is fraught with so much of weal or woe? when they are daily making us either more animal or divine?

Let us recognize rather our importance as units of the great human family and the privilege we have in helping onward the evolution of the Whole by the faithful performance of our *small* duties. This will gradually fit us for a larger work of the common good through the strengthening and ennobling of our lives and natures. In the words of the Poet Goethe

Like the star  
That shines afar,  
Without haste and without rest,  
Let each man wheel with steady sway  
Round the task that rules the day,  
And do his best.

Rest assured in the justice of the Higher Law, "which gives to each one that which is his due, in perfect equity, which must be perfect love."

STUDENT

If we could look behind the scenes, there would be much that would inspire us, because of the promise of the hour, and the Light that Theosophy is giving to the world. —Katherine Tingley

# THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

The question is sometimes asked, "Which influences the other more, circumstances or character?" Please answer this in the Theosophical Forum.

## Answer

The answer is that each influences the other, but character is the stronger. Our ideal should be to render our character so strong that it can adapt itself to any circumstances, and modify them rather than be modified by them. This teaching is familiar to those who have read the Stoics, Marcus Aurelius for instance. There are many noble instances of its practice, and they point the way for the rest of mankind. As each human Soul has limitless opportunity before it, we may all attain to these heights and even greater ones.

Still we must not ignore the influence of circumstances on character. That also must be taken into account by the wise man. There is no need to make our task unnecessarily hard for want of a few simple precautions. What we have to guard against is the tendency to give *undue* importance to circumstances. If we give too much importance to circumstances, then we weaken our power to cope with them and fail to learn the lessons and gain the strength which they afford us. On the other hand it may sometimes be profitable to change the circumstances.

The frequent cry, "If only I had other circumstances, I might do so much more," is a great mistake. The other circumstances seem pleasanter so long as they are only prospective and imaginary, because we fail to realize the difficulties and see only the pleasant features. But when they come into actual reality, they will be found as exacting and as hard to cope with as our present ones.

We have two kinds of environment, that which is external and that which is in ourselves. We have to strengthen the latter so that it can be strong enough to cope with the former. We must be able to carry our circumstances about with us.

The struggle is due to discord between our desires and our environment. These must be brought into harmony. The process is one of mutual adaptation between the two. The Eastern proverb, "Is not the whole world leather-covered to him who wears shoes?" means that we must clothe ourselves in the garb of contentment, which will protect us against the wear of circumstance.

There are many in this civilization who find themselves in circumstances that are a ceaseless struggle of labor with want. While Theosophy teaches men to help their distressed brothers, and labors to bring about a better state of society, it also shows the distressed how they may best *help themselves* to alleviate their present lot and earn a better one—and this by far the nobler task, for it lays the axe at the root of the cause. Circumstances are intended for our education; and, if we accept the lessons they teach, we make true progress and fit ourselves for other conditions. If we cannot change our circumstances at once, we can at least change our attitude of mind towards them. It is better to realize that we ourselves were the authors of those

circumstances, and that by our present acts will our future circumstances be determined, than to believe that we are playthings of irresponsible fate or of a capricious Power.

All clear thinkers see that character and self-dependence are the only sure basis of society, and that we cannot found a new order of society on mutual distrust and self-seeking. The man of character is never out of place, and rises like a cork; but it is no use trying to accommodate the man who is inefficient and never content. But what people do not see is a source from which strength of character can be derived. This is where Theosophy supplies the need; for its teachings harmonize with our moral intuitions, instead of being at variance with them like many religious and scientific dogmas. It affords solutions to those vexed questions of life that underlie all social problems and that religion and science fail to solve. It teaches Man how to rule his circumstances, especially his interior circumstances, instead of being their slave. In place of the depreciatory and pessimistic doctrines about human nature that seem to form the basis of all our schemes for improvement, it reveals to Man his own dignity and masterfulness. It shows him that the influence of character over circumstances is paramount. E.

## Question

One of the objects of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is to "teach Brotherhood and demonstrate that it is a fact in nature." How can it be demonstrated?

## Answer

The fundamental teaching of Theosophy that "all men have spiritually and physically the same origin" and that therefore "Brotherhood is a fact in nature" may be demonstrated on logical, philosophical, metaphysical, and even scientific grounds.

Theosophy teaches that all the life which we see manifested in various forms is in reality the same in essence. Let us see if this is not so. We, as members of the human family appear to our physical eyes to be entirely separate beings, independent of one another; yet on closer examination do we not find that in all the divisions of our nature, we not only resemble one another but are made up of identically the same elements? Take our physical bodies, for instance, which science teaches are, together with their various organs, made up of millions of little living cells; which in their turn, Theosophy shows, are divided into still minuter lives. These lives or atoms are constantly changing not only from one human body to another, but the same atom may at different times have been part of every form of life from the mineral up to man. Thus we can see that our bodies are not fixed, separate forms, but are constantly changing and furthermore, that they do not belong exclusively to each one of us, because the living particles of which they are now composed are constantly leaving and others coming in. If we look still further into our natures we shall find that our thoughts do not belong to us alone, but that we are as it were in a great stream or ocean of thought, for do we not often find that others have had identically the same thoughts, sometimes even at the very same time? If we look far enough we may see

that mind is in fact a universally diffused principle.

Is it not also the same with our feelings and emotions? The longer we live and the more we study our fellows the more we realize that we all have the same feelings to a greater or less degree.

The Theosophical teaching that Brotherhood is a fact in nature, however, rests on a more lasting and deeper foundation than that which we know of man through his outer manifestation, namely, his spiritual unity. It is through a knowledge of this spiritual unity that mankind will come not only to realize the truth that Brotherhood is a fact in nature, but to live Brotherhood.

Scientists have proved the identity of man's physical origin; yet we do not find them showing any great fraternal affection. This is because, as H. P. Blavatsky says in *The Key to Theosophy*:

The identity of our physical origin makes no appeal to our higher and deeper feelings; matter deprived of its Soul and Spirit cannot speak to the human heart. But the identity of the Soul and Spirit of the real immortal man, as Theosophy teaches us, once proven and deeply rooted in our hearts, would lead us far on the road of real charity and goodwill.

The mineral, animal, and human kingdoms are all manifestations of the One Universal Life. In the kingdoms below man, progress is made by natural impulse. In the human kingdom each individual must voluntarily choose whether he will progress or not. Man, therefore, has the choice of practising selfishness or altruism; but in order to progress he must choose the latter, as human progress and happiness are only to be attained by mutual helpfulness, which is the law of the One Life.

All through nature mutual helpfulness is necessary for growth and progress. Humanity is under the same law. The practice of brotherhood would result in peace, happiness, and contentment. On the other hand, unbrotherliness and selfishness cause strife and misery.

Brotherhood is a fact in nature which we may not ignore without self-injury. "Laws of life are laws of harmony" and are their own avengers. They bring re-adjustment with unerring justice. Although human solidarity is a great truth, the illusion of separateness existing as it does in the minds of men, causes them to seek that which they consider best for their own personal advantage, without regard for the welfare of others; thereby not only injuring themselves but all humanity. In so doing man forgets his identity with the One Life which in reality binds all together, for the real, permanent part of man is not the outer changing body, but "the inner soul, the spark of the great Flame."

B. F. V.

We would that all who have a voice in the education of the masses should first know and then teach that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives.—*H. P. Blavatsky*

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## The Flying Moment

WHERE shall we find a refuge and a home?

The past wings its swift flight toward oblivion, futurity is not in view and when it does appear, its pictures flash for just a moment's space upon the screen of time and vanish in the dark. The present seems to be a mere imaginary line which the future must traverse in its progress to the past. How can we hope for lasting satisfaction in the flying moment? It would be just as useless as to try to moor our boat upon Niagara Falls.

The lower mind absorbed in its enjoyment of the fleeting brain life and immersed in the sensations of the body, that portion of the screen of time which lies in the immediate purview of the soul, vainly attempts to build a dwelling place upon the shifting present out of the roaring cataract of sense impressions madly surging by. Yet from remotest times mystics have always said there is a place in which the soul may stand changeless, exultant, satisfied, serene. Time-worn and tempest-tossed we may retire into the peaceful haven deep within where future, present, and events long since gone by exist in the Eternal Now. Those who have moved into that inmost place regret no ancient glories, long for no future good; but to their calm beholding eye all times unroll their fadeless panorama. The man whose interests lie in his emotions and in sensuous delight is like a boy who hunts the *ignis fatuus*. When the expected moment comes it instantly departs and as he tries to seize the next it follows like the lightning on its predecessor's track. His pleasure always just ahead continually eludes his grasp, so can we wonder that the faces of the seekers after pleasure wear the stamp of desperate, permanent, unsatisfied desire?

And yet the fleeting present is our only time to act. We cannot labor in the past, nor in the future; there is but left the *Eternal Now*. We sometimes shirk our present duties as we form our plans for future work, and fail to freight the moments as they pass us by with living impulses of helpfulness and brotherly goodwill. Moment by moment, we may store within the flying present, treasure for men of future days, filling each instant with the harmony which is our contribution to the cosmic song, so when the future comes we are ready and alert to grasp our opportunities. P. L.

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

## Alcoholism, Psychism, Insanity

STATISTICS prepared in an asylum for male inebriates in France, and dealing with 2493 patients received in 9 years, show that "from the practical and medico-legal point of view, every alcoholic is a potential criminal." Almost all had, before their entry, exhibited harmful or destructive tendencies. We are told that—

All these acts depend in general upon more or less conscient motor impulses, more or less well preserved in the memory. In any case, those who commit these acts are utterly irresponsible.

Whatever may be our philosophy of these "more or less conscient (conscious) motor impulses," the practical issue remains the same,—namely, that the inebriate has lost self-control, and his organism has become the tool of dangerous hostile forces.

The hospital cured many cases; but the conditions for creating more cases remain. Alcoholism is but one particular form of the loss of self-control. There are others, such as drug-taking and depraved habits. Insanity, an extreme case of loss of self-control, may result from these causes or from less definite causes. It may gradually accumulate from generation to generation, though it is at any stage amenable to cure.

One of the greatest dangers to civilization is from "psychism." Some practices coming under this name include relaxing all one's muscles, rendering the mind as blank and receptive as possible, and expecting the arrival of influences which will enter the system. Could any more effective means of courting insanity be devised? The invisible thought-atmosphere around us is teeming with impure, violent, or chaotic *thought-forms*, ready to attach themselves to any unguarded human organism and vent themselves thereby. We need to render ourselves strongly positive to these forces, and to be ever on guard against their entry. What folly can be compared with

that of the man who deliberately courts them? Yea, even although he fondly imagines it is one of the sacred Trinity who will inspire him, the danger is unremoved; Divinity does not enter the man who lies relaxed with a blank mind, but the man who busies himself with Divinity's work—helping his fellow-man. Nor is the experiencing

of a pleasant physical sensation, a mental exhilaration, or even a sense of holiness, evidence of a creditable inspiration. Alcohol or drugs may induce such states.

This "psychism" is clearly one of the various forms of self-indulgence. It includes the two characteristic features of surrendering the will and of expecting pleasurable experiences.

The sure and steady increase of alcoholism, drug-taking, "psychism," nervous diseases, insanity, in our civilization, points to the danger that threatens it unless some potent contrary influence comes to our aid. For what will prevent them from increasing indefinitely?

Science, true Science, alone can save us; and true Science means the understanding of our whole make-up, physical, psychic, mental, and spiritual, and the basing of our whole life on the eternal truths. How to find our Individuality and exercise it—that is the key to self-control; and Theosophy, the age-old Religion-Science, alone can teach that. E.

## Greed, Stupidity and World-Destruction

NO sooner is the convention for the conservation of national resources over, than news comes that a company has purchased the only remaining valuable timber in the Appalachian region, two hundred thousand acres in extent, in West Virginia. Again, in a recent magazine, an article about the new patriotism—economic crisis brought about by national waste, disregard of the future, and so on—is preceded by another article entitled *The Riches of the Philippine Forests—Great Tracts Awaiting American Capital and Transportation Facilities*, and so on. Cut them all down! Does civilization demand that the world's timber, coal, and iron shall be destroyed without further delay and if possible before a new generation shall have arisen, and the earth converted into a desert with its plant-bearing soil all back in the sea by the floods? It does not. Is there no *world-patriotism*? An international convention is needed! J.



### At the Top of the Scale

IN according our admiration to the men who have dared the rigors of Polar research we usually forget their chiefest difficulty. They have achieved the vast feat of tolerating each other. We find the little surface faults of our friends, whom we only see every few days, or of our immediates, from whom we are separated many hours every day, hard enough to put up with. In fact, some of us spend large parts of the intervals in chafing about them.

But these arctic men are thrown together continuously and unbrokenly for many months and even years. There is no diluent, no separative, no human nitrogen; only each other to talk to and to hear talk; an all-day-long facing of each other's peculiarities.

It is reported that they finally lapse into entire silence. All honor to them that they do no worse. In a year after their return home they are even ready to start together again, to be once more held nose to nose for the slow and frozen months.

As, the higher up the scale of being men mount, the less do they resemble each other; so, by the same ascent, do the moments become more and more richly diverse.

As animals, men are more or less alike; they all eat, drink, sleep. Real diversity appears as soon as they begin to think, even quite commonplacely. When they reach a higher level, diversity is extremely marked. One likes painting, another music. Of two who like music, one likes one sort, another another. When, in the case of genius, they reach creative levels, the diversity becomes still greater. The music of Beethoven is wholly different from that of Wagner. When the really spiritual levels of consciousness have been reached, the gnostic, the noetic, then the diversity—despite identity of inner and ultimate essence—must be very great. Each man, standing as a god, must be a unique functioner in cosmos, needed by all the rest and by cosmos as one of its workers and creators, and needing all the rest. Not one can be omitted in the final perfection. There will be neither first nor last. The electrons are (possibly) monotonously similar; the atoms less so; the molecules less so again; crystals still less so; cells again less so. Always the lessening of monotonous similarity. At the highest, the unique and unressemblable spiritual man. Those who do not like the word spiritual, as defaced and blurred by misuse, may find another to suit themselves—running the line up from the primal unit through the units we call living—as if the rest were not!—through the plants, the animals, men of mind, to men transfigured in spirit. We must have a word for the paramental, as mental is our word for the human.

As with men, so with the moments. The animal looks about for "something to do," some employment for his animal nature. So with the human animal; it must somehow amuse itself, or the time is monotonous. The higher man has naught to do animally, and his mind is active in some onward direction. If his mind has not power enough to keep moving of itself, he may get the stimulus from a good book.

It must be possible, in the absence of this restless activity, in comparative mental quietude, to find another department of conscious-

ness, deeper, higher, in which no two moments no two hours, no two days, are alike; a department which may or may not color the feeling of the outer department. This inner pole touches the creative Soul of the universe and shares its life and nature. We can say very little about this, save that it must be a fact.

So the moments of the final god-man must be intensely full of an activity we cannot now understand, surpassingly vivid, no two alike. Our progress toward the power to live such lies in acquiring the power to dip into a stream of living consciousness running at this moment, and in all of us. We need the help of all other streams to find our own; and so the largest brotherhood, compassion, and toleration, is the first step in to our own natures.

Surely some of the toleration, at least, must have been acquired by the arctic bands by the time of their return to civilization. They have had a great opportunity. STUDENT

### The Libyan Desert Railroad

THE first section of the Libyan Desert railroad has been completed. The country immediately fringing the western bank of the Nile is bounded by the vast desert; but in the northeast corner of this desert there is a belt of extensive oases, Kharga, Dakhla, Farafra, and Baharia, sweeping round in the form of a crescent from the south. The soil here is rich and water plentiful, and the population numbers some 30,000 peaceful native farmers. Hitherto transport has only been effected with difficulty by camels across 80 miles of desert, the journey occupying five days, and sandstorms and drought prevailing.

The archaeological remains show that the oases were important trading centers under the Egyptians, Persians, Greeks, and Romans. Records show that they were inhabited as far back as 1500 B. C., but they declined with the decline of the Roman Empire.

Recent surveys have shown that besides the prospects in cotton, cereals, and other crops, the oases contain some rich mineral deposits. Though the rainfall is practically nil, prolific springs exist. So a London company obtained from the Egyptian Government a franchise to construct a railroad connecting the national trunk system at Farshut with Kharga, afterwards receiving additional facilities for continuing the track through the other oases, then crossing the desert again from the north of the Baharia oasis and linking again with the State railroad in the Fayûm.

The only difficulty of importance was the descent from the desert, a limestone plateau, into the Kharga oasis, involving a gradient of 1 in 40, which was surmounted, however. The track is single, narrow gauge, laid on creosoted timber cross-ties in the Nile Valley and oases, and on steel cross-ties in the desert.

The desert is an undulating limestone plateau, swept by sand and without a trace of vegetation or shelter. The chief difficulty along the line will be to maintain supplies and water from the base. The total length of the track from Farshut to Kharga is 122 miles, which takes five hours, of which three and a half are spent in crossing the desert.

The supplies of artesian water in the oases seem illimitable, the output of the existing wells in Dakhla and Kharga being estimated at 7 billion cubic feet a year. It is believed to be

derived from the rainy district of Darfur and the swamps of Bahr-el-Ghazal flowing northward through the porous Nubian sandstone. This water and the richness of the soil promise great future development, and a resuscitation of this ancient center of civilization. (Abstracted from *Scientific American Supplement*)

### The Race for Bankruptcy

THE British Secretary of the Admiralty recently told the House of Commons that he was "filled with despair at the dreadful rivalry which civilized peoples were inflicting upon themselves." Not only are warships growing more expensive, but they are becoming obsolete even more speedily. Notwithstanding which, they have to be more and more in numbers. And in a little while airships will be adding to the expenses. The life of a battleship is now little over fifteen years. Last year England sold for \$130,000 a battleship built fifteen years ago for \$4,000,000. During the last five years she has sold for a million a lot of ships which cost forty millions. But Nelson's flagship was forty years old when she fought at Trafalgar, and was in the line for years after that. She cost little more than what an obsolete ship now sells for as scrap iron.

All the other nations are in about the same case. How will it end? The limit of financial possibility is now well within sight. But what abject misery and poverty must some of the nations face before they admit that they have reached it! If the thing is not ended by a little wisdom, the grim law of catastrophe will take it in hand. Every evil contains in itself an appeal to that law, and finally the appeal becomes effective! STUDENT

### Clipped From the Press

THE Rev. Thomas J. Mulvey, a Roman Catholic priest, has resigned his assistant rectorship of St. Edward's Church, Brooklyn, and also from the priesthood. He has the following to say about the recent Papal anti-Modernist Encyclical. C.

I have no intention or desire to enter upon any kind of controversy or propaganda. My conclusions and my beliefs—or the lack of them—are my own affair. I only ask that they be respected. I am sure that a man's religious views or his change of them, should not, in this Twentieth century, interfere at all with his friendly relations with his fellow-men. The existence of a certain prejudice against a clergyman who resigns from the ministry which has lost its meaning for him can best be overcome by frankness and straightforwardness on his part.

In resigning from the Catholic priesthood I bear with me the cherished remembrance of happy and fruitful years of study and of work, as well as warm friendships, which I hope will never grow cold. I have no quarrel with the institution or those within it. If they find it necessary for their well-being, they are exercising the same privilege of religious liberty in adhering to it which I am exercising in withdrawing from it, and which an American public ungrudgingly accords us both.

"SHELLEY can only be called an atheist in so far as he maintained the inadequacy of hitherto received conceptions of the Deity, and indignantly rejected that Moloch of cruelty who is worshiped in the debased forms of Christianity. His clear and fearless utterances upon these points place him in the ranks of intellectual heroes."—John Addington Symonds

### The Ether Compressible?

"CHANGES in the Density of the Ether, and Some Optical Effects Produced by It," is the title of a paper read before the American Association for the Advancement of Science and briefly mentioned in its journal. This paper described experiments which afforded strong evidence in favor of the hypothesis that the ether is susceptible of changes in density and may be dilated in a glass vessel. It was also said that the ether passes slowly, and *not* freely, through glass; and that the dilation of the ether does not alter materially, if at all, the velocity of light waves, though it does reduce the amplitude or energy-carrying capacity of both long and short waves.

In the absence of details one cannot say much about this. The idea that ether is dilat-able (and therefore compressible) will not agree with the ideas of other physicists as to the nature of the ether. But it is no new thing for the ether thus to be loaded with mutually irreconcilable properties to suit the requirements of different theorists. Perhaps it is a mistake to suppose that there is only one kind of ether.

It is needless to point out that compressibility has so far been explicable only as a function of atomic structure; so that, if the ether is compressible, we shall have to suppose it atomic. Whence we arrive merely at a more tenuous kind of matter and are in need of another hypothetical substratum. In fact there must always be a hypothetical substratum; the known must ever have the unknown for a background; the ether is like a secret — when revealed it ceases to be such.

Science is handicapped in its speculations by limiting the resources of nature to that which can be grasped by (a) the physical senses, aided by instruments; (b) the imagination, based on the notions derived from the physical senses. Every hypothetical substratum has to have properties comprised within the above compass, and we are restricted to the extension, mass, and other notions involved in our sensory perceptions and our reflections thereon. But there are higher modes of consciousness, and, with them, higher modes of perception. Scientists have their attention so concentrated on one particular kind of objectivity that they are apt to forget that a very important part of our lives is spent in a world wherein there is no recognizable extension, mass, etc. One might ask, "What is a thought?" "What is an emotion?" Are these not also a part of the universe? The outer world of material objects may seem very real and solid; but the inner world of ideas counts for more in our life. Is there a substratum of thought — an ether of thought — an emotional ether? Is there a thought-electricity, a law of conservation of energy in the thought-world, and so on?

These questions may be thought fanciful, and as lying outside the sphere of science; but they must be considered if science is to form any adequate ideas about ulterior nature. The regions objective to the physical senses are limited, nor can the imagination, inspired by the gleanings of these senses alone, form conceptions adequate to explain ulterior phenomena. Behind the *phenomenal* world lies the *noumenal* world, as behind the senses lies the mind. Surely this is self-evident?

Science has gone too far along one track without going along the other; it has studied nature *objectively* and left out the *subjective* half of perception. For perception is surely made up of the two components, one within the mind, the other outside. We need to study human faculty. This was the method of ancient science, which studied nature within and without, regarding objects as being neither within nor without the mind, but as resulting from an interaction between that which is within and that which is without. Nor does Occidental religion know an iota more about either the inner world of being or thought, and the nature of the human constitution than science does. If one refuses to discuss the subject, the other claims exclusive possession of that domain — and knows absolutely nothing about it, nor is it even able to protect its frontiers. The reconciliation of Science and Religion must be sought where alone it is found — in Theosophy. STUDENT

### The Delphic Oracles

THE Oracles of Antiquity lie on the big, dusty shelf where lie so many things unexplainable, and therefore scientifically erroneous to our generation. The Oracles have gained the credit of obscurity in their utterances and rightly so. Universal law demands that in every case causes produce their due effects, or, in New Testament language, "what a man sows that he must also reap." This is obviously a serious bar to those who believe in foretelling events in definite language. For if a definite pronouncement is given, the mind naturally makes efforts for or against the result, or remains inert when action is demanded — in every such case interfering with the natural course of action, or natural law. But there seems to have been an exception in that the oracles were often delivered in such a way that a man of high intuition might perceive the truth and act as seemed best to him. Either it was considered that intuition had a right to special privilege (but not an unearned right), or that the best man deserved the most help from the gods. It is always the man who relies on the dead letter and not on his own conscience who fails to read the oracle aright. One fact is clearly recognized — that if by unfair knowledge the decrees of fate, karma, results of causes sown, are avoided, they are only delayed and not ameliorated. One wonders what would be said by the Delphian sage at the modern idea of denying away sickness and then expecting that it had really gone, instead of being merely pushed back on to a system of deferred payment, with interest?

King Croesus was definitely told this by the oracle when he complained that he had been deceived. "The god himself even cannot avoid the decree of fate." In the language of Theosophy, "None can escape the working of Karma," — the chain of cause and effect.

In addition, since he had been faithful to the oracle, it was explained that all that he had been told was perfectly correct; only he had misread it.

When contemplating war on the Persians he had sent to inquire of the oracle what the result would be. The reply was: "If Croesus should make war on the Persians, he would destroy a mighty empire." Believing this, since the oracle had never failed him, he went

to war, but was captured with his kingdom. Anxious to win, it had never occurred to him that the empire destroyed might be *his own*.

Symbolical language was also largely used by the oracles. There is the story of the brothers who came to learn who should inherit their distant kingdom. The oracular response that the one who first should kiss his mother should reign, was correctly understood by the one who pretended to fall and in so doing kissed his Mother, earth. At times the message was direct and clear. At others, entirely ambiguous, as the placing of a comma in either of two places would reverse the meaning of the sentence.

Some will doubtless think the idea of treating seriously of the Delphian and other ancient oracles is absurd in these enlightened times. But it is just such people who are quite willing to see the hand of "God" in the Urim and Thummim, and even in the strange maneuver of the Lord in sending lying prophets to lure Ahab to destruction (1 Kings xxii). Jesus the prophet is credited with a continual use of such symbolical language, and speaks in parables, the ambiguity of his statements about coming into his kingdom being no less deceptive to most than any of the oracles of Delphi. The calling in of Joseph to read the symbolism of Pharaoh's dream of the famine years, and of Daniel to read the "Mene, mene, tekel," are also evidences of a definite understanding throughout antiquity as to the manner and method of such oracular deliveries. It is begging the question to say that whatever the much-mutilated and much-edited Bible says is true, while the same kind of thing among other nations must be either fancy, myth, or the devil. The latter explanation possesses the boomerang property of flying two ways, since the Bible is by no means the religious textbook of the majority of the world, nor are its adherents numerically the largest body of sectarians. It is far better to try to discover just what significance such oracles had, and why they are not publicly known today, if, indeed, they exist at all in the West. Any light on a subject deeply engraved on the religious sense of the ancient world for ages and materially affecting the history of nations must of necessity be of interest to us. The one warning, however, applies to all these things, just as it does to Jesus Christ's teachings, and for that matter to Theosophy — that because fraud and misrepresentation for selfish purposes exist among degenerates, this is no reason to deny the purity of the original. P. A. M.

### Is the Ether Ever Visible?

SINCE the beginning of July a peculiar strong orange-yellow light — more orange in the lower parts and more yellow in the higher — has been observed during nights over the horizon throughout northern Europe and in the United States. Clouds or spiral streams of various tints were brilliantly outlined across the sky, so luminous that few stars could be seen. There were no traces of auroral bands or columns. A high barometric maximum was lying in the north, and the winds were from that direction during these nocturnal glows. There were also solar halos daily. The English astronomer Mr. Dennis says: "It is certain something in the air exercised the capacity of reflection in a very high degree. The period was one of great heat and thunderstorms." J.

# Art Music Literature and the Drama

## Japanese Ideals in Art and Life

THE world of art illustrates the truth of the Theosophical teaching that everything, when in activity, is governed by the principle of duality — "the world's eternal ways," the pairs of opposites; for in art we find this shown in the contrast between Realism and Idealism; and the perfect balance is never quite attained. The degree of Realism attributed by critics to the various schools or works of art arises from racial characteristics manifesting in cyclic periods. For instance, much of the earliest sculpture of ancient Egypt is intensely realistic, but as time passed certain conventional forms of deities, animals, and plants, were adopted to convey an inner meaning, and were handed on in stereotyped patterns with little change from age to age. This was an extreme case of deliberate and intelligent disregard of Realism, and as Egypt's cycle of greatness declined her art first became quite mechanical and then disappeared altogether.

Greece tried to combine the symbolical religious and philosophical meaning with perfection of outer form in sculpture and architecture. We say symbolism in architecture, for, although little is known or even suspected of this by the architectural authorities of the day, the traces of inner meaning are plainly visible to the student of symbolism who has the Theosophic key. Whether the "Pelagic" remains of Mykenae, the Doric of the Parthenon, or even the latest style, the Corinthian, be studied, evidences of the esoteric knowledge of those who designed them are apparent to the seeing eye; though in the later periods the creeping in of materialism and luxury largely disguised the primitive meanings. Greece rarely descended to vulgar realism in sculpture, though, if we may believe lay historians, Zeuxis and others perpetrated some *tours de force* in realistic painting! Let us hope (what is highly probable) that these accounts are greatly exaggerated.

In later Egypt we find individualistic realization reduced to a minimum. For instance, the portraits of the kings are treated in such a way as to make one feel that they are higher than ordinary humanity, abstractions of the idea of kingship, so to speak. You may be able to detect that a Rameses was of the thin-lipped, high-nosed type, or that a Thothmes had heavy features, but the small differences are merged in something greater and more impersonal. Even the famous Cleopatra had to submit to the same treatment, as we see by the relief at Denderah, which but faintly resembles the (probably authentic) portrait on the coins. It was not from incapacity that the Egyptians idealized their portraits as a rule, for a few are startlingly realistic.

For a complete contrast in feeling to this impersonal ideal turn to the portrait busts of the Roman Emperors, which touch the acme of personal resemblance and individualization.

In the civilization of the West the importance of the personal *ego* has been dwelt upon and encouraged; its art reflects this, and in

modern times this characteristic has increased. The growth of the tendency to realize the literal aspect of flesh and blood is easily seen by comparing the severe early Italian mosaics with the gorgeous *abandon* of Rubens or the scientific anatomical knowledge of Michelangelo. The discovery of photography has not tended to diminish this. In order to be perfectly fair in comparing the various styles of art we must admit that the really inspired individual artists of the divers schools have tried to bring down to earth something higher than mere sensual beauty, and it is there that the meaning of the



Lomaland Photo. and Engraving Dept.

A DAUGHTER OF DAI-NIPPON

much abused phrase, "art for art's sake," lies. But that does not affect the question of broad national ideals of art, to which the greatest have had to conform.

Now let us compare the general tendencies of Western civilization, derived from Rome, and Greece also, to a degree, with its accentuation of the personal, and those of the immortal East, in which the aim of the highest minds has been to sink the limited, petty egotism of the smaller impermanent self in the wider, diviner consciousness of the Whole, of the greater Self which overshadows the temporary incarnations, and which is the ideal Type to which man must conform or lose his immortal potentialities. The masses of the Oriental and Occidental peoples have naturally followed the tendencies of their respective ideals in art as well as in life.

In Japanese painting we see the Asiatic principle highly developed and associated with a most exquisite sense of beauty and high technical power of expression. Mr. Lawrence

Binyon, the eminent British Museum authority on Japanese art, recently read a paper before the Japan Society in London from which a few extracts will prove interesting.

After the awakening caused by the invasion of Buddhism from China, Japanese art separated into two principal schools, the Tosa —

with extraordinary dramatic power and rich color for its strength, and with a certain fixity of decorative convention and lack of power to express ideas for its weakness; the other, represented by the Chinese, Sesshiu, and Kano schools, inspired directly from abroad and almost entirely concerned with the classic themes of China, and, while singularly expressive, free, and apt in the suggestion of ideas, rather limited in subject and inadequately expressing the spirit of the national life. Each of these schools was in great measure the complement of the other. But, from the sixteenth century onwards, almost every original genius in painting represented an attempt to fuse the two elements into a complete type of art.

Flower painting assumed a far greater importance in Japan than it has ever done with us, where it is not universally considered one of the highest branches; but in Japan profound significance was attributed to certain flowers and to certain combinations of them. By means of these arrangements ideas of high import were delicately suggested to a people who have been sufficiently cultivated for centuries to appreciate subtleties and refinements which one fears are utterly invisible to the average European, even of the better class.

The art of arranging flowers has been carried in Japan to an extraordinary degree of perfection. It is a study in itself, and a favorite means of spending time at social entertainments. The second of the schools of art mentioned above represented flowers with a certain naturalness, "but always with a sort of religious sense springing from Buddhist thought, in which flowers were regarded as symbols, no less significant than human beings, of the infinite life."

The Japanese artist *suggests* the infinity of subtleties he wishes to draw your attention to, rather than imitates a few plain facts. This is the same general method which the wisest Japanese teachers have advised in the training of the young, and it is a very potent one. It is the method of the Tao.

By the careful avoidance of Western art methods in the treatment of the cast shadow and of what is technically called "modeling," i. e., the effort to represent things in their solid relief, the Japanese artists necessarily left themselves no possibility of realistic imitation in anything but line and color; and so we find that their art, largely divested of material basis, is eminently successful in presenting the soul of things. Every time Realism, in our sense of the word, was attempted by any school in Asia it failed, and we heartily support Mr. Binyon in saying:

As to the future, all would agree in hoping that Japanese artists would be true to their own traditions and not confuse their inherited ideal with Western ways and aims.

LOMALAND ART STUDENT





WALES has for several centuries lived a curious life of its own. For a long period in her history, English law permitted no Welsh-speaking man to hold any office or engage in any profession. These things were open to him when he dropped the language of his fathers, which he preferred not to do. The only honors to which he might aspire were therefore the native honors of bardhood. To write a successful poem, to show complete mastery of the intricacies of Welsh grammar and of the "twenty-four meters," these were the highest ambitions he might have. There was always the School of Bards to arrange the *Eisteddfodan* or song sessions, to judge the work of competitors, to award the chair and crown to the successful.

So this strange inner life of the people went on and on, almost unaffected by English commerce, politics and rule, entirely apart from and unknown to, the English at their borders and in their midst. All eyes and hearts were turned to the Welsh language and literature. The wandering bard was welcome at every farm or cottage, where at least one member of the household would be an aspirant to poetry himself. Curious as it may seem, a large proportion, perhaps three out of five, of the peasants could, and can still, tell the difference between good style and its absence in literature.

One result of this is that there is still a Welsh nation, unerasd by Anglicization, and now beginning to feel conscious of its divine mission in the world. Another result is, that there yet remains in Wales a great system of ethics and philosophy which is still almost unknown to foreign scholars and students. Possibly many of the books containing this system have never been translated into English. None of them have been satisfactorily criticised and examined. Some so-called critics have gone to them with the idea that nothing could be expected from such sources; others, with a view merely to documentary

proofs of antiquity. Before justice can be done them, they must be handled on their own literary and spiritual merit, with, let us say boldly and at once, the Theosophy that is in them for criterion.

At the present time, the middle and upper classes are turning towards nationalism in Wales, and cultivating more Welsh aspirations, language and literature. But it was not so a generation or two ago. Then, to call oneself Welsh meant almost to dub oneself a peasant, and consequently, to some extent, ostracism from society. There were some, however, who had courage enough for this; and their stand would always bring out a very beautiful side of Welsh character.

One such case was that of a gentleman who lived near Pontamman, in Caermarthenshire, in the middle of last century. He had land and works stretching up from the foot of the bridge towards the Black Mountain, and perhaps there was no one in the whole shire richer than he. That was in the days of the tin-plate trade, at which he had made his fortune. He was a Welshman by religion, politics, and sympathy, and never forgot to talk to the people in their own language. The Welsh have a penchant for litigation, indeed, a passion for it; but this man stamped out going to law in the Amman valley. The people brought their disputes to him and abided by his arbitration. He never enforced his decisions—he had no means of doing so—but they were always accepted. He was known far and wide as the "Peace-maker of the Valley," and his family was accounted more than half royal.

Then came commercial disaster for Wales; the tin-plate industry was ruined and with it the fortunes of the peace-maker. He died with his riches, and it is doubtful whether he knew that he died a poor man. The old house

## Wales

was sold, and the family migrated into England.

Years after a little boy, descended from this old man, was taken down to the village for a holiday. Looking at the old place day after day, with the "long, long thoughts" of boyhood in him, thrilled perhaps by some unexplainable uplift of patriotism, perhaps by love for the simple people who would come to their cottage doors as he passed, to bless and pet him for the grandson of their peace-maker—he one day declared that when he was grown up he would return and buy back the old home, and never desert them any more. They should, he intended, have another peace-maker then.

The childish saying was taken in earnest, and word went round the valley like magic, and up over the mountains. And because the Celt loves to throw a glamor of mystery over his doings, the peasants would come in, one by one, and wait about the garden where he used to play. They would hide behind trees and bushes till he passed, for the sake of giving him a penny or two, the richer ones more—they were all desperately poor. The gifts were all most proudly received, seeing the end that was in view. Old women would tramp ten miles over the mountains, with perhaps not more than a penny to give. There would be a hurried beckoning; a whispered, "To buy back"; perhaps a few tears and a blessing, and then, "hush! hush!" and they were gone. They were all desperately afraid of being found out.

One cannot but think that there was a quality shown there, innate in the race, which will have a great part to play in the upbuilding of that "new heaven and new earth" which Katherine Tingley's students believe will be established. There were big hearts in the old women and men who gave those pennies, even though the object of it all was merely sentimental. Katherine Tingley has been in Wales recently, and has spoken since of the fine

qualities she sensed as belonging to the people.

Imagine this ardent loyalty and devotion directed to the establishment of the Râja Yoga system in Wales. The Welsh have been crying out for education. They have found that the sectarian system now in vogue is not what they want. Intensely religious as they are, all the Welsh religious bodies have demanded a new and purely unsectarian system, and the conviction is growing that a plan must be found to make *real men and women* in the schools. They do not know as yet where to turn for the solution of their problem, but the time will come.

There is much that is of interest round about Pontamman. The tourists all go northward, but the South has its beauty spots too, with a quiet all their own. Over the mountains eastward is the Vale of Neath, the vale of many waterfalls, fairyland of Welsh tradition, the home of Gwyn ab Nudd, king of the nightly-dancing Children of Beauty. And this shire is Myrddin's country, Merlin the prophet's, who was Arthur's teacher. He had his magical hill outside the town of Caermarthen, with the Towy flowing by. On the Towy you will still see the ancient coracles of Wales, the leather boats of the ancient Britons.

Two of the rivers of this country stand pre-eminent in Welsh romance and mystic lore. According to Myrddin's prophecy, Cadwaladr was to return in after ages, with "the Eagle of the Towy and the Teifi," and the "Horns of Peace" were to sound the "Song of Joy and Serenity."

Higher up the stream stands the castle of Dynefawr, in Llandeilo parish, the chief royal seat of the princes of the south. Here lived Hywel the son of Rodri, called Hywel the Good, who united Wales in the Ninth century. It was he who revived and codified the laws of Dyfnwal Moelmud, earliest of Brythonic lawgivers. Hywel's laws do not provide for capital punishment. Here too, many centuries after, lived that great warrior Rhys ap Iorwystwl, who bore the standard of the Flaming Dragon at Bosworth Field, when Henry Tudor's Welsh army drove hunchbacked Richard from the English throne.

In this same parish, too, ill-fated Llewelyn, bravest and wisest of our princes, fought his last battle against Edward I; though he was not killed here, but in Shire Brecon, while sleeping and unarmed after the battle. Then there is Carrey Cennen, that beautiful grim little ruin perched on its immense rock high above the Cennen stream; with its memories of Rhys Ychwan, outlawed descendant of the then conquered princes—who three times took it from the Normans by assault, and three times lost it to them through treachery.

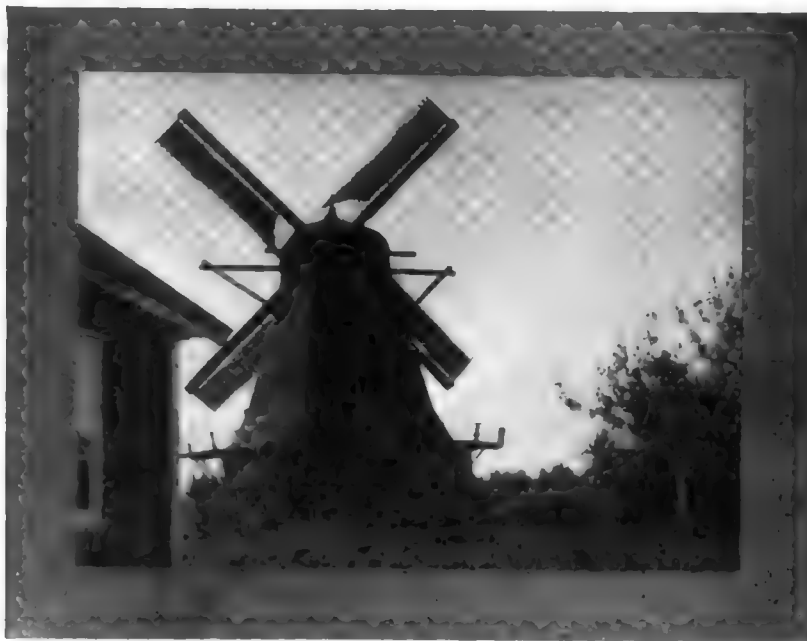
The Black Mountain rises between the Cennen and the Amman valleys—that Mynydd Amanw of the Mabinogion, over which Arthur and his men hunted Twrch Trwyth, the fierce prince of an elder age "whom God had changed into a wild boar for his sins." Right

through the valley and by the bridge they hunted him, and across Glamorgan till he took to the sea, where they won his treasure but he escaped with his life. On that mountain is the Llygad Llychwr, an impenetrable cave out of which the ice-cold Llychwr, already a river, as rivers are counted in Wales, pours itself singing:

On the bosom of the mountain  
There the Llychwr has her fountain.  
Dearest of the mountain's daughters,  
Oh, what songs go down her waters.  
In her mountain Welsh she's singing,  
With her Welsh the wilds are ringing.

So sings a local bard.

Then there is the Van Mountain, properly Fan Sirgaer, the high place of Caermarthen,



Lomaland Photo. and Engraving Dept.

#### WINDMILL AT VISINGSÖ, SWEDEN

THE windmill represented in the cut, the only one of its kind on Visingsö, stands a mile south of Katherine Tingley's estate. It is not very old, but it is a good type of appropriate form into which windmills have been developed during generations under the special conditions of the North, and in consequence it is quite in harmony with nature. It gives an added charm to the exquisite scenery, standing as it does in the midst of fields where grow the crops that are ground by its stones. The slow turning of the four large wings, from sunrise to sunset, suggest many thoughts to a meditative mind. There is a power in this ancient symbol of life and it has its own significance as part of the landscape of Visingsö.

and the Van Lake reflecting it. The Three Physicians of Myddfai were able to cure every disease but three; they were the demi-gods of medicine in Welsh mythology. They learned their art from their mother, a daughter of the king of the lake. There were three fairies in the lake, and a young shepherd fell in love with one of them. She would live with him among mortals until he had struck her thrice, however lightly; then she must return to her own immortal kindred beneath the waters. The three strikings were given, not in anger but in remonstrance: the first when she sang merrily at a funeral; the second when she wept at a wedding; and the third for some kindred offense. On each occasion her action was caused, of course, by her knowledge of futurity and of the inwardness of events. Afterwards, however, she appeared to her three sons and taught them the mysteries of healing; but perhaps because of those three strikings, there were three things which no physician could ever heal.

The whole land is alive with strange memories and intuitions, with deep searchings after interior things. The *Eisteddfod* has now at last set itself to a determined effort to collect and write down the traditional music of the peasantry, and just before Katherine Tingley's visit to Wales, an influential committee was appointed by one of the Universities to explore the country thoroughly for archaeological remains, something that has never been attempted before.

The highest aspect of nationalism is when a nation is determined to give and do its best for the whole world. If the Welsh people, now so earnestly moving on the road to national regeneration, realize this, no failure will be possible, because this is not only compatible with Internationalism, but an absolutely indispensable part of it; and the International Era is the one which is dawning on us now.

KENNETH MORRIS

#### Jottings and Doings

(From a Student's Note Book)

THE month of August recorded the passing of two American women who will be remembered not only for their services to the literature of today but for their tender, compassionate interest in all that lives, struggles, suffers and sometimes fails—Katherine Prescott Wormely and Louise Chandler Moulton.

The former, who lived to the ripe age of seventy-nine, was a native of New England, as was also Mrs. Moulton, whom death did not venture to approach until she also had long passed the allotted "three score years and ten." Miss Wormely is best known to the English reading public through her scholarly translation of Balzac, comprising forty volumes and occupying fourteen years in the doing. Her humanitarian work, however, deserves not to be obscured by any other. When the Civil War broke out she was quietly living in Newport, a woman of thirty-one. At once she bent all her energies towards lessening the horrors of the war, became a member of the Sanitary Commission, served on the hospital transports and became superintendent of the nursing-work established in the Rhode Island War Hospital. Later she wrote a history of the work of the Sanitary Commission.

Mrs. Moulton, whose public literary work began when she was a girl of fourteen and continued until her death without lapse or any change save that of constant improvement, was often said by her friends to have "fallen in love with kindness." "Come and tell me about it, and let me see if I can help you" was always the spirit in which she received the appeals of the unfortunate, the needy, the young literary aspirant, the struggling writer. It was, above all, by her uniform and generous kindness to those in whom the selfish author would see only rivals, that Mrs. Moulton deserves to be remembered. Her fiction, her juvenile articles and her poetry were all of a high order, yet her supreme gift was a heart-gift of compassion, the pearl of great price.

# OUR YOUNG FOLK



Lomaland Photo. and Engraving Dept.

YOUNG STUDENTS OF THE ISIS CONSERVATORY OF MUSIC AND DRAMA, POINT LOMA,  
COSTUMED FOR ONE OF THE DANCES IN "MIDSUMMER NIGHT'S DREAM," AS PRESENTED BY KATHERINE TINGLEY IN 1907

## Harmony and Character-Building

**A**N ancient Greek poet once called the dance "silent poetry." The truth of this is felt by one who watches a group of young students moving to a stately measure through the mazes of one of the beautiful dances originated by Katherine Tingley in connexion with educational work in the Isis Conservatory of Music and Drama.

Not only do the movements of these dancers suggest the beauty and rhythm of poetry, but there is a certain delicacy and refinement about them, showing that these young people have been attuned to some higher, nobler purpose than that which inspires those who take part in the exercise of dancing merely because it is an amusement, and one of the social pleasures provided for young folks and children.

Plato taught and the Greeks believed, that training in music and gymnastic has a wonderful influence on the whole nature, refining the ruder elements and desires and bringing them under the control of the higher, and at the same time strengthening the higher and finer part of the nature, so that courage and high morality and physical strength and grace were all developed in a kind of harmony. This wise Greek knew that higher and lower could be thus harmonized, the one made the willing servant of the other, the higher being the rightful ruler; and that when there is this

## From "SONG FOR ST. CECILIA'S DAY"

John Dryden

**F**ROM harmony, from heavenly harmony  
This universal frame began;  
When Nature underneath a heap  
Of jarring atoms lay  
And could not heave her head,  
The tuneful voice was heard from high,  
Arise, ye more than dead.

Then cold and hot and moist and dry  
In order to their stations leap,  
And Music's power obey.  
From harmony, from heavenly harmony,  
This universal frame began:  
From harmony to harmony  
Through all the compass of the notes it ran,  
The diapason closing full in Man.

unity the nature is protected against enemies — the evil desires that work havoc when there is not harmony and self-control.

By music Plato meant much more than singing and playing on instruments. He meant also lofty teachings for the mind. Without these, physical exercise develops only the body. But when the mind has high ideals set before it, and, filled with pure and noble thoughts, then directs the body in rhythmical movements to the accompaniment of beautiful music, it

is easy to see that harmony will be produced.

This is the way it is with the training of the Râja Yogas. Here the dance has no element of frivolity; it offers no temptation to vanity, envy, or foolishness. It is a pure joy, strengthening and uplifting youthful hearts.

STUDENT

## A Sympathetic Soul

**L**AFCADIO HEARN, who wrote such interesting books about Japan, said that he would not like any of his family or any one else to cry at his funeral; they must be happy. He was intensely fond of Nature and loved trees. When a cedar tree was being cut down he said: "What cruelty! I feel as if my own arm were cut off." He would spend whole days watching the insects, and even worms and frogs were to him objects of intense interest. Of his dog he wrote:

She possesses a rude moral code — inculcating loyalty, submission, gentleness, gratitude, and maternal love; together with various minor rules of conduct — and this simple code she has always observed. By priests her state is termed a state of darkness of mind, because she cannot learn all that men should learn; but according to her light she has done well enough to merit some better condition in her next rebirth. So think the people who know her. When she dies they will give her a humble funeral, and have a sūtra recited on behalf of her spirit. E.



# THE CHILDREN'S HOUR

## The Serpents' Gift to Melampus

PERHAPS you have read in your story-books about some of the great Greek seers or prophets who could foretell events and thus warn the Greeks of danger. The first one of these was Melampus, and his wonderful gift of foreseeing what was going to happen came to him in a way that may interest you.

Near the house where he lived was a nest of serpents. The servants of the household killed the old ones though they were quite harmless, but Melampus managed to save the lives of the little ones. They loved Melampus and one day when he lay asleep under an oak tree they crept up to him and cleansed his ears with their tongues without waking him up. But he was never the same again, for after that he could understand the speech of all creeping things and even of birds.

Long after this when Melampus had been shut up in prison by his enemies, this helped him very much, in fact saved his life and the lives of many other people. In the night when all was still he heard the tiny worms in the woodwork of his prison-cell saying to one another that the wooden pillars were so nearly rotten that the whole building would soon tumble down. Melampus knew that no one else could hear what the worms said. He told his jailers about the danger. Perhaps they examined the pillars and found that they were worm-eaten; but at any rate they heeded the warning. Then they began to feel grateful to Melampus and decided to set him free.

The building fell, but no one was hurt, thanks to the warning. The people began to look upon Melampus as a prophet who could help and warn them and they paid him high honor. He was able to serve them by means of his gift until he died, and all his family after him were also prophets and could hear the speech of birds and of all creatures akin to the young serpents he had saved from death without a thought of anything but being merciful.

G.

## Sea Pansies

ALL the children of Lomaland know the pretty flower-like little animal called the sea-anemone. It grows down among the rocks and in the clear pebbly pools along the beach. There is another flower-like little creature native to Southern California. It lives, not among the rocks, but in the sand. It bears the pretty name of Sea Pansy.

In shape the sea pansy is like the flat water-lily leaf. It has a short pliant stem. By means of this, the little creature fastens itself to the sand so that the waves cannot wash it away. Sea pansies vary in size from half-an-inch to two inches across. Although it does not resemble a pansy in shape, one side, the face, is of a soft velvety purple color like a pansy.

If you look at the purple side closely (the other side is dull gray), you will see that it is covered with tiny round holes. Each one of these is the mouth of a very tiny little animal. The sea pansy, like our common gar-

## THE LITTLE PEOPLE

Madison J. Cawein

WHEN the lily nods in slumber,  
And the roses all are sleeping;  
When the night hangs deep and umber,  
And the stars their watch are keeping;—  
You may see the Little People,  
'Round and 'round the drowsy steeple  
Of a befringed hollyhock,—  
Clothed in phlox and four-o'clock,  
Gay of gown and pantaloons,—  
Dancing by the glimmering moon,  
Till the cock, the long-necked cock,  
Crows them they must vanish soon.

When the cobweb is a cradle  
For the dreaming dew to sleep in;  
And each blossom is a ladle  
That the perfumed rain lies deep in;  
When the gleaming fireflies scribble  
Darkness as with lines flame-tragic,  
And the night seems some dim albyl  
Speaking gold, or wording magic  
Silent-syllabled and golden;  
Capped with snapdragon and hooded  
With the sweet-pea, vague-beholden,  
You may see the Little People,  
Underneath the sleepy steeple  
Of a towering mullen-stalk  
Trip it over moss and rock  
To the owl's elvish tune  
And the tree-toad's gnome bassoon,  
Till the cock, the barnyard cock,  
Crows them they must vanish soon.

When the wind upon the water  
Seems a boat of ray and ripple,  
That some fairy moonbeam daughter  
Steers with sails that drift and dripplle;  
When the sound of grig and cricket,  
Ever singing, ever humming,  
Seems a goblin in the thicket  
On his elfish viol strumming;  
When the toadstool, coned and milky,  
Heaves a roof for snails to clamber;  
Thistledown and milkweed silky,  
With loose locks of jade and amber,  
You may see the Little People,  
Underneath the pixy steeple  
Of a domed mushroom, flock,  
Quaint in wildflower vest and frock,  
Whirling by the waning moon  
To the whippoorwill's weird tune,  
Till the cock, the far-off cock,  
Crows them they must vanish soon.—Selected

den daisy, is not a single growth, but a cluster of many tiny ones living together in a flower-shaped group. They belong to the same family of little animals as the coral builders, only instead of building a hard stony house, they make a soft one.

When you first take the sea pansies from their sandy home, you can see the little mouths open and close in breathing. If you take them very soon into a dark room, you will notice lovely flashes of red, yellow, and pale green light, passing from one tiny creature to another. This is their method of signalling one to the other that they are in danger or distress.

How wonderful is the One Life! Each tiniest spark of it builds a beautiful house to live in, and mirrors the Great Law. STUDENT

## A Dog Who Understood Brotherhood

DEAR CHILDREN: Would you like to know how the setter-dog Nancy practised brotherhood? I will tell you.

Nancy is a fine large hunting dog, of gentle, loving disposition, and devoted to all the members of the household to which she belongs. One day, Catherine, the little daughter, brought home three small kittens. Catherine is very fond of pets and her mother had said she might have some kittens, and so someone had given her these to take home.

The kittens having been taken away from their mother, missed her soft warm coat, and when night came they mewed piteously and wandered about the barn looking for her.

Nancy watched them for a while, a distressed look growing in her eyes; presently she went over to the kittens and began rubbing their backs gently with her nose; then, after she seemed to have gained their confidence (at first they were a little bit afraid of her), she lay down and drew them towards her one by one with her paws, until all were curled down comfortably against her warm body and shaggy coat; then she licked each one gently and carefully as their mother might have done, and they all snuggled down and went sound asleep.

Every night, and for a daily nap, Nancy made a bed of herself for the kittens until they were old enough to look out for themselves.

They grew so fond of their foster mother that they monopolized her for some time, and all through the long summer days she had to play and give her time to them. But after a while, when they had grown accustomed to their new home, and Nancy felt the need of exercise, she would stand up and shake herself gently and this would scatter the kittens and as they started to play with one another Nancy walked away and lived her own natural doggy life again until evening.

Surely that dog realized in her own way about "helping and sharing." Don't you think so?

AUNT HOPE

## Skylarks

SKYLARKS are among the sweetest of singing birds. They build their nests in the open fields on the ground. To the farmer they are sacred. He passes with his ploughshare around the spot where the small nest is placed. As soon as the pale gray light of dawn appears, the skylarks awaken. Up, up, up they wing their flight, singing jubilantly as they go. Even when they are so high in the heavens as to seem lost in the blue, their golden notes come pouring downwards like angels' music.

Although skylarks fly so high and sing so gloriously, they never forget their faithful mates at home with the tiny baby larks close to the ground. Each jubilant singer, when his song is over, darts like a swift-winged arrow back to his own sweet nest. Many beautiful poems have been written about this brave-hearted little "minstrel of the sky." AVIS

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

THE SECRET DOCTRINE is the author's second great work, in which her profound spiritual knowledge and great attainments are stamped on every page. To be without this colossal monument of learning is a loss to any one, no matter what his aim in life. In this work, the

SECRET DOCTRINE OF THE AGES  
IN PREPARATION

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE  
by H. T. Edge, B.A. (Cantab.) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the  
Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [Occultus]

A NEW POINT LOMA EDITION CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

- (1) Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their Modern Representative, Parseeism.

- (2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy  
No. 2. The Seven Principles of Man  
No. 3. Karma  
No. 4. Reincarnation  
No. 5. Man After Death  
No. 6. Kámaloka and Devachan  
No. 8. The Doctrine of Cycles  
No. 9. Psychism, Ghostology & the Astral Plane  
No. 10. The Astral Light  
No. 11. Psychometry, Clairvoyance, and Thought Transference  
No. 12. The Angel and the Demon (2 vols. 35c each)  
No. 13. The Flame and the Clay  
No. 14. On God and Prayer  
No. 15. Theosophy: The Mother of Religions  
No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma  
No. 17. Earth  
Its Parentage; its Rounds and its Races  
No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest mystical philosophy

Cloth - - - - - 60 cents

Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHERHOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
September the 13th, 1908

Total number of hours sunshine recorded during August 225.  
Possible sunshine, 413. Percentage, 54. Average number of hours per day, 7.25 (decimal notation). Observations taken at 8 a. m., Pacific Time.

SEPT.	BARO-METER	THERMOMETERS				RAIN		WIND	
		MAX	MIN	DRY	WET	FALL		DIR	VEL
7	29.618	75	65	67	66	0.18		NW	8
8	29.649	75	63	63	62	0.00		S	3
9	29.687	71	61	63	62	0.00		N	4
10	29.695	71	63	66	66	0.00		NW	9
11	29.745	72	66	70	64	0.00		E	3
12	29.661	82	68	72	65	0.00		NW	6
13	29.608	73	65	66	65	0.00		NW	7





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in  
paper, which barely cover the cost, for it is  
printed and bound, not gaudily, but with  
such carefulness and thoroughness of art  
and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

**Isis Conservatory of Music  
OF THE UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY**  
POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

**SOME OF THE ERRORS OF CHRISTIAN  
SCIENCE  
CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

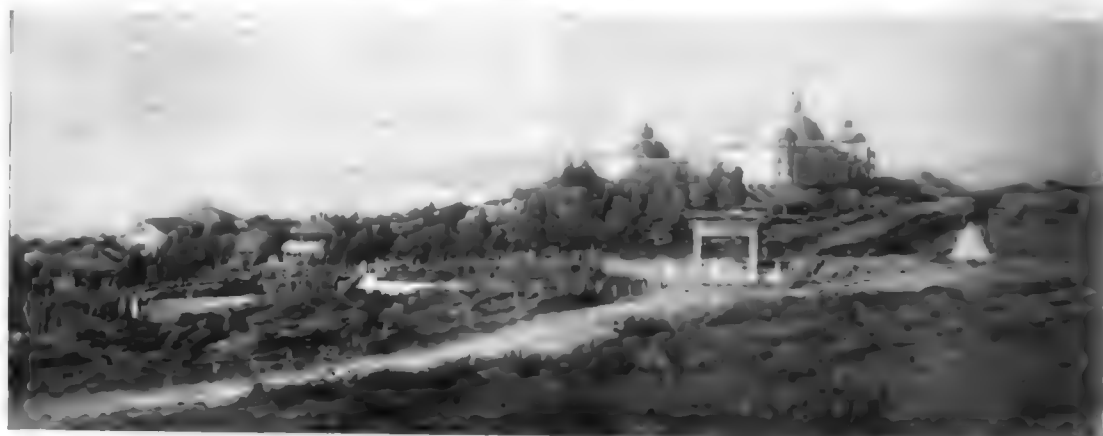
—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy  
there is given no adequate explanation of the healing  
that is at times accomplished, nor of its *rationale*,  
nor of the ultimate price that must be paid and the  
dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

JUST

# LOMALAND

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students'  
and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at  
one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders,  
**H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating  
some of the main teachings of Theosophy, its purpose and work as a great  
redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic pro-  
ductions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK - - - PRICE, PER COPY - 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

**INFORMATION BUREAU The LIFE AT POINT LOMA**  
**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the *Los Angeles Saturday Post*, December, 1908  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba **H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED

# CENTURY PACE



Year 14 Point Loma, San Diego, California Copy 10c

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

SEPTEMBER 27, 1908

No. 47

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 47

## CONTENTS

### Pages 2, 3 — EDITORIAL

#### Evolution

The Universe is the Manifestation of Intelligence  
A Universe Greater than Its "Creator"  
Another Universe—Without a Meaning  
Behind All Activity Must Lie Purpose  
Unconsciousness Can Produce No Effects  
A Universal Life, of Which We Are Part  
Theory and Fact in Astronomy  
Antarctic Exploration: Lemuria

### Page 4 — TWENTIETH CENTURY PROBLEMS

The Night's Rest  
Soul, Sin, and Self  
The Collapse of Reason

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Steps at Mihintale (with illustration)  
The Goose-Tree

### Page 6 — TWENTIETH CENTURY SCIENCE

The Dilemma of Physiology  
Nuclei

### Page 7 — NATURE STUDIES

Forgotten Burbanks of the Past  
Martinique and St. Vincent after the Eruption  
How Do Animals Find Their Way?  
Thoughts Refined in Nature's Bower (verse)  
A Forest Dweller (illustration)  
"This is the Forest Primeval" (illustration)

### Pages 8, 9 — STUDENT'S PATH, ETC.

Architect of Airy Rhyme (verse)  
Reincarnation  
Greatness  
Our Differences  
Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

True Individuality

### Page 11 — GENERAL

The Theosophical Address at Isis Theater  
Ignorance Concerning the Bible  
Stone Hut, Sweden (illustration)

### Page 12 — GENERAL

Psychology in Pictures

### Page 13 — ART, MUSIC, LITERATURE AND DRAMA

Grieg—Norway's Greatest Musical Genius  
Edvard Grieg (illustration)  
Russian National Music

### Pages 14, 15 — WOMAN'S WORK

Theosophy Must Be Applied  
Indian Ritual Prayer for a Little Child (verse)  
The Force of Example  
A Greek Type (illustration)  
Jottings and Doings

### Page 16 — OUR YOUNG FOLK

Velásquez (with illustration)  
Meteorites

### Page 17 — CHILDREN'S HOUR

A Chevalier of the Rocking Horse (verse)  
The Children of the Queen  
Alvida  
The Cuckoo

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Evolution

THE word "Evolution" plays such a conspicuous part in the thought of today that later generations may perhaps believe that the people of our time worshiped a god of that name. It is of course an old idea and represents a conception that has always been familiar to the human mind; but it has of late acquired a special significance in connexion with scientific thought.

The word practically means the same as "growth." It is the unfoldment of something from within, the manifestation of something that was latent, the outward expression of an inner potency. Evolution implies that the thing which is being evolved was present before in a latent form.

Before the modern scientific spirit of inquiry became prevalent, people were content with the thought that the world was created and is maintained by Divine power. When scientists began to study the process, they discovered this law of growth everywhere manifest. Instead, however, of regarding this discovery as a partial revelation of the Divine workings, the religious people looked upon it as a challenge to their faith.

As if the fact that the universe grows and evolves were proof that it could not have been guided by Divine powers! Some scientists, however, are not guiltless of the desire to supplant the Divine Intelligence by erecting some other cause (?) in its place; and in so far as that which they were attempting to supplant was merely a narrow and illogical dogmatic conception, we can scarcely blame them. Nevertheless, of the *real* Divine power the law of unfoldment is merely a confirmation.

What really happened was that the scientists re-discovered Deity on such a grand scale that they did not recognize it again. They called the Power which they discovered a "law," a "force"—anything but the old discredited theological name.

The evolutionists gave us a (to our age) new and marvelous picture of the universe. They painted a vast array of countless forms of life all growing and changing throughout the ages, from times when the theological God was not born nor dreamt of. These life-forms all followed laws which knew no arbitrary decisions, no wavering and repentance, no petulant fits of anger, jealousy, and forgiveness, like the deity of narrow sects. To what could this unerring majesty of order be attributed? Not to such a God as that of the sects, clearly.

A Universe  
Greater than  
its "Creator"

So it was made the God of modern science and christened "Law" or "Evolution."

It was not long, however, before the scientists themselves began to clothe their new God with attributes conceived in the imagination, and to make him into a "graven image" with which to overawe unbelievers. The dogmatic tendency began to evolve from its hidden source in the human mind. The powers of this God had to be restricted within certain convenient limits, lest he should become too exacting.

Among other things it was said of this God that he was blind and indifferent, laying no obligations upon man and simply leaving man to get out of his way or dodge him as best man might.

The scientists had discovered a great eternal process at work in the universe; at first they were satisfied and did not look for a purpose. But nowadays, after the first enthusiasm of the re-discovery has worn off and we are beginning to realize that something more than scientific conceptions is needed to keep humanity on the track of progress, we are asking ourselves: "What is the Purpose behind this process?"

The notion of a vast eternal process going on without a purpose is unthinkable. And so must every prospect be which tries to find satisfaction for the mind in an external view of the universe. While false science tries to found itself on accepted unstable scientific dogmas, a true science would begin with realities, or at least with the most real thing we know of. The highest category we know of is *self-consciousness*—which we first find in ourselves. We can but predicate this as being the *ultimate* underlying fact in all life, human, animal, vegetable, or mineral. And the essence of self-consciousness is *Purpose*. Purpose, then, is the underlying fact of the universe; it is the cause of the processes we see at work. In our own life all production is the outcome of purpose; we conceive and then execute; so it must be in other realms of life—unless we prefer to believe in purposeless chaos, which exists nowhere.

As to the origin of man, if he came from the animals, then all his marvelous powers must either have existed latent in the animals, or have been introduced from some other source. We have to account for them somehow. No theory as to the evolution of man can contradict the actual observed results of that evolution. The fact remains that man is what he is, and the object of theories must be to account reasonably for that fact. The

Behind All  
Activity must  
lie Purpose



question is: Whence came the powers of man?

If we say that the powers of man were evolved from the lower kingdoms, then the unavoidable conclusion is that the Power that caused that evolution must be greater than what it has produced—that is, greater than man. But man is self-conscious, with all that that word implies; therefore the power that caused his evolution must be self-conscious at least, and more, divine, intelligent hierarchies.

Alongside of material science, studying the outer appearance of nature, we must also pursue another science, the science of mind and soul. This will explain the former. We have to seek the cause and fount of our own being, our own consciousness. We have to look within and try to follow up that consciousness to some larger source from which it proceeds.

We know of our mind as a field into which come all kinds of ideas, feelings, and experiences; but we do not know whence they come. We know of our life as being a small portion of a great life in which all share; but that great life we do not know. *Yet these things can be known.* To know them was the purpose of the great Wisdom of antiquity, *Jñāna Yoga*, the knowledge of Soul.

**A Universal** To know them would be to know the cause of evolution, **Life, of which** both in ourselves and in nature. **We are Part** Theosophy today teaches of them.

So, then, this universal application of the principle of evolution to science, to human history, to religion, must not be understood to imply any lapse into materialism. It means that we are realizing the universal presence of Law and Order—that is, of Purpose. Where there is growth there is life, and where there is life there is mind and conscious Purpose. Let us merely beware of the dogmas which are set up under the auspices of evolution, and study the thing in itself, accepting it as proof of the existence of conscious Life throughout the universe.

And, above all, let us remember that the same faculty in man which has made him what he is, can also make him what he is to be.

STUDENT

### Theory and Fact in Astronomy

IT was prior to the solidification of its crust, and while the surface was in a soft or fluid condition, that the Earth put on its present flattened shape, the flattening being due to a bulging out at the equator, caused by the Earth's rotation. The form of the Earth, moreover, is exactly that which any fluid mass would take under the same circumstances. M. Plateau has proved this by placing a mass of oil in a transparent liquid exactly of the same density as the oil. As long as the oil was at rest it took the form of a perfect sphere floating in the middle of the fluid, exactly as the Earth floats in space; but the moment a slow motion of rotation was given to the oil by means of a piece of wire forced through it, the spherical form was changed into a spheroidal one, like that of the Earth. (*Elementary Lessons in Astronomy*, Lockyer, 1899)

The confidence with which the above is put forward, without qualification, is likely to be misleading to the student. There are two separate questions mixed up: (1) Does rotation produce polar compression in a fluid sphere? (2) Is the polar compression of the earth quantitatively what it ought to be according

to the dynamical theory? The first may be conceded; but the second has been the subject of numerous mathematical calculations, yielding diverse results; in fact it is stated that the correct solution of the problem requires that we shall first know what the shape of the earth is—the very problem we are seeking to discover.

But be this as it may, the question of the other planets invalidates the whole argument. Is the polar compression in their cases what it ought to be? And on this point we find the following in the text-book above quoted:

As in the case of the Earth, we find in many instances the axis of rotation, or polar diameter, of the other planets shorter than the equatorial diameter. The amount of polar compression—that is, the amount of flattening, by which the polar diameter is less than the equatorial one—measured in fractions of the latter, is as follows:

Mercury	1/29	Jupiter	1/17
Venus	1/303	Saturn	1/9
Earth	1/299	Uranus	?
Mars	?	Neptune	?

From this table we learn that if the equatorial diameter of Mercury be taken as 29, the polar one is only 28; in the cases of Jupiter and Saturn, the diameters are as 17 to 16, and 9 to 8, respectively. In these two last the rotation is very rapid; and this great flattening is what we should expect from the reasoning in Art. 196.

Assuming for the moment, what seems to be implied in the above, that the amount of compression depends upon the angular velocity only, we find that even so the facts do not bear out the theory. For Jupiter's angular velocity is given in the tables as greater than Saturn's, wherefore his compression ought to be greater; but it is less. And Mercury's angular velocity is given as nearly the same as those of Venus and the Earth; yet its compression is greatly more.

But the fact is that the compression does not depend upon the angular velocity alone, but on functions of this velocity and of the radius. This circumstance is not stated in the quotation given. If it had been, it would have upset the calculations still more. For Mercury's *moment* is very much less than that of Jupiter, in consequence of his radius being only 1/30; and therefore his compression ought to be much less. But it is only slightly less, not nearly so much less as are the compressions of Venus and the Earth, which have greater moments than Mercury.

To be brief, this desire to account for the polar compression of planets by attributing it to the above-mentioned dynamical principles alone is not borne out by the data and constants tabulated by astronomers themselves; a circumstance which, one cannot but think, has not been sufficiently brought out in the text-book referred to. The writer has stated the theory and described an experiment with a rotating hoop and another with a drop of oil; and, in extending the theory to the case of the other planets, he gives figures which contradict him; failing, however, to point out the contradictions.

The student will find in *The Secret Doctrine*, by H. P. Blavatsky, other instances of scientific generalizations which are contradicted by scientific facts. As Theosophists are truly anxious to recognize the merits of science, it is only right, both from the Theosophical and the scientific point of view, that what is sound

should be separated from what is not. If it be replied that the most representative men of science know better as to these astronomical points, one must ask in return: "Why are such statements made in school text-books?"

STUDENT

### Antarctic Exploration: Lemuria

THE Australian Government voted \$25,000 and that of New Zealand \$5000, towards the Antarctic expedition under Captain Shackleton, and proposed that the professor of geology in Sydney University, with two students, should accompany it. The steam whaler *Endeavour* was to leave Lyttleton, N. Z., on the first day of this year; and after landing stores and all requirements for a year's stay on King Edward VII Land, return to New Zealand. Captain Shackleton was a member of the Scott expedition of 1901-4, which reached 82° 17' S., and 163 W.

The distance of the proposed winter quarters from the South Pole is about 730 miles, of which about 270 (as the crow flies) have already been traversed. An automobile will draw a train of sledges for the 270 miles, after which will be employed a dozen Manchurian ponies.

In the Scott expedition, ranges of high mountains were found in Victoria Land, about 82° S., and from 10,000 to 12,000 feet in height. The coast line was traced due south to 83° 20'. Most of the traveling was done on the great ice-sheet floating on the sea-front, which was found to extend 100 miles from east to west and 270 from north to south, with a surface so level that at its outer part no change could be detected by the aneroid. Further toward the shore, however, were the usual hummocks and peaks, caused by icebergs and pack-ice, which form such an obstacle to polar travel. The main object of the scientific part of the expedition is to gather meteorological information such as is much needed in Australia and New Zealand on account of its bearings on the climate of those countries.

A subsidiary expedition visits the Auckland and Campbell Islands, which belong to New Zealand. It will try to define the relations of Australasia to Australia and New Zealand on the one hand and to South America on the other, and to collect evidence regarding the former great southern continent which Sclater called "Lemuria," which has been discussed by Russel Wallace and other men of science, and which was the home of the Third Root-Race of humanity. (From particulars in the *Scientific American*.)

In connexion with this last remark it should be noted that the ancient teachings outlined in H. P. Blavatsky's work, *The Secret Doctrine*, give a definite place and meaning to the discoveries of geologists and archaeologists by showing their relation to the other factors in the vast scheme of race evolution; and that future discoveries, like past ones, can only confirm those teachings and oblige scientific men to adopt them. The duty of assigning credit to the Teacher who first proclaimed them may be left to a future generation, even as today we do tardy honor to great names, now that the gulf of time has swallowed up the envy that denied them the recognition of their contemporaries.

T.

# Some Views on XXth Century Problems

## The Night's Rest

**A**MID all the prescriptions and panaceas for living a long time, one never sees mention of the simplest of all, and the most thorough and effective—the taking of a night's rest. To get this, so as to rise every morning new born, requires practice and the exercise of will. But it is possible to prepare all day for the night, and all night for the day.

We live all day at more or less pressure, driving from one thing to another, or from one thing to more of the same thing. Business is interrupted by the necessity to eat; but in some of the restaurants of great cities the tables are supplied with telephones.

So all day long we are flinging energy into the thinking brain. Business may be carried on till bedtime; the evening may be spent in study; some people do entirely relax and recreate. But even for that last, much more for the others, the brain runs on till the very last moment of waking consciousness. No one has any theory or idea that that is wrong and exhausting. The brain, knowing no better, having never been taught any better, goes on through sleep in a broken and incoherent way with its stream of ideas and pictures. Some of these are vivid enough to be remembered; these remembered dreams we think to be the only dreams there are. If more vivid than this they may be painful. If still more vivid they may break up sleep. And, to speak paradoxically, if still more vivid yet, they may prevent sleep altogether.

But its proper function during sleep is to build up its cells, to absorb energy from somewhere for the next day's work. By the law of its being, by the cosmic law of rhythm and regeneration, it would do that perfectly if we would untrain it from the wrong training we have given it. We know that if we have not eaten for some hours before bedtime, the stomach is able to finish up the labor of digestion and get to rest. Its rest also, is building. But if we have eaten at bedtime the vital force must work at digestion instead of construction, and the digestion of the next day is weak and in need of stimulants.

To withdraw from the brain is therefore the secret of its health. And considering the multiplicity of its connexions with the whole body, this is obviously one of the most important secrets of our total health.

Some have found that by a few minutes of muscular exercise at bedtime they can accomplish this. The practice may be very beneficial, but it is very partial. For it leaves consciousness still in vivid relation with the external run of things and with the body as a whole. Surely there is something more and other to do. For complete rest, consciousness must be gathered in from the external. And just here we come upon the fact that materialism and perfect physical health are incompatible. The materialist cannot take the last step.

Every human consciousness, as sleep deepens, seeks its Source, the inner Soul of the world, the ultimate life. But this, in our over-brained civilization, is difficult, oscilla-

tory, uncertain. The continuing pulse of the brain action holds consciousness back, uses some of its essence. The personal soul has accustomed itself to find in brain work its chiefest life.

So the final step, before sleep, is to try to do voluntarily and consciously what will be done or attempted by imperishable instinct a little later; to let the last minutes be occupied in the attempt to reach inward and upward to the Divine; to harmonize consciousness to its highest. After a very little practice it will be found that the waking next day becomes a wholly different matter. Not only has rest begun to near perfection, but the brain is refining itself and preparing the power to respond to much higher reaches of thought and conception. Each day will be a real new beginning, a new rejuvenation, not a mere continuation of yesterday. He who persists in this need have no fear that old age will bring senility.

STUDENT

## Soul, Sin, and Self

**“W**HAT do they mean by soul?” asks a religious paper, criticising the Theosophists' criticism of the revivalist “soul salvation” teachings.

The critic will have to look into himself for the answer; for the Theosophical psychology rests on those facts of human nature which any man may find out for himself by looking into himself.

He will find *mind*, whose very being is in movement and change. It may be partly or wholly within or out of control; much or little given to emotion; may have tastes and inclinations of any kind, and may vary in them from hour to hour and from year to year. It is affected by age, health, pleasure, pain, by every bodily movement, by alcohol, coffee, tobacco; and by every impression coming in upon it through the senses. Its stream of activities ceases not for one second of the waking hours.

But the man had to begin with himself, nevertheless, and is conscious of himself through it all. Behind all the mental changes is I, self, soul, as unchanged in itself—yet as changeably hidden and revealed—as the moon by the swift clouds. Its—his—consciousness is much more than mere I-ness, *How* much more, and in what way more, mind—its instrument—will never fully know. Man must stop supposing that brain knowledge is the only knowledge possible to him. Mind is a living and very conscious machine; but with all its vivid intelligence it can never know all that its operator knows.

Yet it can know very much more than it now knows. This increase comes about when, and in proportion as, the I takes dominant possession of the field, as the moon learns to pattern and color and guide the clouds as it will.

Man is already conscious of a number of possessions that he did not get from the mind, that are his very own. Sense of duty, for instance, and conscience, and compassion, and all *realizations* of truth as distinct from mere

speculation and assent—are immediate work of the I, the soul.

The sustaining energy of mind comes from the soul, that energy that permits it to be more than a mere reactor to environment like an ape or an idiot. This is centrifugal. To call it back into the soul in meditation, would mean the acquirement of self-knowledge. After that, the mind receiving it back again, would never again break loose from control, never run away with or prostitute its derived life. During that time of inner self-withdrawal, which may afterwards be repeated with ever less difficulty, the soul can as it were breathe freely and re-enter into communion with its Source, the “Father in Heaven.” It can so get perfect refreshment. This Source, the brain working alone cannot understand. Any concrete conceptions it may make unilluminated by union with the soul, must be faulty in proportion to their concreteness and definition. Hence the perniciousness of theological dogma.

The soul comes into the world of matter like the laborer into the vineyard.

It has to make for itself a mind appropriate to that world and to the co-presence of its fellows, recovering its self-knowledge against the resistance of, and finally by aid of, the mind. It enters the world a soul and finally becomes a mind-soul, ready for creative work. For this evolution many lives are necessary—but no more their concrete memories in daily consciousness than the memory of his early technical exercises to the finished pianist. Still, these memories *are* deeply present.

This possibility of self-knowledge is the origin of the idea of “conversion.” It may come suddenly, but is never “the free gift of God,” only the crown of long effort of this or former lives. No one knows how much of this effort may stand to his credit in his inner nature, outwardly forgotten and overlaid. We have lived through many civilizations, in many nations. Man may tread the path a little way and then be beguiled far afield, only long after returning to the point he left.

“Conviction of sin” is not the illumination, which is rather conviction of *divineness* and of the possession of a divine birthright and power.

STUDENT

## The Collapse of Reason

**M**R. Balfour's argument—apparently for human divinity—at the Pan-Anglican Congress, was almost too neat to be effective.

Nature is a field of struggle for survival. Consequently qualities fitted to ensure survival have been evolved by natural selection, any others that showed up being promptly wiped out. Reason has been evolved as a faculty whose sole purpose is to help the survival of its possessor, and is only valid in so working. All the work of reason not thus concerned is therefore invalid, including scientific speculation and theory, *and this very argument itself!* As no scientific man will (presumably) go that far he seems to yield the case. C.

# Archaeology Palaeontology Ethnology

## Steps at Mihintale

"EIGHT miles to the east of the sacred part of the city of Anurādhapura, the rocky mountain now called Mihintale rises abruptly from the plain to a height of 1000 feet. Its slopes are now covered with dense forest from the base almost to the summit, with the exception of the space occupied by a grand stairway of granite slabs which lead from the level plain to the highest peak. These steps, one thousand eight hundred and forty in number, render easy an ascent which must have been originally very toilsome." (*The Ruined Cities of Ceylon.*)

According to the *Mahāvamsa*, it was on this mountain that the royal apostle Mahinda met King Devānāmpiya Tissa, who was out hunting, and there and then converted the monarch and his large retinue to the tenets of Buddhism. Near the summit of the mountain, a dagoba (the Ambustele Dāgoba) marks the scene of this memorable interview, and is said to contain Mahinda's ashes.

The granite stairway is still in good preservation, but the steps show the wear caused by the bare feet and knees of the millions of pilgrims who have climbed to the shrine above. B.

## The Goose-Tree

A WRITER in *The Scotsman* says:

"The legend of the barnacle being the origin of the barnacle goose, . . . recalls the other fable that these birds were produced from the fruits of trees—a legend which was comparatively common, and is to be found in various forms in works of an early period. Aldrovandus even gives a woodcut of the tree which bore the geese, representing it with leaves like those of the myrtle, and bearing fruit, which, when it fell into the water, produced the geese, four of which are shown in the woodcut swimming beneath the branches of the tree. Another who described the tree was Münster, who in his *Cosmographie* said that in Scotland 'are found trees which produce fruit rolled up in leaves, and this, in due time, falling into water, which it overhangs, is converted into a living bird, and hence the tree is called the goose-tree. The same tree grows in the island of Pomona. Lest you should imagine that this is a fiction devised by modern writers, I may mention that all cosmographers, particularly Saxo Grammaticus, take notice of this tree.' Boëce has a slightly different version, in which he criticises the belief that the geese grew upon the trees, hanging by their bills, and says, 'Because . . . saw oft-times the fruit that fell off the trees converted within a short time into geese, they believed that yir-geese grew upon the trees, hanging by their

nebbis such like as apples and other fruits hang by their stalks, but this opinion is nought to be sustained. For as soon as their apples or fruit falls off the tree into the sea-flood, they grow first worm-eaten, and by short process of time are altered into geese.' Another old writer says that the trees resembled willows, 'as those who had seen them in Ireland and Scotland' had informed him. Caspar Bauhin tells also, that 'if the leaves of the tree fall upon the land they become birds, if on the water, fishes.' Pope Pius II, in a work which appeared about the end of the fifteenth century, speaks of a tree which grew on the banks of a river in Scotland which produced fruits resembling ducks; if these fell on the land they perished immediately; if on the water they became ducks, feathers appeared, and they flew off. He says he had not obtained any proof of this tree in Scotland, but that it was to be found in growth in the Orkneys."

The persistence of stories like these is sufficiently hard to account for by conventional theories, especially when, as is so often found to be

ern culture of which relics are found in Scandinavia; and in the Finnish epic *Kalevala* and in the *Eddas* will be found similar references to birds, water, trees, etc., in connexion with cosmological symbology.

Under these circumstances it seems clear that the legends given above are relics of this ancient symbology; just as those familiar fairy-tales, which Andrew Lang has shown to be the common property of all mankind, are remote descendants of orally repeated allegories. To what extent such allegories become translated in the minds of the ignorant into literal accounts is a complex question. The world is moving very rapidly at this present turning-point in the cycles, and it is only a matter of time before the belief that these legends were the follies of "primitive man" will be ousted by the discovery that they are the shattered relics of ancient science—that science which used the marvelous symbology of the zodiac for one of its keys. In the world's sacred scriptures we find the ancestors of many of these symbolical legends. STUDENT

the case, they are not European merely, but world-wide. It might require some research to trace the analogues of this particular legend among other races; but, as to bird-symbolism in general, we find it everywhere—as well among the remnants of America's old races as among the peoples of the Old World.

The following quotation from *The Secret Doctrine*, by H. P. Blavatsky, may elucidate the question.

"The symbol of Hansa (whether 'I,' 'He,' Goose or Swan) is an important symbol, representing for instance Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindū knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water. . . . That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention (in *Bhāgavata Purāna*) of a certain caste named 'Hansa' or 'Hansa.'"

Later she speaks of—

"The choice by the Rose-croix of the aquatic fowl—whether swan or pelican—with seven young ones, for a symbol, modified and adapted to the religion of every country. En-Soph is called the 'Fiery Soul of the Pelican' in the *Book of Numbers.*"

With the sacred birds of symbology are also associated aquatic plants, such as the lotus associated with the ibis in Egypt. Much of our north European symbology dates back to the days of that ancient North-



Lomaland Photo. and Engraving Dept.

STONE STEPS AT MIHINTALE. THE SLABS OF GRANITE ARE 15 FEET WIDE



# ✻ The Trend of Twentieth Century Science ✻

## The Dilemma of Physiology

**M**ECHANICAL physiologists have long recognized that from the direction of psychology impends some danger to the doctrine of the conservation of energy. Mechanical physiology and psychology, which are much the same thing, rest on this broad postulate:

The body is a temporary storehouse of a certain amount of physical force. This flows in as food, sunlight and so on; and after a while flows out again as heat, muscular motion, and the smaller motions of cells; all of it finally returning to nature. If we could measure all the physical force that went in against all that finally came out, the two sums would be equal. Consciousness, though it is attendant upon the processes of entry and emergence, has no active share. We could in imagination endow a pistol with consciousness, suppose it aware of being loaded, aware of the force that had entered it in the powder, conscious of the movements of the molecules of the powder, conscious of the pressure of the finger on the trigger and the discharge of all the force in the explosion; but as a conscious being in no way itself active.

The sense stimuli are the finger on the trigger of the bodily pistol.

Professor Wenley in the *Popular Science Monthly*, quotes some sentences of Professor Cattell's, which, though spoken twenty years ago, deal with a still very lively problem:

Much is being written just now regarding the relation of consciousness to the brain. The question is: Do perceptions, thoughts, feelings, volitions, stand in causal relation with the brain, or are they an epiphenomenon, accompanying changes in the brain but not influencing them? Are our ordinary actions complex reflexes due to physical stimuli and the structure of the nervous system, or are the changes in the brain that precede movements initiated and directed by consciousness?

The two greatest scientific generalizations of the present century are the conservation of energy, and evolution by the survival of the fit. Now, if consciousness alters, however slightly, the position of the molecules in the brain, the fundamental concept of physical science must be abandoned.

Because consciousness will—so goes the argument—have in that case *originated* the force necessary to alter the molecule; that is, will have contributed to the sum total of physical force. But further:

If consciousness have no concern in the actions of the individual we have one of the most complex results of evolution developed apart from the survival of useful variations, and the Darwinian theory has failed.

That is, either consciousness is operative upon matter, or it is not. If it is not, how came so useless an acquirement, and so complex, to be evolved? For the very essence of Darwinism is the evolution of the useful only, the elimination of the useless. If it is, then how did it get the force with which it operates upon the molecules and cells?

The mechanical physiologico-psychologists usually leave the Darwin aspect of the difficulty alone and deny to consciousness any action in the chain. Life is wholly automatic,

the reception of force, its temporary storage, its release by sense-stimuli. But their theories can only live like hothouse plants, carefully guarded from the east winds of fact, fact known to every mortal.

The writer once saw a schoolboy moistening a large sheet of paper with his tongue. He explained that he got so much saliva by thinking of a lemon. In other words he, the conscious ego, willed to call up in his consciousness the subjective picture of a lemon; and this act of will finally came down to the cells of his salivary glands, to their blood-vessels, and to the muscles lining the salivary ducts. That boy, and all humanity, know in their own way that consciousness *can* act on the forces of matter.

The question raised by Professor Cattell then comes up in its subtlest form. So many thousand foot-tons of force are put into a twelve-inch gun when it is loaded. Exactly that many reappear when it is discharged. The man who fired it effected that reapparance by his half-ounce pressure on an electric button, and by turning a handle determined the point of the compass to which the shot should go. No one supposes that a man's consciousness creates the force that appears in muscular motion; it merely guides it as to what special motion there shall be. But in effecting that guidance has it to furnish from itself some trifle of force? The salivary glands contain much stored force. But could that be liberated without the touch, as it were, by consciousness of an electric button, a touch involving the expenditure of at any rate a *little* force from within itself? If not, then by that much the store of force on earth has been augmented and the doctrine of the conservation of energy is not quite true. If it could, then something goes on at the layer of junction between consciousness and matter of which we cannot yet form any conception. And that is probably the case. It is only an altogether new power of looking within that can solve the problem. This only can pass the blank walls that everywhere surround purely objective science. STUDENT

## Nuclei

**T**HAT the essential life of a cell resides in its nucleus, has hitherto fallen short of being an aphorism in biology only because there remained some few cells known to us which seemed devoid of that structure. Bacteria, for example, and red blood cells, were thought to have no nucleus. But by the application of certain reagents in which nuclei are insoluble, but which dissolve the cell body, it has been found that these organisms are nuclei pure and simple, naked, practically with no cell body. Research may be said to have made the aphorism valid. For though in some organisms the nucleus disappears for a time, it must reappear if the organism is to live. And non-nucleated fragments of cells, though capable of exhibiting some of the phenomena of life for a few weeks, cannot maintain themselves beyond that period.

The point is more important than it seems

at first sight. For it marks an absolute gap between the organic, even in the lowest organic forms, and the inorganic. The cell body can be very closely imitated in its behavior by various artificial compounds, even by globules of emulsion of oil and water. There are various semi-active colloids which may be regarded as occupying a mid-station between inorganic matter and the matter of the *body* of cells. But the nucleus, in all its complexity and with all its powers, suddenly appears, dropped as it were from heaven into the inorganic sea.

The powers are, the nutritional guidance of the cell, and causation and supervision of the cell's growth and multiplication.

The nucleus is, in the terminology of a French chemist, a "thermo-catalyst," a body capable of bringing about combinations under widely different conditions of temperature and pressure to those in which they would naturally occur.

A temperature of 5400 F. is, he points out, necessary for the spontaneous combination of *pure* carbon and oxygen. In the presence of the nuclei of cells it is effected at a temperature of 100 F. The same chemist thinks that

to every chemical compound corresponds an elementary organism, which may or may not be realizable under appropriate conditions of pressure and temperature, and which contains this compound in small but definite proportion,

having abnormally caused the union of these foreign molecules with its own.

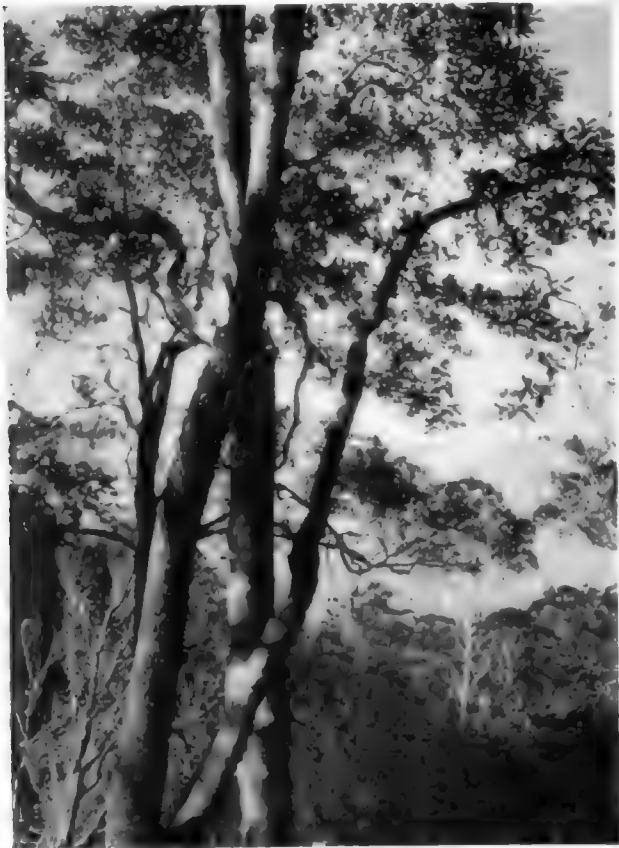
A living unit might therefore be defined as a *nucleus*, with or without a surrounding body, possessing the power of mediating combinations which would otherwise not take place at all or only under widely different conditions. The real "missing link" is between the inorganic and the nuclear. Whenever a nucleus appears, it is because a previous nucleus was there to furnish its germ. The steps of evolution of the nucleus, if there are steps, are absolutely unknown. The newspaper talk about this or that "daring" experimenter having "created life" or taken a single step toward it, is—newspaper talk, whether the voice be that of the experimenter or of an inspired reporter.

The more we know about the nucleus the more complex it becomes. At first it was thought to be a structureless speck. Then it turned out to be a packed skein of worsted which occasionally unraveled itself into a clear ring. Then the skein turned out to be made of minute lengths placed end to end, a definite number for each species of plant or animal. Then these lengths, capable of a good deal of independent life of their own, showed that they contained or were composed of dots, also with independent life. And so on. It is already suspected that the dots are granular, that is, composed of still minuter units. There is no evidence that we are near the end, nor any nearer the unvitalized inorganic.

According to a speculation of Mr. Butler Burke's, the first thing, not the last, to appear, was the vital unit, a plasm soul. STUDENT

# Nature

# Studies



Lomaland Photo. and Engraving Dept.

## A FOREST DWELLER

BLUE MOUNTAINS, N. S. W., AUSTRALIA

### Forgotten Burbanks of the Past

THE cultivation of fruits seems to be an old art which we are just beginning to rediscover. A writer points out that the apple, pear and plum were brought to England by the Romans, and that the Romans had a species of coreless apple called *spadonium*. The name of the cherry occurs in Anglo-Saxon vocabularies. But, he asks, how many new fruits have we discovered? The fruits which we eat are mostly "wildlings still," and but little has been done to improve them. Even the tropical fruits owe nothing to our science. Who did the work? No man knows, but it was not Europeans.

In short it seems that someone in the past has transformed wild fruits into cultivated varieties which we have continued to use, taking them as fixed types and never thinking of creating any new fruits for ourselves. After all, the ancients had the plants and the soil and plenty of brains and plenty of time. Perhaps they will incarnate again soon and help the world along another stage. E.

### Martinique and St. Vincent After the Eruptions

THE recent visit of Dr. Hovey, the geologist who was sent with relief to Martinique in 1902 at the time of the eruption of Mt. Pelée, to the scene of his former labors, has resulted in finding that the region is recovering from its awful catastrophe. Mt. Pelée was still pouring out steam from hundreds of vents near the top and great changes had taken place in the contour of its cone since 1902. But on the east side of the

mountain sugar was again growing, the ash doubtless acting as a good fertilizer; and a French market had been found for the product. On the west side, however, more directly in the track of the deposits, the devastated area had not yet been recultivated. St. Pierre was, with the exception of the main street kept open for the sugar traffic, overgrown.

On St. Vincent, La Soufrière was quiet and vegetation was creeping up towards the top. Though the mud deposits on the westward side had interfered with replanting of the ruined estates, on the east the crops were growing again, and the island could be described as more prosperous than before the catastrophe. T.

### How Do Animals Find Their Way?

A PET dog, left in Columbus, in Ohio, found its way to Chicago, more than 300 miles distant, whither its owner had removed. It not only performed the journey, but singled out its mistress from among more than two million people.

Such stories are common, not only of dogs but of other animals. Here then is one of those gaps in scientific knowledge which are so often forgotten when the prowess of science

is in question.

Evidently there exists a faculty able to accomplish these results, and it is not likely that a faculty enjoyed by animals is out of the reach of man. In animals certain faculties are more keenly developed than in man, be-

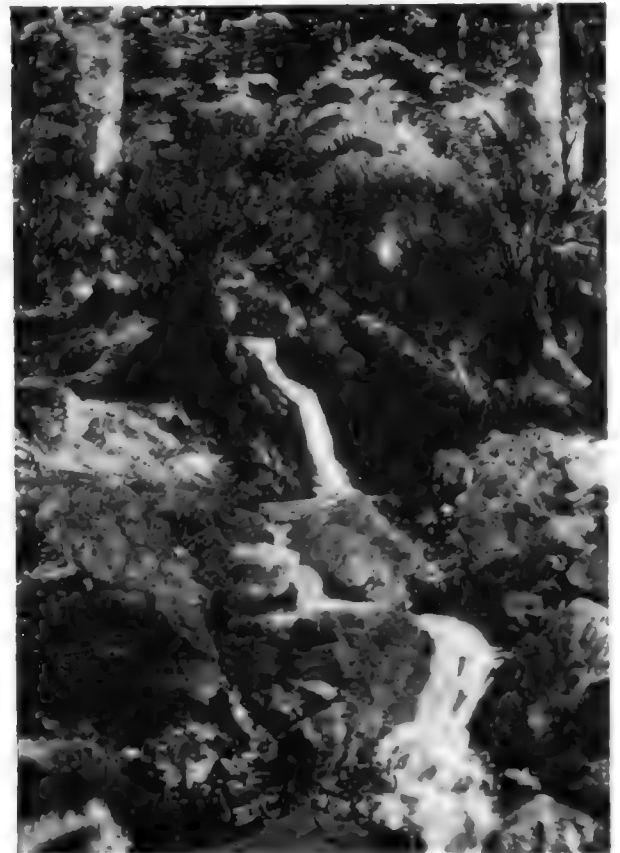
## THOUGHTS REFINED IN NATURE'S BOWER

KEATS

**O SOLITUDE!** if I must with thee dwell,  
Let it not be among the jumbled heap  
Of murky buildings: climb with me the steep,—  
Nature's Observatory—whence the dell,  
In flowery slopes, its river's crystal swell,  
May seem a span; let me thy vigils keep  
'Mongst boughs pavilion'd, where the deer's swift leap  
Startles the wild bee from the foxglove bell.  
But though I'll gladly trace these scenes with thee,  
Yet the sweet converse of an innocent mind,  
Whose words are images of thoughts refined,  
Is my soul's pleasure; and it sure must be  
Almost the highest bliss of humankind,  
When to thy haunts two kindred spirits flee.

cause man does not need them in such a degree, partly from his different habits and partly from his possession of a reasoning mind. This faculty is one of them; in man it is weak from disuse, but he could develop it; his reason would, however, tend to interfere with the instinct. An idiot would be more likely to succeed.

In reflecting on the nature of this faculty,



Lomaland Photo. and Engraving Dept.

## "THIS IS THE FOREST PRIMEVAL"

BLUE MOUNTAINS, N. S. W., AUSTRALIA

we should remember that we really know very little about the ordinary faculties. How do we see distant objects, for instance? First we have to postulate an ether to convey the light; then a picture is thrown on some nerves at the back of the eye, which nerves are continued into the brain. But how the mind operates in receiving its impression, we cannot conceive; nor does there seem any obvious reason why the mind should need the bodily mechanism at all, and why it cannot read a picture on the wall as easily as one on the retina.

Since, therefore, the mind can do such wonderful things within the brain, there seems no valid reason for the assumption that it cannot do similar things outside the brain. We know so little of the powers of mind and how it puts itself in contact with matter. Mere distance cannot count for much; are there not spaces between the atoms? The animal's mind, traversing space (or avoiding it), perceives its distant object. All we need do is postulate another ether, or the same ether, and a new sense.

Finally let us always remember that it is unwise to dogmatize as to the possibilities of nature when we cannot really explain even her most familiar doings. Nature is a boundless potency whose fertility it seems impossible to exhaust. It is we who set the barriers by our doubts and feebleness of will. Prodigies in calculating, memorizing, or music, appear with growing frequency, to set at naught our theories as to Mind. STUDENT

Students'



Path

## ARCHITECT OF AIRY RHYME

T. B. Aldrich

**E**NAMOURED architect of airy rhyme,  
Build as thou wilt; heed not what each man  
says.

Good souls, but innocent of dreamers' ways,  
Will come, and marvel why thou wastest time;  
Others, beholding how thy turrets climb  
'Twixt theirs and heaven, will hate thee all their  
days;

But most beware of those who come to praise.  
O Wondersmith! O worker in sublime  
And heaven-sent dreams! let art be all in all;  
Build as thou wilt, unspoiled by praise or blame,  
Build as thou wilt, and as thy light is given:  
Then, if at last the airy structure fall,  
Dissolve, and vanish—take thyself no shame.  
They fail, and they alone, who have not striven.

—Selected

## Reincarnation

**W**HAT are we really? What do we think ourselves to be? How many regard themselves merely as that which eats and drinks, has likes and dislikes, is grasping and selfish, fearing death and often his fellow-men. But if we think of the matter seriously, is not such an idea far from the truth, a going back to the dark ages with their paralyzing dogmas of original sin and vicarious atonement? Is man then such a pitiful thing that another must needs die for his salvation? Has he fallen so low that he is willing to accept such a sacrifice?

But let us pause and consider, we who pride ourselves on our reasoning powers; is such a thing possible as that the act of another can avert the consequences of our own actions? Is such a thing in consonance with justice, or possible in a universe ruled by law? Would it not remove all sense of responsibility for our thoughts and deeds, and leave us puppets in the face of unsolvable problems? Does man consent to regard himself thus, as a weak pulsing creature, cringing to circumstance, "a miserable sinner," as orthodox religionists would have us believe; or, even in the face of overwhelming odds, as sometimes appears, will he not still fight against circumstance, and even in spite of his selfish desires, and the constant demands of the lower nature, act as a responsible being? That there are many who do hold to this latter course, is a matter of common experience, and of itself is a proof that there is something of a higher and diviner nature in man.

But ask why men so act, and how many could answer? It is a part of the message of Theosophy to give the answer, to reveal to man what is his real nature, his heritage and destiny; that no longer half blindly shall he fight his way upward but with full knowledge. Once that man grasps the Theosophical teaching as to his divinity, as to Reincarnation and Karma, and all life will take on a

new aspect for him. He will not be willing to believe, even as a religious dogma about which he may not reason but must accept on faith, that it is necessary for a beneficent savior to come to take away his sins and suffer for him and that thereby he may escape their results. He will realize that he must meet the consequences of his own acts and thoughts, even after many lives, it may be; and that the suffering that he has now to endure for which he cannot see the cause in his present life, must be the result of causes sown in the previous life, or in others far back.

The teaching of Reincarnation gives hope to man, it inspires courage, belief in himself, in his divine nature, it shows that no effort is in vain; it gives certainty of immortality, and awakens the realization of man as a soul that cannot die, for its roots are in the Eternal. This immortal entity, which is man himself, incarnates again and again in a mortal human body—the human-animal body, that eats and drinks, lives and dies—with the set purpose of gaining experience in the outer physical world, and of gaining full self-consciousness therein, and also of helping to raise up to a higher level of consciousness all entities on the lower planes of existence, and of which its own outer physical nature and personal consciousness are a part.

And to fulfil its destiny, the incarnated soul must subdue and conquer the animal nature with which as an indwelling tenant it is so closely associated. The passions of hate and lust, anger, jealousy, and pride, must all be slain if the upward path to freedom is to be gained; and generosity, love, compassion, brotherliness, and all kindred virtues be made a part of the habitual character. And all this is but a step towards the goal of perfection, which is our ultimate destiny.

Could all this be done in one life? No, but through Reincarnation it is possible, and as the result of the heroic struggles of many lives, the final victory will at last be gained.

The teachings of Karma and Reincarnation show that man's future is finally in his own hands, and that each deed and thought, whether good or bad, stamp their effect on the character and circumstances, bringing rebellion or contentment, happiness or misery, until the lessons of life be learned and we walk in harmony with the law. W.

## Greatness

If Sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noonday sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.—*Voice of the Silence*

**T**HE desire to be first is certainly as old as time, and as the centuries have moved on has grown in no way quieter, and often more rampant. But an observer of life can easily verify that it is a desire which can never be satisfied. For when one position is reached, there are always others occupying those ahead. And even if for a short time a field may seem to rest in undisputed possession of some one, the accumulated fever of desire which has brought him to this point, seeing no new object on which to spend itself, rapidly consumes the unfortunate victim, and the end is a heap of ashes indeed.

So from the point of view of discretion and

common sense, it would seem simpler to subdue ambition and desire, rather than to let it subdue us later on. And until this is done, though there may be a truce, there will be no peace. Sometimes the desire shows itself as mock humility. It produces a superficial sensation of being of no use, no good in the world, and this often in the face of important duties which no one else can well fill. It is the subtle desire, sulking because it has no more prominence. Or it may show as a restlessness and discontent with everything.

It is well to face these things and so be done with them. For surely in a universe of which each one is a part, each one has a part to play. And the real greatness consists not in what it is, but how it is done. The planet is as necessary as the Sun. It is in the thought world where all are weaving the grand pattern designed by nature—or marring it. It is that world which is nature's great factory in which all are placed whether they realize it or not and where they work, or pull to pieces the work as it has been seriously put together by others. It is in that world in which all can become truly great. Let him who longs for it show his greatness by overcoming the desire for it. Then could the wheels in the great factory move without friction. STUDENT

## Our Differences

**P**ROFESSING with our lips the popular creed, *All men equal*, our actions cry out: "Let me be different!" and proclaim us heretics.

But many comrades have become different, we observe. Why not I? I, too, would advance over the heads of the masses. It seems that this life I am living is not what I was meant to do. Capable of important work I feel myself. I am convinced that there is in me something of rare worth.

The soul's urge, this, to come up out of the gloomy little one-windowed basement room where we have been seeming to exist. The soul demands, indeed, that we learn to perform great work, the magnitude of which we come so far short of comprehending that we translate the heaven-sent message into the beginning of some trifling culture—for our own getting-on, getting-away, reaching-out! It is easy to forget that the selfishness that puts on a shining gloss of "self-culture" is the same old selfishness of the spendthrift, the tippler. It is shocking, but through this selfishness is the bond strengthened between much ultra-refinement and these coarse types.

How about the comrades who have moved up into a different class? Not through strange processes has this come to them, this difference, this enviable distinction of having become different. It is imaginable that the difference we feel is the manifestation in them of an approach nearer the heart of all life. Possibly they have traced back their royal kinship with all. Perhaps to become real (and not in any way to assume any sort of mock-real) makes up all the difference there can ever exist between our littleness and the greatness of our great comrades. STUDENT

THE true road is plain and easy to find; it is so easy that very many would-be students miss it, because they can not believe it to be so simple.—*William Q. Judge*



## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** How can it be supposed that the Rāja Yoga education will enable its students to go out into the world with an understanding of the problems of modern life, and ability to cope with them?

**Answer** There is a kind of implication here that children in other schools *do* acquire such an understanding and ability, but is there any truth in it? Some of the Universities do teach what is called "sociology," but—dare we whisper it?—*cui bono?* Are the problems solved?

Indeed, can we speak of *problems* in the plural, at all? The more and the more that minds have sorted out and classified these things, the more complicated have they become. A science has grown up, and with it the evils it studies and seeks to explain. But here are matters for *character*, not brain alone, to deal with, and no science, as such, has any clue or aptitude for unraveling them.

Upon what do all these problems rest? Ask the sociologist, and he will tell you much about supply and demand, transit, labor and capital, and all the weary rest: he has given your brain much to turn over and agitate gray matter upon; but *cui bono* again? What has he said to you, yourself; what has he given you, not to *know about*, but actually to *know*? He has shown you a series of micro-photographs of the growth of certain effects, but has remained discreetly silent on the matter of causes. If he had given you so much as an inkling of the cause, you would have gone straight out from his presence and begun to remove it; not to tinker with it, not to patch it up, but to remove it. For to know the cause of these problems would be to know yourself; the most difficult to be acquired of all kinds of knowledge, but the only infallible and certain kind when acquired. One, too, that does not come without compassion, for the innermost reaches of our being are not exclusively our own; they are universal, and open only to the soul set on the attainment of universal ends.

For all the problems of life, and indeed all the aspects of life of whatever kind, come from and rest upon one simple thing alone, and all the understanding we may get of it, is to be had from life, and not from books. That thing is man.

It is because *man*—the knowledge of man, *self-knowledge*—is not taught in the schools and universities that the difficulties have arisen. The scholars go out into the world knowing everything but themselves, and quickly begin to produce problems which anyone may solve who will—they themselves will have none of them. Impulses come to them which they do not understand, and have no knowledge how to meet. Two courses are always open to them, and for lack of knowledge of this unheeded science, the likelihood is that most of the time the right course will only be half taken or not taken at all. And every wrong choice made has worked something for them; covered up their better selves with a new film of selfishness, weakened them a little; in its degree unfitted them a little more for playing the part they came to play in the world: also it has increased the whole sum of human selfishness. The good impulses that arise now and again will not do much, as

against all the trend of a life. Not merely what is ordinarily called a selfish life, either; but the life of almost any man without positive altruistic aspirations:—the life of any man whose first aim is to pass his examinations; then to make enough money to marry on; then, to support his family in comfort, and so on. He need not be a criminal, or a capitalist, or a politician to be selfish.

The whole system of our modern education has one object, to cultivate a mild kind of selfishness. But fate in the long run *will* have a man declare which direction he means to take; hot you *shall* be, or cold; or the doom pronounced in the *Apocalypse* (*q. v.*) is awaiting you. Enlightened selfishness, and fairly good badness, and a rather truthful lie belong to the same family. You cannot waken a sleeping tiger, and feel confident that you will only go far enough to waken him a little, and that as you will leave him in peace then, so will he leave you. Or you cannot put a lighted match in a barrel of gunpowder, and stand by, expecting to have some fun with the explosion of just those few grains that the flame first touched. When a gentle impetus is always being given to selfishness in this way, it cannot but be that the results will come. True, a man may, and sometimes does, come out from the schools without a taint of it in him; but this is thanks to the power of resistance in his own soul, thanks to the hold which that soul has on the mind and passions of him; thanks rarely to the instruction he has had from his teachers.

There is always the lower man, with the possibilities in him of corruption and hell. Up from the unexplored gulf of those possibilities a certain stream of suggestion, even if it be but the very slightest, is arising intermittently into the region of one's consciousness; unsuspected as a rule, yet nevertheless at work, at work, at work. Many of course are on the side of the angels as we say; many mean well; but how many have gone right into that gulf, into the depths, and faced themselves, brought forth whatever there was of good and bad there, and strengthened the one and made an end of the other? Yet how shall any good and lasting work be done otherwise? Can you solve the problems that front mankind, if you are yet an unsolved problem to yourself? Solve that first, and set your house in order—and to do that, *do the schools and sociologists help you?* Man is the final and great thing in this matter, and it is not formulae that shall help or solve anything, but men. A million mediocrities, with all rules and sciences at their command, will accomplish nothing, or next to nothing; but bring one man on the scene, and he will quickly find a means. Does the science of sociology help you to be a man?

But Theosophy does, and Rāja Yoga does; for it sends the youth out with a knowledge of what he has to meet; armed and gleaming cap-a-pie, and alert. He knows well enough what forces are on this side and that in his being; he is not to be deceived or mistaken. Problems? Why, the world and its problems are all reflected within him; he has fought that fight before, and knows well enough when to lay on and when to walk easily. He is not confused by a thousand and one opinions, and the buzzing and flapping of a thousand and

one non-essentials in his mind; but he can recognize human selfishness; he can recognize the dark forces of life under whatever guise they may appear; and because he knows them for what they are and are worth, he can withstand them. K.

**Question** Why is not the Self lost if there is a continual reincarnation?

**Answer** The Self is not lost by repeated incarnations because It is the vital center of consciousness which chooses the instrument of a body whereby to grow progressively more individualized by rebirths just as an actor is developed by learning to play his parts. Each man, from his own view-point holds the center of his little cosmic stage, being more concerned with relating persons and things to himself than with their relations to others. In any life each adult plays the very different rôles of infancy, youth, and maturity without confusing his sense of identity with any change of scene or costume, though he has a new body every seven years.

Persons who tell about being "lost" in the forest, or in the desert, or at sea, really relate experiences in losing familiar surroundings; but in thought and feeling they still remained the center of a desolate stage and had no idea of losing their identity. Similarly a person under anaesthetics becomes unconscious of his body; but that the Self has been conscious somewhere is evident from the incoherent attempts during recovery to find the way back to familiar senses and sensations. We are so used to regarding the Self as the body—with an incidental Soul—that we forget how, during insensibility, the body loses its hold upon the real Self which animates its form. But as the inner man gropes his way back to the body consciousness, the usual incoherence comes from being confused between the condition he has been in and that to which he is returning.

No one would think of asking if an ignorant man would be "lost" by education, or a good theorist would be "lost" by practical work, or a busy sinner would be "lost" by right living; though, naturally, they would lose the old sense of mental, physical, or moral limitations. In each case the Self would be more individualized by a growing realization of its identity with an enlarged world of thought and things and feeling.

The interval between lives gives the Self opportunity in the impersonal light of truth to digest and assimilate its earth experiences. What to the brain-mind seems only suffering and failure is here seen to be valuable tuition. The Soul, which is all wise on its own plane, becomes more self-conscious in relating its greatness to the task of overcoming the strong material forces and the confusing physical senses of earth life. This knowledge of the purpose and opportunities of incarnation gives the soul courage and impetus for the renewed attempt at solving earth problems, so that it comes again with the sweet, pure, refreshing joy of the normal babe. The Rāja Yoga Schools established by Katherine Tingley are helping the little children to retain this inspiring sense of their divinity by teaching them to distinguish between mere body impulses and the high purpose of the reincarnating Soul. R.

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## True Individuality

A STATESMAN declares that in his country, the state is "taking the nation into custody." He deplores the decline of the sense of individual responsibility and the rapid trend towards reliance on legislative devices for protecting people and securing their alleged rights. This is a phenomenon that we see taking place in more than one country. There is nothing new about it, however, as the historian knows. Often has it been shown how the vigorous young Persian power overthrew the Babylonian empire after the latter had become weakened by the loss of individuality among its people; how the Persians again, having yielded to the same influences, were overcome by Macedon; how Greece was overcome by Rome, and Rome by the Teutons. All great movements are initiated by individuals, and races are strong as long as there is individuality among their people, but grow weak when the individuality declines and the people become a populace coddled by the state.

"Individualism" is a word upon which many people pride themselves; but it is generally used in the sense of personalism—that is, selfishness—not in that of true individuality. Of this true individuality we need a good deal more than we have.

In ancient times it used to be taught that human solidarity was the essential condition of true independence of the individual, and that under no other circumstances could free scope be found for individual initiative and the full development of individual genius. But nowadays, so mixed have our ideas become, altruism and individualism are regarded as a pair of opposites. We have confused individualism with selfishness, and fraternity with communism. Yet nothing is clearer than that in a people bound by ties of surest friendship, there can be perfect freedom of action for each; while in a body where there is strangeness, misunderstanding, and suspicion, everyone will be bound and fettered by the opinions of his fellows.

These schemes for protecting people against each other—what are they but acknowledgments that the people need protecting against each other? If our rights must be safeguarded by legislation, it means that we are unable to maintain them against our own individual greed. Thus communism may be described as

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

a sort of crystallized selfishness, a compact such as brigands might enter into to ensure a fair division of the spoils and protect each from the others.

A man who has true self-reliance has a possession that is inalienable. It can never be taken from him. Moreover, like other virtues, it diminishes not by being bestowed. He can communicate his priceless possession without in any wise diminishing his own store. But what is the basis of true self-reliance? This is the question which Theosophy answers.

All the teachings of Theosophy combine to produce first an intellectual conviction, and then a progressive realization, of the eternity and indestructibility of the Spiritual Center within. They teach a man to find out that within himself which is permanent, the source of exhaustless strength and inspiration. They teach us how to find our true individuality, which is and always has been the real inspiration of conduct and deeds. Men seek in vain among the creeds and sciences for sanction for self-reliance; and each generally falls back upon some nameless philosophy of his own, or perhaps gives it a name. Thus one man writes a book on "Loyalty"; another writes on "The Simple Life"; another on "Contentment"; and so on.

Each one of these seekers is after the true source of human strength; his intuition gives him an inkling, but the thought of the day hypnotizes and fetters him; he can find no forms in which to clothe his ideas; they are vague and invertebrate. Loyalty fastens one's interests to an impersonal ideal, thereby abating the self-seeking motive which is the cause of trouble. Many people have got so far as to recognize that self-interest is not the true motive-power of man; that it lures him towards an unattainable goal, and that it is an error. But, as current philosophies give no sanction for any other kind of motive, the abandonment of this motive seems like an abandonment of life itself. Hence we get

the many and multiform cults.

But self-abnegation is a voluntary internal motive, consequent on a recognition that objects of personal desire are after all, simply not worth running after, and upon a realization that there are worthier aims in life. We do not have to forsake the world; merely to change our own private attitude towards it.

The idea that self-abnegation is the gateway to a larger Self-realization is gaining ground among some thinkers; but of course we have to beware that we do not merely *exalt* self.

What is most needed is to convince people that there is some use in this, that it will be effectual. For under current religious and scientific theories there seems little warrant for it; self-sacrifice in order to save one's own personality for eternal life is not self-sacrifice at all. Nor, in seeking for a possible logical reason for self-sacrifice, is it easy to exclude the idea of self-interest and calculation of possible advantages. The key has been sought in that much-abused word "Love," an over-mastering influence that would take possession of the being and blot out all other motives like the sun blots out the light of lamps. But what, again, is Love? In fact, what are all these ideas: Love, Loyalty, Devotion, Wisdom, Altruism, Duty, etc?

Theosophical teaching answers that they are glimpses of the life of the inner Man, filtering through the mists of our superficial nature, distorted by our brain, colored by our desires. And for Theosophists the Soul is a present reality, the real Man, ever standing ready to manifest itself, awaiting recognition. It cannot manifest itself where selfish motives rule.

To return to the original subject, in this self-abnegation will be found the true individuality. For do we not exchange the servitude of desires, fashions, whims (our own and other people's), for freedom to follow the eternal Law of Righteousness (Harmony), that Law that guides the planets in their paths, carpets the earth with flowers, and establishes order and beauty everywhere? Do we not step out from the chain-gang of conventionalism into the ranks of Intelligent Powers? Our will ceases to be conditioned by anything save a Law which our Soul recognizes and reveres as the Truth, whose service is an eternal benediction and whose only restraint is an eternal obligation to achieve greater triumphs. T.

## THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday, September 20th, after an intermission of several weeks, the Sunday evening weekly meetings of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, conducted by students from Point Loma under the direction of Katherine Tingley, were resumed at Isis Theater. The large audience which assembled showed the appreciation in which these meetings are held and the great interest that is taken in them. The program consisted of addresses by two of the young speakers of the Rāja Yoga Academy on the following subjects: "The Positive and Negative Currents in Life," and "The Need of Realizing the Higher Ideals in Life."

The first speaker, Montague Machell, drew an illustration from the phenomena of electricity, but said that although scientists had made a close study of the positive and negative forces in matter, they failed to realize the existence of these forces on the mental, moral, and spiritual planes. It is these forces that the Rāja Yoga student is taught to recognize. The positive side of the nature must be developed. We must not only strive not to do wrong, but must do right. Only by realizing his divinity, by holding his heart open to the higher and diviner influences, can man gain that self-control and knowledge which shall render him positive to all the lower forces of his nature.

The other speaker was Charles Savage, who referred to the great need at the present day of realizing in actual life those higher ideals so often written about, so often spoken about, but so seldom practised. The dominating principle in human life today, he said, is selfishness, and it is this general tendency in human nature that must first be combated. He drew illustrations from the downfall of some of the nations of antiquity which resulted from the loss of their old ideals and their becoming enervated with luxury and gratification of self.

The music which formed a special feature of the program was rendered by the Rāja Yoga Orchestra, and included *Concert Overture No. 1* by the youthful composer Rex Dunn, who is also the conductor of the Orchestra. There were also clarinet, 'cello, and violin solos, and other numbers which made the meeting an interesting and delightful one throughout.

OBSERVER

THE whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very fact that adaptations do occur, that the fittest do survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyān Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested *logos*, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.—H. P. Blavatsky, in *The Secret Doctrine*, vol. I, page 277

## Ignorance Concerning the Bible

THE following remarks about the Bible are condensed and quoted from the *Kansas City Star*, which in its turn is quoting from a paper on the origin of the Bible contributed by a clergyman to *Appleton's Magazine*.

The history of the Judæo-Christian Scriptures is most curious and interesting.

"The notion loosely floating about is that the Bible came down from heaven, cleanly printed, nicely bound in morocco and gilt edges, with a bookmark against the text which has erroneously been made to declare that every scripture is inspired of God."

The earliest version goes back to the Second century B. C. The earliest Hebrew copy of the Old Testament of undisputed date, however, goes back only to the Tenth century of the Christian era.

"The Revised Version is based on the Author-

tempted, and different versions of the Old Testament became necessary at a very early date. The chief seat of the Hellenistic Jews was in Egypt, and it was here that the Alexandrian version or *Septuagint* was compiled.

Ptolemy Philadelphus, ruler of Egypt during the Second century A. D., summoned, according to the story, seventy-two Palestinian scholars. These he shut into seventy-two different cells, each with a scribe, to prepare from the existing data a Bible in Greek. When the task was finished, according to the story, the translation of each was found to be absolutely identical with all the others in word and letter. Hence this compilation is often referred to as the Miracle of the Septuagint. Another writer has it that the scholars were put two in each cell, thus making thirty-six translations instead of seventy-two.

Concerning the chronology of the New Testament there is even today much argument and many theories have been advanced to explain its apparent anachronisms. Perhaps the most interesting is that known as the Tübingen theory. Briefly, this holds that if a revelation is miracu-



Lomaland Photo. and Engraving Dept.

QUAINT STONE HUT, KINNEKULLE MOUNTAIN, SWEDEN

ized version, which is an improved edition of the Bishops' Bible, which was a bad copy of Cranmer's Bible, which was based on Coverdale's translations of Dutch and Latin translations and Rogers's version of Tindall's Bible!"

And even this pedigree covers only the later period.

The word "Bible" is from the Greek *Biblia*, meaning a collection of books. During the years when the Bible was taking form, it drew its substance from two sources, the historic and the prophetic. In the earliest days the matter which now constitutes certain books was handed down by word of mouth; later by vowelless writing. The time and manner of collection of the various books is uncertain and obscure. The selection of the canonical books is mentioned as early as 130 B. C. The Old Testament has three currents of influence; the traditional lore of the priests, the teaching of the prophets, and the religious life of the more enlightened people. This caused difficulties when codification was at-

tempted, it naturally escapes the restrictions of a purely historical narrative. In other words, a miraculous revelation may deal at once with events past, present, or future. Of all theories put forward this seems best to answer the objections of critics who look for flaws in the New Testament.

One of the great questions of the Bible is that concerning the canonicity of its books—that is their right to be quoted as Scripture. Different versions of the Bible admit or exclude various books, and these latter generally are referred to as the apocryphal books. Originally the word, of Greek origin, meant hidden—that is, esoteric. But it has now received an entirely different meaning—that of doubtful, or even spurious.

This concludes our quotations. Remark- ing on them, it may be pointed out that the Bible as interpreted in a dead-letter sense, and the Bible as an allegorical and symbolical scripture, are two entirely different things and should be carefully distinguished. If the Bible is to be taken literally, in the sense of its outer meaning, much of it becomes absurd,



much untenable, and much mere commonplace. Criticised from this point of view, it can be picked all to pieces. The stories are such as may be found in many other ancient works, and some of them are preposterous and others have extremely doubtful morals; some, again, of the teachings are excellent, but not by any means unique or extraordinary. We have to remember also in this connexion that the Old Testament has a *kabalistic* interpretation, known to some few Hebrew scholars, whereby an esoteric meaning, unrelated to that of the text itself, is revealed. This is surely a remarkable fact. If the Old Testament is thus largely a secret code, what becomes of the value of its dead-letter interpretation?

It has been said that the Bible has at least three interpretations: this kabalistic one, an allegorical or moral one, and the dead-letter one. Of the former two we can readily trace proofs. The words attributed to Jesus are often those familiar to ancient mystic science; such as baptism by fire and water, the symbols of blood, the vine, the cross, purification of the gross elements of our nature by fire; passage of the pure part of our nature to the abode of bliss; and so forth. Scholars frequently trace the derivation of these symbols from Egyptian, Chaldaean, and other sources.

The Bible is one of the religious scriptures, containing, concealed in allegorical form, a certain amount of esoteric teaching concerning the Mysteries; in its outer sense it is a pious book. Its history is certainly curious; and its numerous compilers and translators would seem to have often been playing parts of whose significance they were unconscious. But who understands the founts of his own actions or the source of his own incentives? There have always been Those whose interest and duty it is to keep alive the records of eternal wisdom; and when no longer able to do so directly, to do so by means of symbols and allegories, thus preserving them against the day when their true meaning will become known.

The writer quoted says that there is no danger from too much knowledge of the Bible, but there is danger from ignorance concerning it. This depends on what one means by danger. It is not to be supposed that knowledge concerning the real nature of the Bible will conduce to a preservation of the old ecclesiastical traditions, or even allow ecclesiastical organizations to make a corner in religion and call it Christianity. Real knowledge of the Bible must finally show it to be *one* of the *many records* of the ancient Religion. It must show that the Christos allegory is a universal symbol, far antedating Christianity; and that in the Bible as in other Scriptures, allegory is interwoven with the alleged life-story of a holy man. All uniqueness and specialness must vanish from the Christian tradition, and it must take its place as one among many.

The attempt of churches to build a permanent edifice of faith upon the Christian tradition apart from other sacred traditions, is doomed to failure, because it can never withstand the advance of knowledge. Whatever the treasures the churches may offer us, we shall be able to prove that these are imitations—often sorry ones—of what we have access to from other sources. The churches are now

making desperate efforts to keep their lumbering medieval chariot in the forefront of progress, but it can never adapt itself sufficiently without losing its identity. Perhaps they will capture the *unthinking* portion of humanity, thus acting as a retributive justice on those people!

E.

### Psychology in Pictures

A READER, wearied one night of his much reading of heavy volumes, retired to rest. He had been reading of the nature of man, and he thought as he prepared for bed: "Here am I, *a man*, the very thing the books are treating of. Surely, since I am myself the subject of all those books, there must be some directer way to understand myself, some way of looking at *the thing they treat of* instead of at the pages which treat of it."

Then he slept, and two or three simple pictures detached themselves in his thought.

He was a youth, full of splendid health, so that his very body shone with the light and joy of the pulse of his veins. He was conscious of some divine task, and this presently symbolized itself quite simply. He was to take a spade and till the waiting earth. There were many others, all with the same radiance about them and with the same task.

He began to dig and presently became intensely interested in his work. So interested was he that he presently forgot that it was his *duty* and even what he had undertaken to do. He dug the earth in strange and silly patterns, made childish castles and ditches, and planted nothing.

Then a curious duality, a splitting of consciousness, occurred. He was looking on at himself digging, being now spectator and digger. As spectator he remembered fully the sacredness of the task and still felt the splendor of his pulsing youth. As digger he had forgotten both.

So the digger dug furiously and fascinatedly, and as he did so his clear shining vitality *passed down little by little into the spade* and he himself became correspondingly weaker, smaller, paler, and bent over the tool. The spade was absorbing him. It was at last practically himself and he had forgotten all else. It seemed to him to be himself. Full of his vitality, its activities became wilder; it executed all kinds of aimless folly, and in addition began to take delight in hitting sideways at the spades of the other diggers, trying to break them and drive them off the field or take for its own the equally useless structures that they had been throwing up.

When this had gone on a long time the dreamer became acutely pained to see the abject folly of that other who was himself and he tried to wake him to some memory of his task. Ultimately he began to succeed and the digger rubbed his eyes and began to look around and note where he was, at last fully remembering what he should be doing with the spade and what afterwards planting.

But now the spade had things almost entirely its own way. For a few minutes the digger would master it and make it do a few trembling strokes of the right kind, with some meaning in them. Yet in a moment, and then for hours, the spade would again be master. Later, in the brief spaces of self-recognition

and meditation, the digger would look at what he had done in the hours of forgetfulness and fall into blank hopelessness at the new task confronting him—the mastering of the spade, the regainment of his lost vitality.

But the other stayed ever close at hand to encourage him, to urge him to make some effort to come to himself even during the maddest freaks of the spade, and to try to keep his memory awake.

Though the digger did not notice it and remained mostly despairing yet regularly trying, nevertheless at every attempt and particularly at the special moments, a thin stream of his vitality began to return to him from the spade, and with it there were gleams of memory. Victory began to come in sight; though the spade was still absurdly wobbly and trembling and from time to time made kicks towards its old foolishness.

The admonitions were better and better heard and were now recognized. The digger was consciously turning for help to his Higher (and original) Self.

And at last the victory was gained. The two merged into *one* with the old splendor, but the one recognized that he had learned much from the long and painful experience—though the poor earth had had to wait. He had learned how to use his own forces, how to conserve them, and the capacities of the spade. With all this extra knowledge he might even now hope to work so much more quickly as to regain all the lost time.

He perceived also that he now desired to try to awaken his comrades, to help *their* dreaming Selves to waken their digging selves. Some of them, he noted, had let their spades actually break themselves in the frantic foolishness. A new one could be gotten, but they would have to make it for themselves, to retire from the field for the purpose and to carpenter the wood and iron with incredible pain and difficulty.

Then he awoke, and behold he had a psychology in pictures! And he understood that that division of consciousness into digger and watcher, so that the two were at once two and one, a thing that had been quite clear to him in the dream and even still remained so, could not be understood by the brain, and could not therefore be reasoned out in the great books. It could only be stated. It was *not* usually stated, however, because the sameness-and-otherness affair could not be reasonably put in systems of philosophy that were made of notions merely and not founded on self-realization. He even suspected that the making of these systems was often merely part of the frantic work of the spades!

For the spade is the brain; and the digger is the personal consciousness that has forgotten its real light and youth and joy and purpose on earth; and the watcher is the Soul, the consciousness that has *not* forgotten, and from which the other has separated itself off.

And real health, even of body, cannot be gotten until vitality has been drawn back from the brain-spade and the latter completely dominated. Still, practice will make perfect in this as in other things.

STUDENT

LET once man's immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him—H. P. Blavatsky

## Art Music Literature and the Drama

### Grieg—Norway's Greatest Musical Genius

EDVARD GRIEG, our greatest Norwegian composer, recently deceased, was a personage of many merits. As composer of world-wide fame, an ardent patriot, and man of culture, his name must stand among the great ones of the century. It is not surprising that he attained eminence in his profession, for he comes of a strong race and his parents and ancestors were people of character and ability. Grieg's father was English Consul at the city of Bergen. His great-grandfather was a Scotchman who spelled his name "Greig," which later was changed to suit the language of the newly adopted country. His mother was a pure Norwegian, and her ancestors were of the nation's statesmen and ministers.

Edvard Grieg was born at Bergen, Norway, June 15, 1843. He inherited his musical talent from his mother, who was a pianist of ability and distinction, and it was she who inspired the boy Edvard, and first brought out his genius. She showed her wisdom by beginning her son's instruction early, teaching him the piano at six years of age, and supervising his practice. Edvard was inclined to be dreamy and not to apply himself to the lessons assigned him; but his mother kept him strictly at his tasks, and taught him to make practical use of his talent. Had it not been for her severe sympathy and understanding, the world might have heard less from Edvard Grieg.

Although Edvard's father played the piano a little, he did not have much taste for music, and frankly admitted that he did not care for his son's music. At school the boy was given to idleness, not being able to see the value of learning that which he had no interest in; and when, instead of attending to his studies, he brought his first musical composition to his teacher, he was sharply reprimanded and told not to waste his time in that way.

When Edvard was about fifteen years of age his father took him on a trip to the mountains. The clear air, rushing torrents, and the wind in the trees awakened the lad's deep love for nature. In fact, he was so anxious to interpret nature that he wished to become a painter; but fortunately for the musical world, he became a tone-painter instead.

The frequent soirées held at the Grieg home, in which Madame Grieg and other artists furnished music of a high order, had already cultivated the boy's musical taste to a marked degree. About this time a visit from Ole Bull, the then greatest violinist of Norway, served to turn the tide in favor of music. Upon hearing Edvard's compositions and his piano playing he at once recognized the boy's exceptional ability, and advised that he be sent to the Leipzig Conservatory to study, which plan the parents immediately adopted.

At Leipzig the young musician found trouble in store for him. The teachers were exacting, and to him it seemed that they laid out dry, tedious studies, unsuited to further his musical growth. However, he realized he could not afford to lose his time as well as his position among fellow students, so he strove ardently to master the work before him. The energy instilled into him through his mother's patient efforts served him well at this time; so intense were his efforts, indeed, that he was seized with an attack of pleurisy, which left his already frail body possessed of but one lung.

The sufferer was brought home to be nursed by his mother. When better, he returned to

fact, something of a "Danish Mendelssohn."

Grieg, however, was not to be put into a narrow groove, for his individuality was too strong to be crushed. He found the new path he was to follow partly through his own innate feelings and convictions, and partly through the influence of his two compatriots, Rikard Nordraak and Ole Bull. The former was a gifted and zealous young Norwegian composer who died too young to attain great eminence, but he rendered an important service to Grieg.

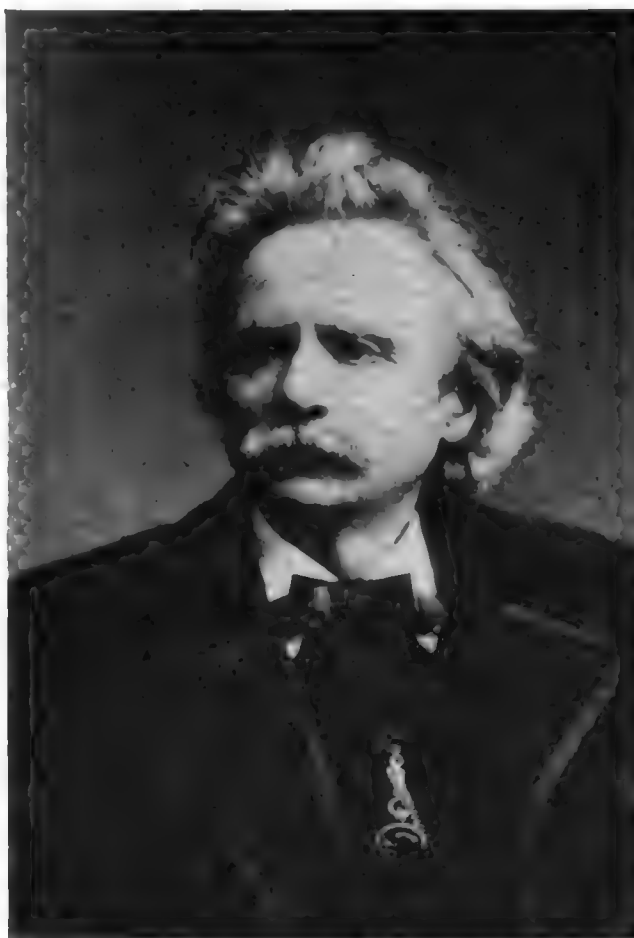
The two young men realized that their country had something of real worth with which to enrich the musical world, and they resolved to hold fast to the Norwegian spirit in their music. Grieg said:

It was as though scales had fallen from my eyes; for the first time I learned through him the northern folk songs and understood my own nature.

Ole Bull sometimes took Grieg with him on his tours to the mountains where they greatly enjoyed hearing the national airs as the peasant fiddlers played them. These wild melodies Ole Bull then performed in his own inimitable fashion for Grieg and the rest of the world, creating the greatest enthusiasm.

Liszt was also a means of great encouragement to Grieg at a time when he most needed it, and was one of the first to discover his genius. This "king of pianists" wrote the young composer a warm letter of praise after hearing for the first time his Sonata for violin and piano, *Opus 8*. He said: "Keep steadily on; I tell you, you have the gifts, and — do not let them intimidate you."

Soon Grieg's fame had spread considerably. He had expressed something new and refreshing which, while original and national in spirit, carried a message of cosmopolitan significance. The government of his native land set aside a stipend for his maintenance which enabled the young musician to devote his entire time to composing, and so reserve his strength for his real work, instead of consuming it in the mere making of a livelihood. **TWO LOMALAND MUSICIANS**  
(TO BE CONCLUDED)



Lomaland Photo. and Engraving Dept.

EDVARD GRIEG

his studies; but soon decided to leave Leipzig and go to Denmark. Here, at Copenhagen, Edvard placed himself under the composer Gade's instruction, and found his influence to be more in sympathy with his ideals. Gade encouraged the young man to write music in the larger forms, and to some extent awakened a new era for him.

As Grieg worked on, his compositions showed more and more of the Norwegian spirit so strong in him. Gade, upon hearing one of his violin and piano sonatas, spoke of its being too decidedly "Norwegian." "The next will be more so," said the pupil. Grieg had found even Gade too restricting for him, for he too was not altogether free from the traditional methods, and was himself, in

### Russian National Music

THE Russian people are only beginning to realize the value of the still existing remnants of Russia's old musical life. During the last two centuries or so it had become the fashion to despise everything pertaining to peasant life and the Russian national instruments became even objects of derision. This feeling was fostered, if indeed not generated, by the priests of the Greek Church who, because the musical instruments that were distinctively national had come down from "pagan" (!) times, called them "instruments of the Evil One himself." Thus was a blow given to the national music which has never since risen to the heights it reached and held during prehistoric times. **STUDENT**



The judge is condemned when the guilty is acquitted.—*Publius Lyrius*

### Theosophy Must Be Applied

**M**ANY women-students all over the world live their days in grateful recognition of the light Theosophy has thrown upon all the problems of life, and yet they find it very difficult to maintain in their own natures the harmony which more than ever before appeals to them as an ideal to be made actual. Why this should be so is not understood. With the mystery of death revealed to them by the teachings of rebirth and the septenary nature of man; with the deeper understanding gained from knowledge of the duality in Nature; with the power added to any appeal made to others to do right, by belief in the divinity inherent in every one; and with the greater hope, and the greater ideal to strive for, why is not life one unbroken, harmonious uplift towards higher conditions in the home and in the world?

It is because, though the energies are now most of the time directed along higher lines, they have not always been so, and women meet day by day the results of these old conditions, which they can either strengthen to return to thwart their better efforts, or deal with in such a way that these ghosts of an undisciplined past have less power to make themselves felt when the next cycle of their reappearance brings them forward. To do the latter is to destroy the enemy and to avail oneself of reinforcements at one and the same time. But how often is it done? It is so easy to succumb to an old mood. Women have slipped down into these sloughs so often that only the most resolute self-restraint will prevent them from yielding to these influences. The chief difficulty is that they are not always on the alert, not always vigilant. They may have reasoned ably with themselves, have vowed that they never will fall into that mood again, but—they are in it, their fine self-control gone before the approach of danger was suspected. Then all that remains is patient self-restoration and the endurance of the

### AN INDIAN'S RITUAL PRAYER FOR A LITTLE CHILD

The life of the infant is pictured as about to travel a rugged road, stretching over four hills, marking the stages of infancy, youth, manhood, and old age. On the eighth day after the birth of a child the parents, through certain prescribed forms, send for the Medicine Man. In due time he comes, clad in his priestly garb, and stands at the door of the tent wherein the child lies. Raising his right hand to the sky he calls:—

**H**O! Ye Sun, Moon, Stars, all ye that move in the heavens;

I bid ye hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the first hill!

**H**O! Ye Winds, Clouds, Rain, Mist, all ye that move in the air;

I bid ye hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the second hill!

**H**O! Ye Hills, Valleys, Rivers, Lakes, Trees, Grasses, all ye of the earth;

I bid ye hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the third hill!

**H**O! Ye Birds, great and small, that fly in the air;  
**H**O! Ye Animals, great and small, that dwell in the forest;

**H**O! Ye Insects, that creep among the grasses and burrow in the ground;

I bid ye hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the fourth hill!

**H**O! All ye of the heavens; all ye of the air; all ye of the earth;

I bid ye all to hear me!

Into your midst has come a new life.

Consent ye, consent ye all, I implore!

Make its path smooth; then shall it travel beyond the four hills!—*The Musician*

suffering and exhaustion caused by letting in the disintegrating forces of the lower emotions, which work slyly and swiftly and steal all the reserves of strength.

Sometimes it is distrust of self that forces this quick surrender; sometimes envy, which of all the vices has the most numerous array of successful disguises; sometimes the unchecked habit of censure and criticism (perhaps foolishly yielded to in the attempt to "make talk") so wrecks unity of feeling among those closely associated that before it is restored veritable gusts of detestation and intolerance have to be overcome, though their birth and growth were not noticed.

Conscious and determined resistance must be made against these dangers that beset the inner life. They must be withstood and withstood until, meeting no encouragement from within the nature, they retire, defeated. The very lethargy which keeps women unaware of the approach of moods is a relic of the old unenlightened life. It must be cast off. The tactics that will outwit these sly moods must be mastered by women. Recognizing the duality of their natures, resolving to circumvent the evil, let them call upon the resources possessed by all women though not always applied to the highest use; let them plan defenses and surprises for their enemies, these old moods, and earn the satisfaction of seeing them slink away helpless. A conscientious and steady application of Theosophy on these lines would turn the power inherent in women against their *real* enemies and lead to the peaceful adjustment of harassing affairs.

A Teacher said recently, "Guard yourself well when you feel very masterful and inclined to carry everything your own way." How many women recognize the wisdom of this warning? How many know from experience that the overweening self-security of one day has its inevitable effect? The balance has been lost and must be regained, though often before the state of things is understood



some trying hours have to be experienced. Vigilance, the application of wits to actual dangers, would have averted the trouble.

Self-study is in fact more needed than the forms of culture that prevail among women today. It is courage in facing shortcomings, discrimination, patient self-conquest inspired by high resolve, that bring the power to help humanity and establish harmony; without the keenness and insight thus gained, tenderness and sympathy are often wasted upon idlers, whom women cannot recognize as such because within themselves lie idle the powers that guard against the sly monsters that feed upon unregulated human nature. By self-conquest women gain true compassion and the ability to protect. The outer armor of egotism and mere self-confidence soon proves vain; but everywhere at all times, women can, by a determined effort to *choose* their moods, be building the bright inner armor which shields from evil all within the compass of its radiance. The life of the woman who thus steadily and courageously applies Theosophy will at last grow Athena-like in its power to bless humanity. STUDENT

### The Force of Example

THERE is nothing new in speaking of the force of example, but like many an old adage, "the salt whereof has lost its savor," this has become a stereotyped phrase which we speak lightly, heedless or forgetful that within these words is a power that can turn the human race toward good or evil. When we as a race realize that every thought, word and act produce a virtually never-ending effect, there will be less crime in the world, less insanity, less disease, less corruption and darkness of all kinds. For though we may wish to evade the responsibility, each is his "brother's keeper," and the souls that are working through these human bodies are more closely interlinked, even, than these bodies are by the ties of kinship; and every wrong word spoken or deed done by one, casts a shadow before all others, obscuring the light towards which they travel, and making their footsteps uncertain. The greatest responsibility falls on those who have strength of mind and body, for if the strong of the world were pure and determined there would soon be no evil—the weak would follow in righteousness as they now do in vice.

We hear sometimes of magic—yet has not the word almost lost its rightful meaning, so infected has it become by connexion with psychic frauds, with charlatans, spiritualistic phenomena, "healers," hypnotists, crystal-gazers and the like? But there is a pure white magic of which the soul by right is master. By the force of example, one can transmute the iron of the lower nature into the gold of virtue, can generate in others what qualities he will; for an example of courage and heroism kindles the flame of the same virtues in other hearts. The true general leads his men to victory or into the jaws of endeavor and death, by himself showing the way. An example of faith, of patience, of honor or of benevolence, is a flame at which all the torches of the world can be lighted, itself never growing the less. No limit may be set to the influence of a noble life—and here is at once the terror and the opportunity

of womanhood. Long after the body has crumbled into dust, the life lives in the hearts of others, taking them a step nearer to the Golden Age that shall be on earth. By this power the Saviors of the world have led and uplifted mankind—it is the secret of their wonderful influence, and to come into contact through any channel with such a living example of the highest that one can conceive, is an inspiration that should lift us above our lower natures, above all sordid claims. The life of the Nazarene shines like a star through the darkness of the ages, the example that he set is alive today, though we have left no actual word of his, no tangible proof even of his existence.

Example is the most powerful weapon of reform and every reformatory movement that



A GREEK TYPE

has not for its body-guard the example of the lives of its supporters is foredoomed to failure. How many good systems of religion and ethics today are useless, dead, for lack of this vitalizing power! And so with the life of a nation; great is the responsibility of those who sit in high places, of those who have wealth or talent or education—if they be corrupt and self-indulgent, if they ignore the sufferings of their brothers, seeking instead their own pleasure and ease, what can be expected of those who look up to them? Does not the French Revolution seem a natural consequence when we look at the lives of the French nobility of the time? "For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him will they ask the more."

And women—ye who through parentage or teaching are molding the future of the race, ye who claim the care and instruction of little

children—overcome your faults and selfishness, set aside your own selfish desires, that the little souls entrusted to you may not be discouraged, stifled, sickened, by your example. Mere words avail nothing with a child, for the child's intuition penetrates every insincerity, every inconsistency, and your teaching and preaching will go for naught if your life, your example, do not correspond. If through your indolence or selfishness or ambition or ignorance this power that is in your hands works harm to them, beware—for "Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Many inquirers have been told, doubtless, that Theosophy is very mysterious and difficult to understand, that its followers live strange lives, ignore the practical side of life and lose all usefulness in search of chimeras in the misty past—all this quite gratuitously and always from enemies of progress. Judge for yourselves and have a care lest you condemn through ignorance—which unbrotherliness the Great Law will not regard as innocence—for one of Theosophy's deepest "mysteries" is to lift the world to truth, courage, and right living, *by the force of example*.

Katherine Tingley requires from her students lives that are pure and unselfish, lives that can be penetrated by the searching light of truth and found clean. To those who have not discrimination enough to find the way for themselves, to those who are lost among the various churches and sects, the many sciences and dogmas, the many cults and "isms," each claiming to be true, I would say, Study that ancient Wisdom-Religion which is called Theosophy and which means Universal Brotherhood, watch the lives of the true followers of Theosophy; you will find them honorable, upright, and true; study their motives, you will find them working for the good of humanity, not for money, ambition, or power. STUDENT

### Jottings and Doings

(From a Student's Note Book)

A RECENT archaeological discovery made upon the island of Monemvasia, a prefecture of Lacedemonia, brings the "Eternal Womanly" again to the forefront of public attention. It is a terra cotta statuette, not large but of exquisite workmanship and design, representing the goddess Venus. The figure holds a mirror in the left hand, with the right supporting a garment about the form, the pose being startlingly suggestive of that of the Venus of Milo. Indeed it is the opinion of the conservator of the National Museum, Athens, Greece, that it is the work of some sculptor of more or less remote date whose aim was to imitate the spirit and pose of the Venus found on Melos.

THE fourteen-thousand-dollar prize for the best design for bronze doors for the Annapolis Naval Academy has been awarded to a young American woman, comparatively unknown before she received the commission for the statue of the Winged Victory at the St. Louis World's Exposition. There were thirty-four competitors, this young sculptress being the only woman to enter the lists.

# OUR YOUNG FOLK

## Velásquez

IN the foremost rank of those men whose greatness of soul and integrity of character shine through their work, like a strong pure light, stands Velásquez, the great artist of Spain.

Velásquez was the son of a noble family of Seville. He was born in 1599; thus he lived at the same time as Shakespeare, and there are many points of resemblance between these two men. Both Shakespeare and Velásquez loved mankind. Both were men of such large heart and ample sympathy that they could enter fully into the hearts and minds of people of the most varied rank and character, and reveal each as he actually was. Velásquez painted king, pope, princes, princesses, noblemen, boors, dwarfs, beggars, wise men and street children with such entire forgetfulness of himself, and such fidelity to his subject, that the soul of each one speaks to you from his face. "*Verdad no pintura*"—truth, not painting—was the artistic motto of Velásquez. He did not paint to show his own skill or mastery of painting, nor to reveal his own personality, but to be true to the subject before him. Therefore the pictures of Velásquez are an inspiration to all true artists, who study his paintings with the same loving reverence that poets pay to Shakespeare.

Though Velásquez studied with two artists of Seville before he was nineteen years of age, his real teacher was life itself. The market place of Seville, with its varied types of humanity, was his field of study. Here, by patient, faithful, loving labor, he learned to portray character by the subtle play of expression on the human face and the unconscious postures of the body.

When Velásquez was twenty-two years old, an event of moment occurred in Spain. The king, Philip III, died suddenly and his son, then a promising youth of fifteen, ascended the throne. This was a most welcome change to the Spaniards, for Philip III had been unworthy his high place. Madrid and the court of the young king, became the magnet that drew the youth of Spain. To the capital they flocked, Velásquez with the rest. Although possessed of letters of introduction, he did not gain admission to the court, and after a year of waiting he returned to Seville. Soon, however, an invitation to Madrid came from Olivares, the all-powerful minister of the king. Such an invitation was equal to a command.

When the first portrait by Velásquez was taken to the royal palace, and displayed to the young king, he was charmed by its ex-



Lomaland Photo. and Engraving Dept.

BALTASAR CARLOS, ELDEST SON OF PHILIP IV  
PAINTING BY VELÁSQUEZ. METROPOLITAN MUSEUM OF ART

Velásquez also painted the children of Philip IV. He must have loved them dearly, for his pictures of the royal children are charming, as you can see by the portrait of the handsome boy who regards you so seriously from this page.

Another portrait of this same prince shows him as a gallant little lad of seven, astride a horse that gallops toward you. His proud, sparkling dark eyes and manly bearing, his richly embroidered dress and flying scarf, proclaim him a Castilian throne-child.

Velásquez the man was no less noble than his art. This was proven on the occasion of the visit of the great Flemish artist, Rubens, to Madrid. Rubens was then at the height of his fame, and Velásquez welcomed him most cordially, with no trace of jealousy, and himself escorted the visitor to the royal palace and presented him to the king. He also gave Rubens the use of his own studio.

It was upon the advice of Rubens that Velásquez paid a visit to Italy to study the Italian masterpieces. But he remained true to his own character and faithful to the traditions of his country, the greatest representative of which in the world of painting he by his supreme art made himself.

STUDENT

## Meteorites

METEORITES are masses of mineral or metallic substance which fall to the earth from the heavens. According to tradition the iron found in them was used long ago in making weapons, but scientific men were not inclined to believe in them till about a hundred years ago, when several meteorites fell in France and England. They were thoroughly investigated, and now no one doubts their genuineness. Meteorites do not contain any elements unknown to us and do not indicate anything about the place they came from. There is a strong resemblance among those which have been found. They are divided into two main classes, metallic and stony. Very few have fallen since the time when scientific men began to study them.

Last year the officers of a steamship crossing the Atlantic saw four meteors, the last of which dropped into the sea not a mile away from them. It was like a great shooting star as it descended, flaming, and leaving a trail of fire behind it in the air. When it struck the sea a cloud of steam rose at once and the water seethed as if boiling. If it had dropped on the ship there would have been a serious fire. Ships may have been lost in this way. R.

WHERE is the service which can escape its remuneration? What is vulgar and the essence of all vulgarity, but the avarice of reward? 'Tis the difference of artisan and artist, of talent and genius, of sinner and saint. The man whose eyes are nailed, not on the nature of his act, but on the wages, whether it be money, or office, or fame, is almost equally low. He is great whose eyes are opened to see that the reward of actions cannot be escaped. . . . The genius of life is friendly to the noble and in the dark brings them friends from afar.—Emerson

cellence. Velásquez was told that he might paint the king's brother, but the order was changed and the young king himself sat for his portrait. Philip IV did not fulfil the promise of his youth, and it is, indeed, chiefly by the portraits painted of him by Velásquez that he is remembered. He invited Velásquez to live in apartments in the palace, and for nearly forty years king and artist maintained a friendship. During this period Velásquez painted his royal patron many times. Never did he flatter him in the pictures. He painted him just as he was, with fidelity and truth.

# THE CHILDREN'S HOUR

## A CHEVALIER OF THE ROCKING HORSE

Nancy Byrd Turner in August Lippincott's

**B**OOTED and spurred, we saw him mount,  
Just as the light was dying.  
He flung to his place with an easy grace  
And sent his good steed flying;  
Flutter of mane and clink of spur,  
Into the shadows faring:  
Some urgent need, some gallant deed,  
Had called for such swift daring.  
He must have finished the mystic quest  
And come back weary-hearted,  
For, bedtime near, we found him there  
In the place from which he started,—  
The horse beneath his burden still  
A faithful vigil keeping;  
And, arms out-thrown, face downward, prone,  
The small knight-errant, sleeping!

### The Children of the Queen

**I**T had been a day of difficulties and Nora fell asleep wondering how it was that things so often went upside down. It seemed as if she woke to find herself in a lovely house with glass doors all round and she standing in the center, clad in dazzling white and listening to strains of sweetest music. Behind her stood a beautiful lady whom she felt rather than saw, and she felt very happy, safe, and at home. Presently she moved to one of the doors and looked out. Though all was so bright within, outside the streets were sloppy with a drizzling rain and the sky was gray and lowering.

She saw too, that all down the street was a row of houses like her own, and within each stood a radiant figure as with her, but unlike herself the children were *outside* and all the doors were closed. Looking closely she found that in most cases they had turned their backs to the doors and were facing the street, furiously blowing brass trumpets or beating big drums, each in his own way, and to a different tune.

The noise and confusion were terrible, and the children, ragged and cold, looked most unhappy. Now and then one here and there half turned toward the house and seemed to listen. One child with trumpet broken beyond repair, after a few tears turned wholly to the door, and lifted the latch. Some close to her laughed and mocked, and blew theirs even louder than before. The beautiful Being within the house stretched out her arms towards the weary child, and Nora, touched to the heart, turned to the Wise One beside her.

"How can I help them?" she said, "see, one is trying to enter but she seems so tired, and the others are making such a noise."

"Open your doors!"

Nora looked round but could find no fastening; meanwhile the child wavered, and Nora, forgetting everything in her desire to help, darted forward; the door swung open, and, "It is beautiful inside," she called. The child's eyes lit up, she lifted her hand to the latch and Nora found a little companion beside her.

She turned in question to the beautiful Be-

ing, who answered "You forgot *yourself*, and therefore gained the power to help and find your companion beside you; because, though when seen from the *outside* when things are separate, the houses seem many, when in the *inside* there is *Unity*. You find there is but one Palace, and one Queen, though the doors be many whereby one may enter in."

"And now," continued the Radiant Queen tenderly, "they have heard the harmony, and it is time that the children of the Queen helped others."

The light grew very bright, and Nora opened her eyes to find the morning sun streaming on her face. Ah, this is what is wrong with the world! People have forgotten that their real work is to help others. But she had heard the harmony of Unity and Self-forgetfulness, and she knew that it sounds in the hearts of all and can be heard when the din of the brazen trumpets is silent, and the sound of the beating drums is still.

"I will try so to live that I may help others to understand this," said Nora. E. I. W.

### Alvilda

**T**HERE is a story, said to be known to every boy and girl living in Norway.

A great story-writer wrote it down so that boys and girls everywhere might read it. It is a story about a little girl and a big brown bear.

Alvilda is the name the great story-writer gives to the little girl. It was her fifth birthday, and her brothers and sisters planned a picnic in the woods. Some of the neighbors' children joined them and there were twelve in the party when it started out. Alvilda was the smallest, and when they reached the woods they made a litter of pine branches and carried her on it, as they were going too far for her to walk; and besides it was her birthday.

They filled their baskets full of wild strawberries as they went through the woods, and they gathered lilies and violets and maiden-hair. At last they stopped to rest, but not for long, as the boys were eager to go fishing. They left the big girls with Alvilda, and went to find the stream which they knew was not far off. Alvilda being a little girl and pretty sleepy, curled herself up on a mossy little mound and took a nap. The big girls heard the boys shouting with glee, and curious to see what they had caught, hastily covered Alvilda with a shawl and went to find the boys.

After a while Alvilda woke, and found herself alone—no, not alone, for not far from her she saw a big brown bear. Perhaps his coming had awakened her. At first she was afraid; but then she remembered that some bears are very good and gentle. So she went up to the bear and stroked his neck and told him very pleasantly that she had seen a picture of just such a bear as he, in a book. Bruin did not seem to be much interested in this. Strawberries were more to his taste. He gobbled up all they had gathered except what were in Alvilda's little basket. Alvilda then thought she would make a wreath for

the bear. She did this, weaving vines and flowers into a beautiful large one which she put over his head.

By this time the boys and girls were hurrying back, thinking they had left Alvilda long enough to have a good nap. In fact they had stayed a little too long, they thought, and came rushing back to find her. The bear heard the noise they made. He turned quickly and ran off into the deep woods.

When Alvilda told them what had happened the boys and girls were very much frightened. At first they thought Alvilda had been dreaming, but the berries were gone, and the flowers also, and Alvilda was sure she had been awake and entertained a real bear. They all hurried home, thankful that she was safe, and ready to give up any more adventures for that day.

Six months later, in the heart of winter, the children saw a great brown bear on a sled; he had been taken in the woods by hunters. On his neck hung a wreath of withered flowers. When Alvilda saw it she cried: "It is my bear, my brown bear who came while I was asleep in the forest. See the wreath which I made for him!" After this, every one believed Alvilda's story of the bear.

MARIANNE

### The Cuckoo

**T**HE cuckoo is a bird that lives in the leafy green woods of Europe and Asia.

The coat of the cuckoo is a soft gray, and it has a fan-like tail. Its breast is marked with waving white lines. The cuckoo looks something like the turtledove. Like the turtledove, the cuckoo has a way of repeating over and over again two pretty notes. The cuckoo says "cuck-oo," and this gives him his name.

The cuckoo family has one queer habit. The birds do not build their own nests. They lay their eggs in the nests of other birds. As soon as some mother-bird leaves her nest for a little while, the cuckoo, who is watching near by for the chance, slips in and lays an egg in the nest. She never puts more than one egg in any nest. Usually the cuckoo's egg is so much like the mother-bird's eggs in color, size and marking that she cannot tell the stranger egg from her own.

In winter the cuckoos fly south to northern Africa. When summer comes again they usually go back to the same place where they were the summer before.

The cuckoo, like the lark, is a herald of the dawn. When the darkness of night first begins to grow pale, the cuckoo feels it and wakens. "Cuck-oo!" he calls joyously, over and over again, even before the cock has wakened the morning echoes with his clear "cock-a-doodle-doo." When the sun appears above the horizon, the cuckoo is overjoyed, and all agog with the glorious news, he repeats his "cuck-oo" more than a hundred times. B.

In Japan every year there is an interesting musical contest. The singers are not men and women, nor boys and girls, but birds—nightingales. Each nightingale sings in turn and a judge awards the prize. G.



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

IN PREPARATION

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now  
a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows  
that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the  
Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism,  
Mithraism, and their Modern Representative,  
Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and  
Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest  
mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
September the 20th, 1908

Total number of hours sunshine recorded during August 225.  
Possible sunshine, 413. Percentage, 54. Average num-  
ber of hours per day, 7.25 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

SEPT.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
14	29.552	71	63	64	61	0.00	W	3
15	29.564	69	61	61	57	0.00	SW	3
16	29.631	68	61	65	59	0.00	SW	1
17	29.675	70	55	63	57	0.00	SE	3
18	29.613	68	56	62	58	0.00	SE	4
19	29.600	68	60	63	56	0.00	S	1
20	29.669	69	62	66	58	0.00	NW	1

## BOOK LIST

OF WORKS ON  
THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE AND ART  
PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, Point Loma, California, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

**THE UNITED KINGDOM**—Theosophical Book Co., 18 Bartlett's Bldg., Holborn Circus, London, E. C. England

**GERMANY**—J. Th. Heller, Vestnertorgraben 13, NÜRNBERG

**SWEDEN**—Universella Bröderskapets Förlag, Barnhusgatan, 10, STOCKHOLM

**HOLLAND**—Louis F. Schudel, Hollandia-Drukkerij, BAARN

**AUSTRALIA**—Willans & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.

**CUBA**—H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

**MEXICO**—Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902 \$ .15  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at  
Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical  
Propaganda League, Point Loma .05

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) .03

BHAGAVAD GITA (recension by W. Q. Judge). The pearl of the Scriptures of the East.  
American edition; pocket size; morocco, gilt edges 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) .15

DEVACHAN; or the Heavenworld (H. P. Coryn) .05

ECHOES FROM THE ORIENT; a broad Outline of Theosophical Doctrines. Written for  
the newspaper reading public. (W. Q. Judge) Sm. 8vo, cloth .50

EPITOME OF THEOSOPHICAL TEACHINGS, AN (W. Q. Judge); 40 pages .15

FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century  
and Related Position of, (Rameses) .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend; A VISIT TO KATHERINE TINGLEY (by John  
Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from  
the San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a  
pamphlet of 50 pages, published by the Woman's Theosophical Propaganda  
League, Point Loma .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335) —  
Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from  
NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. .15

ISIS UNVEILED, by H. P. Blavatsky. 2 vols., royal 8vo, about 1500 pages; cloth; with  
portrait of the author. Point Loma Edition, with a preface. Postpaid 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. Point Loma Edition, with Glossary  
and exhaustive Index. Portraits of H. P. Blavatsky and W. Q. Judge. 8vo,  
cloth, 400 pages. Postpaid 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the  
*Los Angeles Saturday Post*, December, 1902) .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Author-  
itative rules for treading the path of a higher life. Point Loma Edition, pocket  
size edition of this classic, leather .75

EMBOSSED PAPER .25

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her  
pupils. Square 8vo, cloth 2.00

PAPER 1.25

A SERIES OF 8 PAMPHLETS, comprising the Different Articles in above, paper, each .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Macchell. A collection of the  
weirdest tales ever written down. Cloth .60

PAPER .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by  
H. P. Blavatsky. Point Loma Edition; with Index. Two vols., royal 8vo,  
about 1500 pages; cloth. Postage prepaid 10.00

To be reprinted from the original edition of 1888, as issued by H. P. Blavatsky

SOME OF THE ERRORS OF CHRISTIAN SCIENCE. Criticism by H. P. Blavatsky and W. Q. Judge .15

VOICE OF THE SILENCE, THE. (For the daily use of disciples.) Translated and  
annotated by H. P. Blavatsky. Pocket size, leather .75

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather .75

**GREEK SYMPOSIA**, as performed by students of the Isis League of Music and  
Drama, under direction of Katherine Tingley. (Fully protected by copyright.)

1 THE WISDOM OF HYPATIA .15

2 A PROMISE .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS.  
Ten Pamphlets, issued serially; Scripts, each .25

Subscription 1.50

Already published:

SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity —  
No Man can Serve Two Masters — In this Place is a Greater Thing

SCRIPT 2—Contents: A Vision of Judgment — The Great Victory — Co-Heirs with  
Christ — The "Woes" of the Prophets — Fragment: from Bhagavad Gita —  
Jesus the Man

SCRIPT 3—Contents: Lesson of Israel's History — Man's Divinity and Perfecti-  
bility — The Man Born Blind — The Everlasting Covenant — Burden of the Lord

SCRIPT 4—Contents: Reincarnation in the Bible — The Money-Changers in the  
Temple — The Mysteries of the Kingdom of Heaven — The Heart Doctrine —  
The Temple of God

SCRIPT 5—Contents: Egypt and Prehistoric America — Theoretical and Practical  
Theosophy — Death, One of the Crowning Victories of Human Life — Reliance  
on the Law — Led by the Spirit of God

SCRIPT 6—Contents: Education Through Illusion to Truth — Astronomy in the  
Light of Ancient Wisdom — Occultism and Magic — Resurrection

SCRIPT 7—Contents: Theosophy and Islam, a word concerning Sufism —  
Archaeology in the Light of Theosophy — Man, a Spiritual Builder

SCRIPT 8—Contents: The Sun of Righteousness — Cant about the Classics

SCRIPT 9—Contents: Traces of the Wisdom-Religion in Zoroastrianism, Mithra-  
ism, and their modern representative, Parsicism

**OCCULTISM, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set 1.50

VOL. 1 Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity .35

VOL. 2 Hypnotism. Black Magic in Science. Signs of the Times .35

VOL. 3 Psychic and Noetic Action .35

VOL. 4 Cosmic Mind. Dual Aspect of Wisdom .35

VOL. 5 Esoteric Character of the Gospels .35

VOL. 6 Astral Bodies; Constitution of the Inner Man .35

**THEOSOPHICAL MANUALS,** Elementary Handbooks for Students.

16mo, price, each, paper, 25¢; cloth, .35

No. 1 ELEMENTARY THEOSOPHY No. 13 THE FLAME AND THE CLAY .35

No. 2 THE SEVEN PRINCIPLES OF MAN No. 14 ON GOD AND PRAYER .35

No. 3 KARMA No. 15 THEOSOPHY: THE MOTHER OF RELIGIONS .35

No. 4 REINCARNATION No. 16 FROM CRYPT TO PRONAO; an Essay on the Rise and Fall of Dogma .35

No. 5 MAN AFTER DEATH No. 17 EARTH: Its Parentage, its Rounds and its Races .35

No. 6 KAMALOKA AND DEVACHAN No. 18 SONS OF THE FIREMIST: a Study of Man .35

No. 7 THE DOCTRINE OF CYCLES

No. 8 PSYCHISM, GHOSTOLOGY AND THE

ASTRAL PLANE

No. 9 THE ASTRAL LIGHT

No. 10 PSYCHOMETRY, CLAIRVOYANCE, AND

THOUGHT-TRANFERENCE

No. 11 THE ANGEL AND THE DEMON

(2 vols., 35¢ each) No. 7 TEACHERS AND THEIR DISCIPLES

**THE PATH SERIES.** Specially adapted for inquirers in Theosophy.

Already published:

No. 1 THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY .05

No. 2 THEOSOPHY GENERALLY STATED (W. Q. Judge) .05

Reprinted from Official Report, World's Parliament of Religions, Chicago, 1893

No. 3 MISLAID MYSTERIES (Herbert Coryn, M. D.) .05

No. 4 THEOSOPHY AND ITS COUNTERFEITS .05

Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

## MISCELLANEOUS. SOUVENIR POSTAL CARDS OF LOMALAND. Two for 5c.

postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

LOMALAND. An Album of Views and Quotations; 10 1/4 x 13 1/4 in. (postage 6¢ extra) .50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL. *The Path—Parsifal—*

*The Prodigal—The Bard—The Light of the Coming Day—Twist Priest*

*and Profligate—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted, 50¢; mounted .75

PATH MAGAZINE, THE—Vol. ix ('94-'95), Vol. x ('95-'96), each .20

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth .50

PATH MAGAZINE, THE—Back numbers; each .20

SEARCHLIGHT, No. 6—Full Report of Great Debate on Theosophy and Christianity  
held at Fisher Opera House, San Diego, Cal., September and October, 1901.

72 pages. Special number issued to the public .15

SEARCHLIGHT, No. 7 .15

SEARCHLIGHT, Vol. II, No. 1 .15

UNIVERSAL BROTHERHOOD MAGAZINE } Back numbers, each .20

UNIVERSAL BROTHERHOOD PATH.

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each .20

## LOTUS GROUP LITERATURE

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangi (R. N.) .30

2 THE COMING OF THE KING (Macchell); cloth, gilt edges .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards .50

LOTUS SONG—"The Sun Temple," with music .15

## FRENCH

THEOSOPHIE ÉLÉMENTAIRE .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) .50

## SPANISH

ECOS DEL ORIENTE (W. Q. Judge) .50

EPÍTOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas .25

LA TEOSOFÍA EXPLICADA .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores .05

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) .15

LUZ EN EL SENDERO (M. C.); con Comentarios; paper .35

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to  
the respective Foreign Agencies (see first column) for book list and prices.

## GERMAN

AN IHREN FRÜCHTEN SOLLT IHR SIE ERKENNEN—WER IST EIN THEOSOPE?—WAS

THEOSOPHIE ÜBER MANCHE PUNKTE LEHRT UND WAS SIE WEDER LEHRT NOCH BILLIGT

DAS LESEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

DIE BHAGAVAD GITA (nach der englischen Ausgabe von William Q. Judge).

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN

ECHOS AUS DEM ORIENT (von William Q. Judge)

STUDIEN ÜBER DIE BHAGAVAD GITA (William Q. Judge).

THEOSOPHIE ERKLÄRT

RÜCKBLICK UND AUSBLICK AUF DIE THEOSOPHISCHE BEWEGUNG

WAHRHEIT IST MÄCHTIG UND MUSS OBZIEGEN!

POSTKARTEN MIT ANSICHTEN VON POINT LOMA

## DUTCH

DIE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper

DE OCEAAN DER THEOSOFIE (door William Q. Judge)

DE MYSTERIEN DER OUDHEID (door G. de Purucker)

(Vertaling uit *New Century Path*, overdruk van de *Nieuwe Eeuw*, No. 12)

DE RIDDER VAN KEIZER ARTHUR—Een Verhaal voor Kinderen, door *Geinnyd Morus*.

DRIE OPSTELLEN OVER THEOSOFIE. In verband met Vraagstukken van den Dag.

HET LEVEN TE POINT LOMA. Enkele Aanteekeningen door Katherine Tingley

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosophische

Beweging (*Leerling*). pp. 42.

KATHERINE TINGLEY, DE AUTOCRAAT (*De Geheimen van de Leer van het Hart*)

LICHT OF HET PAD (door M. C.) Bound in morocco or paper.

PIT EN MERG, uit sommige Heilige Geschriften, 1<sup>o</sup> Serie

*Inhoud:* Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerders dan de Tempel. Een Gericht des Oordeels. De Mensch Jesus

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE EEUW, en de daarmee in betrekking

staande positie van *Vrijmetselarij* en *Jesuitisme*, door *Rameses*

Theosophical Manuals, Series No. 1

No. 1. IN DEN VOORHOEF No. 6. "HEMEL" EN "HEL"

No. 2. EEN HEILIG LERSTUK No. 7. LERAREN EN HUN LERELINGEN

No. 3. VERLOREN KENNIS WEERGEVONDEN No. 8. EEN UNIVERSIELE WET

No. 4. EEN SLEUTEL TOT MODERNE RAAD- No. 9. DWAALWEGEN (HYPNOTISME,

SELEN, CLAIRVOYANCE, SPIRITISME)

No. 5. HET MYSTERIE VAN DEN DOOD No. 10. DE ZIEL DER WERELD

## SWEDISH

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

NYCKEL TILL THEOSOFIEN (H. P. Blavatsky). Under utarbetning.

ASTRAL BERUSNING, DEVACHAN, M. M. (William Q. Judge)

BREV, SOM HJÄLP TILL MIG (William Q. Judge)

DEN CYKLISKA LÄRAN, M. M. (William Q. Judge)

DOLDA VINNAR I DEN HEMLIGA LÄRAN, M. M. (William Q. Judge)

DÖDSSTRÄPFET I THEOSOFISKE BELYSNING, M. M. (William Q. Judge)

REINKARNATIONS-LÄRAN I BIBELN, OM KARMA, M. M. (William Q. Judge)

STUDIEN ÖVER BHAGAVAD GITA (William Q. Judge)

THEOSOFIENS OCEAN (William Q. Judge)

VETENSKAPEN OCH THEOSOFIEN, M. M. (William Q. Judge)

ÖVNING I KONCENTRATION (William Q. Judge)

HEMLIGHETERNA I HJÄRTATS LÄRA (Katherine Tingley och hennes lärjungar)

EN INTERVJU MED KATHERINE TINGLEY (Greusel)

KATHERINE TINGLEY, af M. F. N. (levnadsteckning)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

KAN ETT T. S. SAKNA MORALLAG? (Protestmöte)

THEOSOFI OCH KRISTENDOM, Genmäl till Prof. Pfannenstill (Dr. G. Zander och F. Kellberg)

ASIRNS LJUS (Edwin Arnold)

BHAGAVAD GITA, Hängivandets bok

DEN THEOSOFISKA INSTITUTIONEN (Baker)

FRIMURERI OCH JESUITVÄLDE (Rameses)

LJUS PÅ VÄGEN

LOTUSBLAD, för barn

LOTUSSÅNGBOK, ord och musik

## PERIODICALS

**INTERNATIONAL THEOSOPHICAL CHRONICLE.** Illustrated. Yearly

subscription, postpaid 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C.; or to The

Theosophical Publishing Co., Point Loma, California

**THEOSOPHIA.** Yearly subscription 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskapets Förlag, Barnhusgatan 10, Stockholm 1, Sweden;

or to the Theosophical Publishing Co., Point Loma, California

**UNIVERSALE BRÜDERSCHAFT.** Illustrated. Yearly subscription, postpaid 1.50

Issued monthly. Send subscriptions to J. Th. Heller, Vestnertorgraben 13, NÜRNBERG

Germany; or to the Theosophical Publishing Co., Point Loma, California

**LOTUS-KNOPPEN.** Yearly subscription, postpaid .75

Issued monthly. Send subscriptions to A. Goud, Peperstraat, ingang Papengang

No. 14, Groningen, Holland; or to the Theosophical Publishing Co., Point Loma

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

and THEOSOPHICAL SOCIETY, or of any of its departments, receive salaries or other remuneration.

All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-

itarian work. All who assist in this work are directly helping that cause.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY** POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
Isis Conservatory of Music,  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rational*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
**POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA**

## **THE RÂJA YOGA MESSENGER**

**A** N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

**POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA**

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

**A BEAUTIFUL GIFT BOOK - - - PRICE, PER COPY - 50 CENTS**  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU**

**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale

Photographs of the

Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
**POINT LOMA, CALIFORNIA**

## **Theosophical Literature in Spanish and English**

**FOR SALE AT THE**

**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED



Year 34 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

OCTOBER 4, 1908

No.

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 48

## CONTENTS

### Pages 2, 3 — EDITORIAL

Spiritual and Psychic  
Theosophy and Buddhism  
The Rainbow as a Symbol  
Halley's Comet

### Page 4 — TWENTIETH CENTURY PROBLEMS

The Poet's Work  
The Christian Citadel  
Science Material and Spiritual

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

The "Blacksmiths" of Ancient Egypt  
Monoliths, Waterville, County Kerry, Ireland  
(illustration)  
Monoliths

### Page 6 — TWENTIETH CENTURY SCIENCE

A Generous Botanist  
What are Mirages?  
How Many Senses?  
A Brainy Plant

### Page 7 — NATURE STUDIES

Lessons in Forestry  
In the Blue Mountains, N. S. W., Australia (ill.)  
Scene in Limburg, Holland's Hilly Province (ill.)  
Pennsylvania's Coal Resources  
Making Silver into Gold

### Pages 8, 9 — STUDENT'S PATH, ETC.

From *The Longest Day* (verse)  
Economy  
Economy from a Theosophical Standpoint  
Rise and Fall of Nations  
Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPIHICAL SOCIETY

Hearth-Fires  
The National Conservation Commission

### Page 11 — GENERAL

The Theosophical Address at Isis Theater  
The New French Salon  
Sven Hedin's Latest Discoveries in Tibet  
A Theosophist at Home in Japan (illustration)

### Page 12 — GENERAL

The Planets Uranus and Neptune and the Origin of the Solar System  
Tides in the Solid Earth

### Page 13 — ART, MUSIC, LITERATURE AND DRAMA

Grieg — Norway's Greatest Musical Composer  
Swedish Folk-Song

### Pages 14, 15 — WOMAN'S WORK

"Above Light, Below Life"  
School and Home  
Our Student Traveler in Berlin  
Kaiser Friedrich Museum and Monument, Berlin  
(illustration)  
Jottings and Doings

### Page 16 — OUR YOUNG FOLK

The Forests in Europe  
A Hillside Road (illustration)  
The Heart of the Tree (verse)  
Red Jacket, "The Vigilant"  
Facts Worth Knowing

### Page 17 — CHILDREN'S HOUR

A Legend of Brittany  
A Swedish Lotus Bud in Lomaland (illustration)  
The Swallow (verse)

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Spiritual and Psychic

THE acquisition of new powers over nature does not necessarily tend to the increased welfare of humanity, either collectively or individually; for these powers may be abused; and as long as there is lack of wisdom, they will be turned to detrimental purposes. This rule may also apply to physical science with its inventions, such as newspapers, telegraphs, explosives, and drugs; but the immediate purpose here is to apply it to what is known as "psychism."

Few care to deny nowadays that the reality of superphysical powers in man is established; but whether these few deny it or not, the fact remains, and its misuse will constitute a grave menace to civilization. For the one salient characteristic which all branches of psychism have in common is this—that they inspire little if any motive for the safe or beneficent use of the powers of which they treat. The appeal is to ambition, curiosity, and desire. These powers are offered freely to all, including those who do not even profess unselfish motives; whereas safety demands that they should be withheld even from those who do profess unselfish motives, until they shall have been able to prove the sincerity of their professions and their ability to live up to them.

The placing of new powers within the reach of humanity, as we know it to be, is surely a most foolish proceeding; and the results are every day apparent in the increase of idiotic crazes and various forms of nervous disease and mental unbalance.

The great ignorance which prevails concerning such matters is equally evident. For instance, a leader writer in a prominent paper speaks of "the cure of physical ills by purely spiritual or psychical methods." This seems to a Theosophist as if a doctor were to tell his patient to take "one of the chlorides of mercury—calomel or corrosive sublimate, either one"; or attempt to cure physical ills with electricity from a battery or a powerhouse. The words "spiritual" and "psychical" are popularly used vaguely to denote absolutely all of human nature except the purely physical, and the idea that any discrimination is necessary does not occur to the user.

As the powers to be invoked are of a far subtler order than electricity, chemical forces, etc., the risk attending the ignorant dabbling with them may be imagined. The sensitiveness of the human make-up, and the powerlessness of the average human being of today

to control his own appetites or of his body to resist disease, show what danger he incurs by stirring up unknown forces that were sleeping.

A knowledge of Theosophy is urgently needed to show people that there is a profound distinction between spiritual and psychic. Briefly speaking, human nature is divided into two parts—the animal, and the spiritual; the conscious discriminative mind of man occupies an intermediate position between these two, its destiny being to become united to its Divine Counterpart, the Spiritual Essence, and to raise the lower nature to the level of being a purified and useful instrument. But the lower nature continually strives to drag man downward towards selfishness and passion.

The point is that not only the body, but several other principles beyond it, belong to this lower or animal nature of man and are as conscienceless as the body itself. The psychic nature is not moral; in it dwell powerful lusts, the very roots of those which manifest themselves in the body as desires; from them we are protected by the grossness of the body, but with this protection removed they may easily become strong enough to overwhelm us. Hence these psychics are as a rule but awakening the powerful forces of their own animal nature and rendering themselves sensitive and susceptible to the dangerous influences that permeate the invisible worlds.

The Spiritual is antipodal to the psychic; its whole atmosphere breathes of unselfishness and freedom from desire and concupiscence of every kind. It is known by devotion to duty and service. It confers powers of a far higher and more powerful order than any psychic ones. While psychic powers can only lead their owner into worse snares in his struggles with himself, spiritual powers can give him the ability and discernment by which he may order his life to his own true happiness and that of those around him. These spiritual powers are sufficiently well described in the Christian Bible, but the Churches seem to lack power to vivify these teachings and bring them home to the people.

The whole of Theosophical literature abounds with warnings on the necessity of distinguishing between Spiritual and psychic. The doctrine of Theosophy is called the "Heart-Doctrine," because it is based on the central secrets of life, and its breath is Compassion.

Thus, while the churches and some scientists are playing with the psychic movements

and revealing their ignorance of inner laws and incompetence as guides in such matters to the people, Theosophy stands in the position of interpreter of the eternal Laws of Righteousness, and is the only visible champion of Wisdom and of the Power that is based on Wisdom.

STUDENT

### Theosophy and Buddhism

ANSWERING a correspondent's question respecting Gautama Buddha and the picture of him given in Sir Edwin Arnold's *Light of Asia*, *Uncle Remus's Magazine* remarks that Buddhism has a number of branches and that *Theosophy is one of them*.

That is not true. Though we have many reasons for believing that the Buddha Gautama taught to his immediate disciples a doctrine which is identical with Theosophy, and though there are men who have received and preserved that Master's teachings in their completeness, it does not therefore follow that Theosophy is identical with what today is called Buddhism, identical with the body of teachings current among the millions bearing the name of Buddhists, noble and impersonal as that body of teachings certainly is, taken as a whole.

For good reasons pertaining to the current thought of his day and people, Gautama in his public sermons intentionally left the question of the human soul almost undealt with, and to his disciples he gave his reasons for the omission. He was content that every ethical precept he uttered should tacitly imply the existence of, and call into action, the inner Center it did not explicitly name.

The western consciousness of today is not that of old India, and Theosophy takes a much fuller public expression.

According to popular Buddhism, the elements that go to make up a *personality* (or vehicles—not necessarily the *individuality*) break asunder at death. That *personality* or vehicle is then therefore no more existent than is a mosaic pattern when the bits of the mosaic have been taken apart. Reincarnation is the coming together again of those elements to form a new pattern which is very nearly the old one.

This in part is Theosophy, which, however, among other things, adds that *soul*, ego, the Karmic focus or Center, stands in the midst of those elements, preserves in its memory the aroma of the experiences of life, and, when rebirth comes, is the magnet that attracts once more about itself the personal elements that were about it in the previous life. The same elements, "skandhas" on one side, the same soul-self on the other.

The process of waking in the morning is not altogether dissimilar to the process of reincarnation. Only in this case the skandhas *awake* to bodily activity instead of *gathering together anew*. The motor centers of the body begin to stir; one by one the bodily desires come up into consciousness. Memory awakens, memory of business, of something pleasant or unpleasant that is to come today, of the thoughts of last night, of the book last read. Finally the whole physical, mental, and moral personality has come into play. Man can do with his body as he wills; he can think of what he likes; stop thinking of what he wishes to let go; remember or suspend memory; desire and not desire at will; permit

what hopes, anticipations, antagonisms, and friendlinesses he will; follow an ideal eternally upward or be a slave. He can let the elements of his make-up be clogs, or transform them into wings. And when he faces them once again at the opening of a life, they are as he left them at the close of the last, just as he is this morning what he left himself last night. The pattern is not a new one.

Theosophy is the key to the Buddhism of the Buddhist peoples.

STUDENT

### The Rainbow as a Symbol

WITH the Greeks the rainbow was poetically a bridge of the gods, over which Iris, the swift-footed messenger, passed to and fro, doing their errands. With the Norsemen, it was the same; Bifrost stretched between Midgård (the earth) and Asgård, the white city of the gods; and during the last days of Midgård it would be destroyed. The souls of the mighty alone could cross this bridge, for Valhalla was shut against the deedless; and the heroes were greeted by the horn of Heimdall, summoning the gods. Heimdall was the watchman stationed to prevent the giants from forcing their way over the bridge. "Though the rainbow reaches Asgård no longer," says a writer, "and the horn of the warder is silent, yet the old belief with its poetic imagery remains one of the most beautiful in mythology." Yes, but why does it remain and why is it so beautiful? Shall we accept a modern theory of artistic beauty and regard it with Macaulay as "an illusion produced upon the imagination"? Shall we believe that all fairy tales and romantic legends are things which we fondly wish could be but which can never be, and that the world has always been able to create imaginary images and scenes of beauty, which have no counterpart in reality and never have had, but which nevertheless sufficed to console the world? No: we answer that the imagination is unable to create all these beautiful things out of nothing, and that they have a root in actualities, things which do exist in an inner realm where the inner eye perceives, and may once have existed also in the outer world. This is why they are beautiful: they recall to the memory of the Soul, as Plato says, reminiscences of that which it knew in its unfettered state and will know again when it overcomes the trammels of subjection to the senses and desires.

In Irish lore

Where the rainbow strikes the ground  
There the crock of gold is found.

And the golden cup at the end of the rainbow, and the *Regenbogenschüssellein*, are familiar to English and Germans. Another variation says that a pair of slippers lies buried there, and to him who finds them comes his heart's desire. Under the rainbow the earth gives forth a sweet odor, and he who prays beneath the arch may be sure that his prayer goes to God. Superstitious wisecracks who take things literally must be puzzled as to how one may reach the end of the rainbow or stand under its arch, and we fancy we hear their learned puzzlings; just as they have wondered how the alchemists managed to take the moon out of the sky and wash it, and why the New Jerusalem will not overbalance the pivots of the earth with its stupendous proportions.

Students of the Hebrew Bible will remember that the god who sends the deluge sets his bow in the sky, after the flood is over, as a sign that he will no more visit mankind with such a calamity.

In old symbology we find cosmic phenomena used as symbols of human life, and events in human life used as symbols of cosmic phenomena. The earth is spoken of as a Being, having organs and vital functions; the gods and heroes seem emblematic of the sun and other heavenly bodies. It has been imagined by pedants, and the notion is not yet dead, that all the vast and world-wide machinery of symbolic myths was invented for the sole purpose of describing "in a poetic way" well known cosmic phenomena—the solar myth theory, in short. But one item of ancient knowledge was that there is a close correspondence between the organism of man and that of the earth on which he lives, and between the drama of his life and that of the world's life. Hence the two are inseparably blended and it is scarcely possible to say, or appropriate to attempt to say, whether one or the other was being referred to, since it was almost always both. The key to understanding these symbols lies in a recognition of this fact of the analogy between the macrocosm and the microcosm. Otherwise they will seem so many absurd fables.

The rainbow bridge is that over which man has to pass from the lower sense-world of delusion and tribulation to the heaven-world of purification and divine wisdom. Its prismatic colors, seven in number, have their meaning for the student of Occultism. On the bridge a watchful guardian is set to prevent the "giants" from the lower world trespassing; the giants are ever represented as trying to scale heaven and as being frustrated. So must a man leave behind the giant forces of the personality ere he can enter the abode of immortality. But this was more than a mere symbolical way of describing the Soul's pilgrimage by figures drawn from terrestrial phenomena. There is a rainbow somewhere in the human make-up, and this is the one where the golden cup and the magic slippers are.

H.

### Halley's Comet

THIS great historical comet, which is to reappear in 1910, has a variable period, owing to the perturbations exercised upon it by Saturn and Jupiter. This period varies from 79 to 74.5 years. Its orbit is very elongated; at perihelion it is nearer to the Sun than is Venus, while at aphelion it reaches a distance from the sun of 35 times that of the Earth, being then farther than Neptune. Historical appearances have been noted back to 451 A. D., with certainty in some cases and high probability in others. At each perihelion return it has been visible to the naked eye, often as a splendid or terrible apparition. In 1066 it created universal dread throughout Europe, and in England was regarded as a presage of the Norman invasion. In 1145, according to Chinese records, it had a tail 10° long. In 1456 it occupied a space nearly 70° in length and was visible for a month.

It is now between the orbits of Jupiter and Saturn and will be within the distance of Jupiter's orbit after March 1, 1909. Perihelion is reached in April or May.

T.



# Some Views on XXth Century Problems

## The Poet's Work

A READER of poetry, moved by what he reads, would do well to take trouble enough to understand the means by which the effect has been wrought on him. Most people are a good deal moved by Tennyson's lines:

Break, break, break,  
On thy cold gray stones, O Sea!

but they do not note the many threads of consciousness that have been drawn upon. Each *break* occupies a whole bar, the three words filling the time of a line. The long vowel can therefore be weighted with utmost feeling, and the word may be followed by a little stretch of silence during which the feeling may as it were *eat in*.

The sea wave is not at once introduced; it is not at once *that* that breaks. The threads that lead to the memory of *all* things that break, are drawn; first, hearts that break; then all other things that in breaking end. Loss, ruin, finis—is already there when the second line begins.

Then come three words whose keynote is prepared for them, *cold, gray*, the cold grayness of *stones*. Greenness, life, light, action, are not merely absent but positively absent, walled away by their opposites.

And then the whole picture suddenly concretes into the dull gray shore with the heavy wave bearing in upon it. Everything has the gray chill of autumn.

Poe tells us how he built up *The Raven*. No one ever believed him, believed that he reasoned the thing through, making intellect and conscious choice do the work of swift intuition and feeling. Despairing gloom was his mood, and intuition seized the verbally pictorial furniture in which to set it. Did he calmly decide that a raven and not a parrot or a poodle was the fitting animal? Did he *reason* that a stormy midnight and not a bright spring morning was the proper hour?

People speak of both nature and the poet as creator. If it is not metaphor in one case, it is not in the other; is not the process the same? If an eye is to be evolved in an eyeless creature, has not the blind thing first an urge, a feeling, a desire for better, clearer, closer contact with its surroundings? This feeling, guiding the operative forces, causes them to seize the necessary elements and build them little by little, into a seeing eye. And the poet, assembling the necessary elements in his consciousness to express a feeling, those elements that are embodied in the words of his verse, has acquired or bettered an *inner* eye for the seeing of subtle things and phases in nature and the soul. This is creation, to make the subjective manifest through some sort of organ, body, or vesture, fine or gross, to make it objective on some plane. The power we call genius. People read poetry and hear music in order to get their own inner eyes and ears created or bettered. They too have the urge for expression in an organ. But they have too little of the instinctive power to assemble the elements, and so they grate-

fully accept and assimilate the work of the poet and musician.

They have, however, some of it, and in the course of their growth they will have it in perfection. One day the earth and the air will be filled with the living forms that the artist and musician and poet humanity of that time will have poured into them. STUDENT

## The Christian Citadel

THE (London) *Nation*, commenting on the recent Pan-Anglican Congress in that city, says:

A general attack on the critical method was everywhere severely discountenanced. A few years ago any oration could draw approving cheers from such multitudes by cheap sneers and denunciations of those "higher critics" who had disproved the Flood, or dissected the Pentateuch, or divided Daniel into fragments. Today, such attempts, when essayed, evoked no corresponding general approval. The audiences were revealed as representing a community, cautious, reserved, anxious as to the ultimate results of criticism of the Bible, clinging desperately and often defiantly to faiths and affirmations which have long been regarded as sacred.

Why the "desperation" and the "defiance"? Why not let the Higher Criticism have anything it wants, Flood, Pentateuch, Daniel, Virgin Birth, Miracles, Resurrection? A Teacher did come, bringing and embodying his message. Can that fact be dissected away? There is no need for the *No!* to be uttered in the slightest desperation or defiance. Why do the desperate defiers believe in that Teacher and the Light he embodied? Because he worked miracles? If that is really the sole root of their belief, then the desperation is indeed natural. Do they believe because he spoke good words? But other men have spoken similar and often identical words.

Why do not these poor besieged people abandon their outworks and gather in close for the defense of their central citadel? If they would do that they would find that the citadel needed no defense. If the best of them will look closely into themselves so as to know what is that in which they really wish to believe, and do believe, they will find that it needs no historic defense, cannot essentially profit by one, and cannot even be touched by a historic attack. That there is, behind all world-phenomena, a Light of Life, the moving Heart of all things, whose essence is compassion: that it can be known and attained by all men:—is not this the attack-defying essential? Why do they believe it? Apart from futile historical argument, they do not seem able to give any other answer than that they do believe it, do know it. Why not say that they believe it because some of that same Light of Life is in their own—and all men's—heart; and it is witnessing to itself?

What stands in the way now? Perhaps something not very respectable: Other peoples have dared to claim that some pure-souled son of themselves has also reached up to this Light, embodied it, and taught from it and of it. And that can never be admitted! There is a Light of Life, but in all the ages of history it never showed itself until 2000 years ago. Amid all the mighty peoples of antiquity it

remained silent, reserving itself for the appearance of a little race in Palestine.

It is these corollaries—no real corollaries at all—that are suffocating the two great truths the Christians have. If they will go back to the two, they will find themselves able to advance to a host of others long ignored, and for the first time they will really understand Christ. STUDENT

## Science Material and Spiritual

A CONGREGATIONALIST minister, writing in *The Outlook* on a now tolerably common subject, the decline in ministerial candidates, thinks that they would flock to the colleges if they had the prospect of being taught more.

A man who is to be a "maker and mender of men" must know the *normal* man, physically, psychically, and socially. In other words, the first thing he must do is to master the sciences of biology, anthropology, psychology, pedagogy, ethics, sociology, and history. He must become thoroughly acquainted with the life of Jesus, in its human as well as divine aspects, for here alone is to be found the concrete example of the *perfect* Man.

"Seek ye first the Kingdom of Heaven and"—all these sciences ye may then add, if they then seem profitable.

Might not a knave and hypocrite, even an utter villain, become past-master in them all, including such fragments as are known of the life of Jesus in its human aspect?

But the divine aspect? But how is a man to know that divine aspect except by his *own* divine aspect?

In other words this formidable mass of studies should *follow* something uncomprehendingly touched, merely, in the last clause—self-knowledge. Body, soul, and spirit, said Paul, are we. Is the human individual "spirit" to be known, to be brought into daily consciousness, through any of that study? Mind, through which the study is to be done, is the mediator between the purely sensuous and sensual, the animal, and the "spirit." Is this spirit a mere pious feeling; or is it a divine entity, first-born of the eternal light, one for each man, standing watching, as much above the mind as that is above the *passional* animal? Surely the first duty of mind, the mind that would teach others, is to saturate itself with conscious knowledge of this presence! Yet such knowledge is not named in the curriculum! No knowledge of the divine aspect of the life of Jesus will come until that preliminary is at any rate well entered upon, for he was a man who had fully won that union, whose mind was conscious of and in this presence. Mentally, his divine and human lives were one.

Students will not be attracted to the religious colleges until they begin to feel that there are men there who by meditation and self-discipline have won this transcendental knowledge. Nor will congregations be attracted to the words of the products of the colleges until in their turn they feel that these men have such real knowledge and can speak of the things of spirit as men having authority, men whose diploma is in their being. STUDENT

# Archaeology Palaeontology Ethnology

## The "Blacksmiths" of Ancient Egypt

THE immense age of civilization in Egypt is a hard nut for those to crack who are obsessed by the curious desire to limit the age of man on earth to as few thousand years as possible, as if ashamed of the limited progress that humanity as a whole has made. Surely if there were any doubt of the psychological power of thought it would be dispelled by observing the effect of the erroneous ecclesiastical teaching that the earth was created only six thousand years ago. Though Geology has exploded that myth, yet even those thinkers who believe themselves

untrammelled by superstitious beliefs resist the idea that man has resided more than a comparatively few thousands of years on earth.

But mere prejudice will not change facts; ceaseless researches are being made in Egypt; about its mysteries new books and theories, good, bad, and indifferent are continually appearing; and it is interesting to the Theosophical student to watch the dissatisfaction expressed in some of them with many of the limited and prosaic theories hitherto popular, and to see that among the best archaeologists there is a growing respect for the wisdom of the Egyptians and a closer trend towards the Theosophical position.

In *The Secret Doctrine* H. P. Blavatsky lays great stress upon the enormous antiquity of Egypt, instancing the three separate positions of the sign Virgo in the planisphere of the temple of Denderah as testimony to the Egyptian knowledge of three precessional periods at least, of 25,868 years each, and hinting that the Great Pyramid may be as old as the earliest of these periods. And it is worth noticing as a sign of the times that a recent writer has just pointed out the improbability of the Great Pyramid—certain essential proportions of which are characterized by such extremely perfect workmanship as to be almost inimitable by us today—having been built by the ordinary people of the known historic period. He infers that it was erected (and by specially trained builders) one, two, or more precessional periods before the year 2170 B. C., i. e., at one of the previous times when the then Pole Star, *Alpha Draconis*, would have shone down the descending passage leading inward. Be this as it may, according to the Theosophical records, parts of Egypt have been for untold ages the home of a race that could in no sense be called bar-



Lomaland Photo. and Engraving Dept.

MONOLITHS: WATERVILLE, COUNTY KERRY, IRELAND

baric, and at some period unknown there came amongst them an incursion bringing new customs, probably from India. In support of this H. P. Blavatsky gives this quotation from Kullûka-Bhatta, an ancient Indian historian:

"Under the reign of Viśvâmitra, first king of the Dynasty of Soma-Vanga, in consequence of a battle which lasted five days, Manu-Vina, heir of the ancient kings, being abandoned by the Brâhmanas, emigrated with all his companions, passing through Arya, and the countries of Barria, till he came to the shores of Masra." (*Isis Unveiled*, vol. I, p. 627)

And she goes on to say:

Arya is Eran (Persia); Barria is Arabia, and Masra was the name of Cairo, which to this day is called *Masr*, *Musr*, and *Misro*.

Mizraim was the Hebrew name for the land of Cham—Egypt. The learned Brugsch Bey expresses his

firm conviction that the Egyptians came from Asia long before the historical period, having traversed the Suez promontory, that bridge of all the nations, and found a new fatherland on the banks of the Nile.

The most recent research has modified this view. Dr. E. A. Wallace Budge, keeper of the Egyptian and Assyrian antiquities in the British Museum, one of the highest authorities of the day, expresses the opinion that a series of carvings on the walls of the temple of Edfû

represent the invaders in prehistoric times, who made their way into Egypt, from a country in the East, by way of the Red Sea, and by some road across the eastern desert, e. g., that through the Wâdi Hammâmât, or that which touches the Nile a little to the south of Thebes. . . . In later times the indigenous priesthoods merged the legendary history of the deified king of the blacksmiths in that of Horus, the god of heaven in the earliest times, and in that of Râ which belonged to a later period. (*The Gods of the Egyptians*, 1904)

The story is far older than the temple of

Edfû on whose walls it is found inscribed, and runs to the following effect. A rebellion arose against the god Râ in Nubia, who sent his son Horus (Heru-Behutet) to attack the enemy. Horus chased them all over Egypt and at last gained the victory after a great deal of trouble. It seems that the shaven-headed warrior hosts who fought on the side of Horus were armed with weapons of metal and with chains, and were also expert builders. They are known as the "Blacksmiths."

Maspero admitted a historical basis for the legend, and Dr. Budge's contention that it is founded on facts so far removed in time as

to have allowed the actors to have become identified with the gods and spiritual powers, seems quite likely from the clues given by H. P. Blavatsky.

In connexion with the fact that Egypt is said by the Theosophical teachers to be older than India, it may be remarked that the "India" of today is only a small part of what was formerly known as such; in the larger sense, as H. P. Blavatsky says, the name in the archaic ages included Tibet, Mongolia, Great Tartary, and much more. Secondly, Egypt has probably had more than one civilization in cyclic succession. There are vague traditions that the sea once submerged and once surrounded the Pyramids, which if true, would prove an extraordinary antiquity for them.

STUDENT

## Monoliths

"RUDE Stone Monuments" are classed as: (1) *Menhirs*, isolated monoliths set on end; (2) *Alignments*, the same in lines; (3) *Cromlechs*, the same in circles, ovals, or irregular enclosures; (4) *Dolmens*, where the upright monoliths have cap-stones. They are found in France, where there are 1600 menhirs recorded; in Great Britain and Ireland; in Scandinavia, Algeria, Morocco, India, Central Asia, America, and many other countries. They are often of gigantic size; that of Locmariaquer in Brittany being a monolith whose original length was 67 feet and weight 382 tons, being of *foreign granite*.

The unity of plan over so large an area shows that they were erected by people who made a tour of the world for that purpose, while the size of the blocks raised attests the power and science of the builders—the second sub-race of the (present) Fifth Root-Race, men of gigantic stature, commissioned to set up lasting witnesses to the past. E.

# ✻ The Trend of Twentieth Century Science ✻

## A Generous Botanist

TO find a front-rank botanist permitting plants to be conscious, is exceedingly refreshing, a refreshment we get from Dr. Macdougall, Director of the Department of Botanical Research of the Carnegie Institute of Washington. The permission is given as follows in the *Scientific American*:

In no instance, however, does the activity of the plant involve choice or decision, or anything except the most generalized form of consciousness.

The permission is a little grudging, and the grudge may be questioned. Has he ever noticed sweet peas selecting between wire and string to climb by? Or, when there is only wire provided, touching it, trying, waiting, swaying in the breeze till one of them boldly grasps it, and then climbing by that one?

Plants are now known to have several senses, some of them extraordinarily acute.

They have sight and eyes, the eyes being certain cells scattered over the leaf blade. These cells have a lens to concentrate the light upon their inner surface. If the light falls obliquely upon the leaf, some of it is reflected and wasted. The leaf, therefore, presently moves so as to bring its surface to a right angle with the light. In the oblique position, some of the rays passing through the lens have not gone straight down through the eye-cell into the deeper layers of the leaf; instead of going through the transparent bottom of the eye-cell cup, opposite the lens, they have struck the sides. These sides are exquisitely sensitive to light, and from them the leaf now knows that it has to move. If there be two lights, say two candles in an otherwise dark cellar, the leaf knows which of them is the stronger and adjusts itself to that one. It has been found, says Dr. Macdougall, that if one be but one three-hundred-thousandth stronger, to that the plant will turn. This is a perfection of light-vision to which no animal eye can lay any claim. These same eyes are also sensitive to color, selecting some colors to respond to and ignoring others. A recent observer has also detected a distinct image of a near object at the bottom of the eye-cup; but it is certainly doubtful if the plant's *consciousness* accepts or makes use of that.

The plant has the same sense of position as we have, and through the same mechanism. In the deeper parts of our ears are three semi-circular canals in the bone, lined with delicate membrane, one for each dimension of space. They contain fluid and in the fluid are some minute granules. With eyes shut, we know our uprightness or inclination by these granules. For with every movement between the vertical and the horizontal they lie over upon a different spot of the membrane. Plants also have such cells, lined with sensitive membrane, and filled with fluid containing granules.

To the plants' sense of touch we have already referred. Everybody knows of the sensitive plant. In the case of climbing plants, the sense may be limited to the tendrils and even to one side of these and even to certain touch cells thereon comparable to the touch

cells of our own finger tips. This sense also may be so much more sensitive than the touch of animals that the tendril will detect fine particles of chalk suspended in water and respond to them, or to a fragment of silk not a fiftieth of a grain in weight.

Definite nerves do not seem to have been yet detected. But equivalent tracts must exist, and possibly co-ordinating centers; for a stimulus falling upon a leaf will cause movement of response even of part of the stem to it which is attached. And the failure of all attempts to explain the ascent and circulation of sap as purely passive, strongly suggests that there is a contractile circulatory mechanism, a heart-power so to speak, diffused through all the active cells of trunk and stem.

"It is to be seen, therefore," sums up Dr. Macdougall, "that plants are not degenerates, nor are they lower than animals in any sense: . . ." And no one who loves and cultivates them will fail to perceive that they have an intelligence which is exactly adequate to their selected mode of life. STUDENT

## What are Mirages?

THERE is a group of mirages, now abundantly evidenced, which the current explanations do not explain, which indeed they avoid very carefully. One now and then gets a newspaper paragraph of description and then one hears no more. The explanation of the absence of explanation is doubtless that these cases defy explanation. Is it too bold to accept the challenge?

Here is a typical case, taken from a recent *Manchester Guardian*. It was observed between Glossop and Hayfield. The reporter relates that he was on the top of one of the hills near the Glossop Observatory when he saw what looked like a great stretch of water behind the Cown rocks about a mile away. On its right it ended in a sand beach. Many farming people saw it, some of them with considerable alarm, and they all watched it till its disappearance about half an hour after.

As we said, there are enough of such cases to establish the existence of a group, not coming under the explanation of any known law.

The characteristics of this particular group are, that the pictures are out of key with existing scenery, that there is no such scenery near enough for them to be cloud reflections, that they are not reversed, that they are seen identically by a number of people, and that they endure for a definite time.

We would suggest that they are temporary revivifications of the ancient scenery of the place where they occur. Under what circumstances this invisible writing on the scrolls of space comes into view, we do not know.

Everywhere where now is land once rolled the sea; here and there over the earth the sands of great deserts cover the unsuspected ruins of ancient cities. Theosophy teaches, and science in its borderland excursions begins to suspect, that the earth (like man) has her astral pictorial memory of all the changes of her surface. May not these occasionally pass into visibility near their site? STUDENT

## How Many Senses?

THE recent International Conference of the Blind, at Manchester, England, developed the theory of a sixth sense. This was defined by Mr. Ritchie as a power possessed by the blind, enabling them to perceive objects and persons at some distance. He regarded it as a combination of touch and hearing. For the temperature of furniture, walls and human bodies is rarely exactly that of the air; human bodies, with their respiration and circulation, are continuous generators of faint sound; and if the air be in motion it is reflected from every surface.

Mr. Illingworth, however, principal of Henshaw's asylum for the blind, stood out for another sense *sui generis*. Everyone has it, he thought; but it only becomes operative where hearing and sight are absent. It is as if we were sight without an eye. In the life of the blind, and in their education, it aids, he said, the thought-transference, which goes on between them and their interlocutors.

It may be remembered that all the senses are specializations of the sense of touch, and that each is capable of very much finer work than we ordinarily exact of it. Reichenbach found that a certain proportion of people, kept absolutely from the light for a number of hours, could see as light the lines of force about the poles of magnets and crystals. Moreover the sense organs are all acute differentiations of skin and are the work of consciousness endeavoring to come closer and more comprehendingly into touch with the world, differentiating the crude mass of sensation. Under special circumstances it might try that again and get a great deal of knowledge out of fine sensation which in other cases would go unnoticed—say the fall of light on the palm. The *real* sixth sense is this act of understanding of what the skin and sense-organs bring in. STUDENT

## A Brainy Plant

CAPTAIN MUSGRAVE, well known for his work during the Boer war, has been making a twenty months mule trip through Columbia, keeping his eye open for new things in botany and zoology. Perhaps his most important capture is a plant with an unquestioned nervous system co-ordinated by a ganglion serving as a brain. The digestive organs are also very elaborate.

Plants behave as if they had nervous systems and even co-ordinating centers; but it is doubtful if, so far, these have been anatomically located. Captain Musgrave's plants may show us how to search in the others. One would suppose that the place to examine for a possible brain center would be about the plane of junction of stem and roots.

Young students of botany are usually taught that the cells of plants are little chambers perfectly closed in. As a matter of fact their walls contain minute pores through which the almost fluid protoplasm streams from cell to cell, all being thus in intercommunication. Protoplasm is conductile, and that impulses travel from cell to cell is well known. W.



## Nature

## Studies

## Lessons in Forestry

FRANCE, Japan, and Prussia appear to have fully learned the lesson in forestry which Mr. Pinchot and his staff, backed by President Roosevelt, are trying to impress upon us. It is not only that wasteful destruction of trees means a lumber famine, now almost upon us. A treed area holds its soil, and it holds the rain. The valleys and mesas below are watered with graduated and gently filtered streams instead of flooded with the instant washings of naked hills. A treed hill is a sponge, absorbing all the rain it receives and delivering it in normal and manageable amount.

The valley of Summer Lake, in Southern Oregon, reads us a valuable lesson. Three or four springs there unite to make the Ana river which feeds the lake. The region where they rise is semi-arid and whether the season be wet or dry their flow is nearly constant. Where do they get their water—which, by the way, is of high temperature? This fact, indeed, suggested the solution of the problem. North and west of them is a well treed, mountainous region, whose soil rests on porous rock. The detained rainfall percolates through the soil and infiltrates the rock, finally reaching a depth, as judged by the temperature, of 1000 feet. Thence it reissues as the three springs.

When the Prussian government turned its eye upon the forestry question it found a state of things somewhat like our own. There had been a wasteful destruction which threatened a famine. It was decided to replant and care for the bared districts by means of the funds yielded by those still treed. Altogether there were 7,000,000 acres. Notwithstanding that the yield of timber is now three times what it was in 1830, no more is cut than the forests replace. The danger of famine appears, in fact, to be over, and a continued and increasing supply assured.

Japan has 21,000,000 woodlots, occupying rough, poor, and otherwise useless ground. But they do not let anything be useless in that country. The soil and water is consequently saved and the areas are made to contribute to the general welfare. The wood cut is less than can be replaced and the yearly replanting is said to amount to 500,000,000 trees. Why cannot we use up some of our poor land in the same way?

France, like Prussia, found herself facing a serious situation. Rich



Lomaland Photo. and Engraving Dept.

IN THE BLUE MOUNTAINS, N. S. W.  
AUSTRALIA

areas, bereft of timber, had had the soil washed away. Torrents had replaced streams; millions of acres had been rendered nearly worthless. All this is being properly rectified and a real danger to the wealth of the country averted.

As for ourselves, we have perhaps awakened in time, but not a moment too soon. The Forestry Department at present represents a sort of material conscience. It stands as an emblem of the creative power of unselfish effort. Let us support it. STUDENT



Lomaland Photo. and Engraving Dept.

SCENE IN LIMBURG, HOLLAND'S HILLY PROVINCE

## Pennsylvania's Coal Resources

IN the production of both anthracite and bituminous coal, Pennsylvania in 1907 exceeded any previous annual record. The amount was close on 236 million short tons, of which 85½ million was anthracite. In 1906 the amount was about 200 million. Pennsylvania until 1902 produced more than half the coal mined in the United States, but since then its proportion has been less than half. It produces more coal than any other single state or country in the world except Great Britain, having in 1907 for the first time exceeded Germany. It exceeds the combined production of all foreign countries except Great Britain and Germany.

A Government expert estimates the original amount of coal in Pennsylvania at 112,574,000,000 short tons bituminous, and 21,000,000,000 anthracite. By former methods of anthracite mining, it is said, for every ton marketed, 1½ tons were wasted or left in the ground as pillars. This wastage has been reduced, but up to 1907 the exhaustion has probably amounted to double the production. Assuming that we go on wasting one ton for every ton produced, there would be enough anthracite left to last one century at the 1907 rate of production. Of soft coal, in which there is less waste, the amount is estimated to last, at present rate of consumption, 490 years. T.

## Making Silver into Gold

HOW to make gold from silver is what Sir William Ramsay is experimenting on now, according to a report of an interview he had in France. He described how he had caused radium emanation to transmute copper into another metal of the same series but of inferior atomic weight; and considered that the emanation ought also to be able

to transmute a metal into one of higher atomic weight, as for instance silver to gold, on which he was now experimenting. He mentioned two metals as intervening between silver and gold in the series, one of them *caesium* and the other an unknown element which has been named *argentaurum*, and these two would be the stages in the transmutation. But it would not be a profitable way of making gold. As a scientific achievement it would, however, be considered as a triumph the value of which scarcely can be estimated in commercial terms. H.

Students'



Path

## From THE LONGEST DAY

Wordsworth

THUS when thou with Time hast traveled  
Toward the mighty gulf of things,  
And in the mazy stream unraveled  
With thy best imaginings;  
Think if thou on beauty leanest,  
Think how pitiful that stay,  
Did not virtue give the meanest  
Charms superior to decay.

## Economy

WE ordinarily use the word "economy" to signify a careful prudence in use; or, as we might term it, a mild form of miserliness; but the true meaning of the word is very closely akin to righteousness which Jesus considered of so much importance that he pronounced a special blessing upon the righteous person. Considered in this larger and more correct sense, economy is much more than the saving of material or care in the use of money. It is rather the art of getting the most result from the least expenditure of effort by oneself or anyone else. It may save your own self trouble to throw the scrap of paper or other litter by the roadside, but someone else has to pick it up, so that all taken together your economy of time was actual waste of effort.

The true spirit of altruistic economy is the living desire that everything shall move to its proper place in the easiest, smoothest, and most direct way possible; a desire so strong that we will submit to personal loss of goods and labor to facilitate thereby some affair of greater and more general benefit than our own personal interest. Taken in this truer meaning economy is a divine impulse and merges into that devotion to human welfare which we call the Higher Patriotism.

Every action is economical which helps to render greater forces available. Like everything else it has the positive and negative sides; to which latter the word has become almost entirely confined. The merely not wasting is that negative and lesser side of economy; the positive and greater side is the constant effort to place every effort we make and all the material we handle, how and where it will be most effective for good. The particulars of any certain case may place all the cost upon us and confer all the benefits upon someone else, but the truly economical man will overlook all that and be content if the net result is a benefit to humanity. RALPH WYTHEBOURNE

## Economy from a Theosophical Standpoint

SO many when they hear the word economy immediately think of saving money, and to the majority this is the all-important thing in life: getting it and saving it, storing it up in banks and vaults, for fear they may sometime come to want. And so men pinch and save, with this one purpose in mind.

You may hear one say: "I have just turned my last year's dress and bought a new flower for my hat, and they look almost as good as new." Or another will say: "I guess with new buttons on my coat and brushing and pressing it will go another season and I will have saved *so much*." It is this selfish idea of the meaning of economy that limits our horizon; we see only the personal I magnified and forget the dressmaker, milliner, and tailor also have to make a living, and that it may be economy to help them.

Economy means distribution or due order of things, and carried out rightly will create harmony; and we should apply it to all of the departments of life, physically, mentally, and morally. "Cast thy bread upon the waters, it will return to thee after many days," is good economy. The economy of time and strength is of far greater importance than the mere saving of money. "Robbing Peter to pay Paul," and "burning out candle at both ends," are very poor economy. If we would become all-round men and women as nature meant us to be we must have a broader understanding of the meaning of this word.

Many people work so hard in their mistaken idea of saving, they grow to be very disagreeable and hard to live with, no comfort to themselves or anybody else. A man may have millions and yet be poor—poor in spirit, for when he dies he can take nothing with him of all that he strove for most in life. "All you can hold in your cold dead hand is the things you have given away." Love, compassion, and charity for others—these are the things that abide and enrich the soul with permanent riches. True economy broadens and expands our whole nature, and rightly understood and applied would regenerate the world, for it is Brotherhood. M. A. S.

## Rise and Fall of Nations

(From the writings of William Q. Judge)

THE rise and decay of nations and civilizations, the total extinction of nations, demand an explanation found nowhere but in Reincarnation. . . . Races die out because the Egos have had enough of the experience that sort of race gives. So we find the Red Indian, the Hottentot, the Easter Islanders and others as examples of races deserted by high Egos, and as they are dying away other souls who have had no higher life in the past enter into the bodies of the race to go on using them for the purpose of gaining such experience as the race body will give. . . . A time comes when the whole mass of Egos which built up the race leaves it for another physical environment more like themselves. The economy of Nature will not permit the physical race to suddenly fade away, and so in the real order of evolution other and less progressed egos come in and use the forms provided, keeping up the production of bodies, but less and less in number each century. These lower Egos are not able to keep up to the limit of the capacity of the congeries of energies left by the other Egos, and so while the new set gains as much experience as is possible the race in time dies out after passing through its decay. . . . China itself is in process of decay, she being now in the almost stationary stage just before the rush downward. Great civilizations like those of Egypt and Babylon have gone because the souls who

made them have long ago reincarnated in the great conquering nations of Europe and the present American Continents. As nations and races they have been totally reincarnated and born again for higher and greater purposes than ever.

A NATION may have heaped up against its account as a nation a vast amount of bad Karma. Its fate is sure, and although it may have noble units in it, great souls who are even Adepts themselves, nothing can save it, and it will go out "like a torch dipped in water." Such was the end of ancient Egypt. . . . She gradually reached a high point of power and then her people grew material; the Helpers of Humanity retired; pretended ones took their place, and gradually her glory waned. The same story was repeated in Chaldaea and Assyria and also upon the surface of our great America. . . . Among the great Sages the rise and fall of nations and civilizations are studied under the great cyclic movements. . . . the cycles in their movement are bringing up to the surface now, in the United States and in America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads—the egos, as they call them—who were concerned so many years since in developing and bringing it to its final lustre.

THE old Aztec and other ancient American peoples died out because their own Karma—the result of their own life as nations in the far past—fell upon and destroyed them. With nations this heavy operation of Karma is always through famine, war, convulsion of nature, and the sterility of the women of the nation. The latter cause comes near the end and sweeps the whole remnant away. . . . The whole mass of Egos must go on incarnating and reincarnating in the nation or race until they have all worked out to the end the causes set up. Though the nation may for a time disappear as a physical thing, the Egos that made it do not leave the world, but come out as the makers of some new nation in which they must go on with the task and take either punishment or reward as accords with their Karma. Of this law the old Egyptians are an illustration. They certainly rose to a high point of development, and as certainly they were extinguished as a nation. But the souls—the old Egos—live on and are now fulfilling their self-made destiny as some other nation now in our period. They may be the new American nation or the Jews fated to wander up and down in the world and suffer much at the hands of others. This process is perfectly just.

HEREDITY as the great rule and as a complete explanation is absolutely overthrown by history, which shows no constant transmission of learning, power, capacity. For instance, in the case of the ancient Egyptians long gone and their line of transmission shattered, we have no transmission to their descendants.

WE have all lived and taken part in civilization after civilization, race after race, on earth, and will so continue.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** If Universal Brotherhood is a fact in nature, as taught by Theosophy, why is it that some persons feel instinctively repelled by others, and why is there the difference in power and thought that we see manifested in different people?

**Answer** Here we have the argument for Theosophy as against ethics alone, and those who say that the sole ethical statement is enough for the world. Let one go forth in the morning with these ideals of conduct alone, and some sentimental conviction within him that his attitude should be brotherly; and likely enough his whole resolution will be crumpled up and withered away before noon, if not by the first man he meets. *What sentiment will stand against this?—The fellow is loathsome to me; the turn of his head, his walk, a certain unhuman tang in his voice—all convince me of the falsity of this brotherhood I brought out with me to business* (not that we ever put it to ourselves with such frank candor). *Why can't he do this? Why can't he do that?*—and all the while the Universe is shouting out to ourselves the greatest *why* of all—Why do we not mind our own business, and govern each his own household of thoughts?

But Theosophy is an understanding fed by life, and all one's days and moments go to certify it. Brotherhood is no sentiment of that kind; it causes no lapsing into laxity; it is no indulgence of the mind, no softness to set you singing or purring with contentment. We have grown to ask nothing of our beliefs but that they should be a solace for us, quieting fears and so soothing difficulties which we ought to conquer. Brotherhood does not stoop to that. It is a matter for the will, a tocsin against *laissez faire*—a fact in nature. The whole universe works together towards its own vast god-known ends; stars and planets move, not selfishly, but in just proportion; there is a "thus far shalt thou go" for every one of them—a no farther, and a no less far. Yet must the harmony be always extended or deepened in its sphere. It is one thing to have reconciled atom to atom, and made star and star each exert its own due pull and counter-pull that the spacial equipoise may be maintained; it is quite another to have forced fractious and angular mankind into mutual toleration. For when we became human, it is as if the Law had said to us. *You are now my full-grown sons; you have come of age and I will no longer compel you; choose which way you will go.* So

"Men only disagree, of creatures rational," and men only walk wilfully of all creatures that exist. The brute must have a master, and follows part Nature, and part Man, who has grown to be a kind of counter-loadstone. But to all human beings, sooner or later, will come the compulsory exertion of deliberate choice. This way is open—choose it if you will. The consequences? Oh, you shall find them in your time; they are destruction, desolation, to be salutorily damned for the time being. Yes, there are consequences enough and to spare—but take that way if you desire to. No seraph army shall hinder you. And the other? From that, peace. You will not, following it,

in any way infringe upon the universal tranquility. There is more excitement in the former road? Well, try it if you will; heaven and earth and the middle regions are waiting for you to make your choice and go forward. There is no compulsion, but there is a readjustment and readjustment, and evermore readjustment, and attendant pain, which verily does amount to compulsion in this sense—that sooner or later the most mulish devotee of evil will sicken and turn. The husks which the swine do eat will be too bitter for his feeding, and he will remember the honest food at home, which seemed so tame in the old days. Any doctrine in itself true, becomes false when dragged from its place and set among other falsities. Brotherhood without the other teachings of Theosophy is to some a stumbling-block and to others folly.

What is there strange in this repulsion, seeing that we have for many ages exercised our choice as we do now, day by day; electing to be unbrotherly, unnatural; *i. e.*, not consonant with natural law. We have worked up hatreds of old, and given and received injuries—and take up the results of these now, whenever we meet one of our old time opponents. The knowledge of Reincarnation gives the only sane sanction to brotherhood. That it is merely written in the ordinances of extra-cosmic deity, is apt to be forgotten here in this cosmos—and not unrightly forgotten, nor unnaturally. But that it is the deepest part of our own nature—how, if we were taught to know that, should we flout it as we do now?

And it is Reincarnation also that answers the second part of the question and shows how the differences as well as the disharmonies have grown. The teaching is not that all souls are alike, but that they naturally harmonize and fit in with each other. You could get no harmony from the piano if all the notes on the keyboard gave one and the same sound, as the middle C; and it is harmony the Universal will have from us, and not monotone. We began by being unlike, each with an individuality of his own; and so we shall end. Some of us have taken pains to learn our lessons by the way, some have been enterprising; others have been sluggish and timid. So some have great power, and some almost none at all.

Brotherhood does not mean equality, and it does not mean similarity. If you sent a dozen reapers into your field, they would not all reap the same square yard of corn. It may be that in this universe there is a field that no one can reap but yourself, and that each of us has such a field, which would go unreaped and wasted unless he himself reaped it. Q. R.

**Question** Has Theosophy any explanation for the many coincidences that occur in the lives of most people? What explanation does it offer?

**Answer** Often when two events occur simultaneously without our being able to see any possible correlation between them we attempt to explain the whole matter by saying that it is a coincidence. We are usually satisfied when we have so declared it. We have given it a name and that ends it, just like so many other so-called explanations. Or we may perhaps say that it was simply accidental that these things did happen together: another name. At times, of course, such

things have a very different meaning from what the first appearance would indicate, the real connexion being in quite another direction, but there is much in this world which passes under the name of accident or coincidence which has a cause so near that we fail to see it from its very nearness.

The universe is governed by law, of that we are certain. To understand all the intricate workings of that law is another matter. Being governed by law, however, there is clearly no room for accident, for accidents presuppose the absence of law. If so-called accidents were followed from cause to cause they would be seen to be based on the same immutable justice which is otherwise so clearly demonstrated throughout all nature. Much of the working of the law is so obscure as to baffle all ordinary investigation; but many of the events of life can be seen to follow at least some law, however incomprehensible the law itself may be.

One of these laws is that generally known as the "law of averages." It furnishes a better indication of the universality of law than perhaps anything else, just because all we can see is that it exists. We cannot see how it works, but we can see its results, and also that were it not for this law all would be chaos.

Did you ever stop to think how it is that people do not all travel on one day and none the next? Day after day the amount of travel is the same, on our streets, on our highways, on our railways. On certain days in the week it may be more than on others, but these very differences, constantly recurring in a regular order, accentuate still more the working of the law. Special occasions also draw special crowds, but then the connexion is easily seen. It is the steadiness of the everyday average which is harder to account for.

Did you ever think of our earth and the solar system as if they were great beings, alive as you and I are alive, and with all the functions of organic life just as are found in ourselves? In ourselves we know that the blood circulates throughout our whole system, the little corpuscles rapidly moving from the heart to the remotest parts of the body and back again, steadily doing their work, constantly urged to it by the great central force which springs from the heart. So we may liken the people traveling through the land to this blood stream. They too are traveling along great arteries, some going to the remotest corners of the world, each on his mission and each consciously or unconsciously working to keep the world alive. They too are urged on by the beats of the great heart, the heart of the world and the heart of our solar system. There are many wheels within wheels, but in each case there is a conscious guidance back of all; and in what we may in the past have called "coincidence" or "accident" we may learn to see sign-posts directing our attention to some of the deeper aspects of law. E. T. S.

THE mere fact of dying is not of itself enough to bring about development of faculties or the elimination of wrong tendency and inclination. If we assume that upon entering heaven we at once acquire all knowledge and purity, then that state after death is reduced to a dead level and life itself with all its discipline is shorn of every meaning.—W. Q. Judge



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## Hearth-Fires

IT has been well said that the home is the unit of society, and that the decay of the home is the beginning of decay for the nation.

The sacredness of the home is a cherished ideal of Theosophists; and it is especially emphasized by Katherine Tingley, the present Theosophical Leader.

Looking back to one's earlier life, one finds a curious mixture of sacred memories and things one had rather not remember. The institution is absolutely sacred—that one feels deeply; yet in how many respects was the sanctity violated by lapses from the ideal! Perhaps the father and mother were lifelong strangers to one another, never having succeeded, even after long years of that intimate association, in understanding each other's characters. Thus in such case there was no true union and no basis for the growth of a healthy family life. Held together by ties of law and custom, they constituted a kind of suppressed discord, eternally jarring in secret; and the jar diffused itself and mirrored itself in children with discordant strains in their temperament and with unaccountable antipathies to each other.

There are so many elements in home life that one scarcely knows with which to begin. The whole institution is in a tangle. We have not, save in rare instances, the true ideal of marriage. Comradeship in a high purpose, free from emotionalism and sordid motives, is hard to find where there is such a lack of definite ideals in life. But where each cherishes the lofty and yet intensely practical ideals of Theosophy, the condition may be fulfilled. The proposed relationship, however, is one that demands great self-mastery and watchfulness on both sides, to guard against those weaknesses of human nature which spoil so many marriages. Harmony, reserve, and self-respect are the great essentials.

It would be a happy day if the sanctity of the home could be restored; but we need to restore some forgotten ancient ideas. We read that the ancients believed in the existence of a sacred Fire, which they always kept alive, and carried with them wherever the family went. Also we read of "household gods," Lares and Penates, who were venerated, to whom "sacrifices" were made, and who were carefully preserved and carried about.

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

All these traditions have been smeared over by the tracks of those who sneer at what they cannot understand, and the very language in which they are described desecrates them.

This outer fire was the symbol of the inner spiritual Fire in which these people believed. The real connexion between the symbol and that which it symbolizes is still admitted by us in our acts, though we do not understand why we do them. We celebrate wedlock by the bestowal of a ring, dedication to religion by the aspersion of water, communion with the Divine Unity by a symbolic repast. We baptize ships, bless foundation stones, and in many other ways show our intuitive recognition of the meaning of such ceremonies. When, therefore, we find that other peoples used to celebrate the unity of their home by similar ceremonies, we have no right (in the name of common sense and logic) to dub them superstitious.

All these symbols and ceremonies owe their efficacy (which, as just said, we Westerners admit) to the fact that there are inner realities corresponding to them. The bestowal of the ring, the circle, indicated as a symbol that a new unity had been formed, an actual process of union taking place interiorly. When the water is sprinkled on the infant, it is commonly believed by Christians that a power is conferred on it spiritually. The ancients believed—say, rather, knew—that the various individuals constituting a family, became, under the right conditions, blended into a new being, a unity in spirit, and this was the household "god" they venerated and for whose perpetuation they observed the ceremonies.

In these days of abstractions we must speak of "keeping alive the spirit of the home," which may mean something practically if it means little philosophically. We can at least understand that there may exist a kind of mental or spiritual atmosphere in a home, which would be violated, not only by wrong acts, but even by wrong thoughts. Wrong

thoughts, cherished in secret, would disturb this harmony and the disturbance would be felt by all the members and would react injuriously throughout. There could be a common agreement to maintain the integrity of this spirit and to refrain from violating it in such ways. In this way the home and the family would be real and sacred.

When several people unite, a new entity is called into being which is more potent than the sum of the separate personalities. Some great orator has declared that the nation is merely the aggregate of its citizens—that is, it was for him a mere form of words. The nation is an entity. In the same way the truly united family is an entity and something more than the mere aggregate of its units.

Those who in the professed interests of unity, would destroy the family, prove by their views that in their minds the family has become a cause of disunion. This it should not and need not be. If it were a real center of harmony, it could diffuse nothing but harmony all around it. Exclusiveness is not a true characteristic of the family; but hospitality is. In the home we have a golden opportunity to fulfil our best instincts by organizing a rightly governed kingdom on a scale commensurate with our abilities but infinitely potent as a saving power wherever its influence can extend.

H. T.

## The National Conservation Commission

THE work of the Commission should be conditioned upon keeping ever in mind the great fact that the life of the nation depends absolutely on the material resources, which have already made the nation great. Our object is to conserve the foundations of our prosperity. We intend to use these resources, but to so use them as to conserve them. No effort should be made to limit the wise and proper development and application of these resources; every effort should be made to prevent destruction, to reduce waste, and to distribute the enjoyment of our national wealth in such a way as to promote the greatest good of the greatest number for the longest time. . . . The proper co-ordination of our resources is a prime requisite. . . . There is no break between the interests of state and nation, these interests are essentially one."—Theodore Roosevelt

## THE THEOSOPHICAL ADDRESS AT ISIS THEATER

A LARGE audience was again present at the Isis Theater last Sunday evening at the meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Mrs. Marjorie Tyberg had been announced to speak but was unable to be present, and her paper "What is the World Calling For," was read instead by Miss Elizabeth Bonn.

The speaker began with a quotation from the writings of H. P. Blavatsky: "The human heart has not yet fully uttered itself." She said that the heart speaks to us at times, but the impulses that come from it of self-forgetfulness and love for others, have a way of losing their energy before being expressed in action. Taking the world as it is, what are the things, the speaker asked, that give you pain and grief when you see or hear them? Sick uncared-for little children, boys and girls growing up in evil ways, or with no higher ideals than lives of self-indulgence or to gratify ambition and pride. You ask why these things should be—they are the result of the past truly, but why should there not be hope for the future? Why should not men and women be taught to build on new lines?

Doubtless each one, if asked what is the world calling for? would have a different answer, depending on his point of view, but how many answers would be merely expressions of the cry of the personal desires instead of the real heart-cry from the soul of humanity? Those things most desired by the personal nature will never satisfy. The things of mind and sense are transitory, and it is indeed short-sighted and foolish, to say the least, to regard these only and never make acquaintance with the real self and real life.

There is a power in the world which is gradually changing the current of the world's thought, which does answer the real heart-cry of the world, of old and young, for knowledge of the inner life, a call for brotherhood, for sympathy and mutual helpfulness; and that power is Theosophy. It has been given expression by the three Leaders of the Theosophical Movement, H. P. Blavatsky, William Q. Judge, and Katherine Tingley; and through their lives and teachings, and through the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is answer made to the heart-cry of humanity.

The music of the evening was furnished by students of the Isis Conservatory. OBSERVER

### The New French Salon

AT the inauguration of the Salon of Poetry President Harancourt said:

Poetry is no longer read? No matter. We will keep on writing it, writing it without end! . . . Who is there among you who has not felt himself a poet, if only for an hour? Ransack your memories and dare to say that this hour was not the most delicious hour of your lives, from the mere fact that it was enthusiastic! Nothing, after all, is worth while but untrammelled self-expression. One does not always succeed in it, . . . but it suffices to have attempted it, to cherish in the depth of one's own being a spring floweret which smells sweet during one's whole life. . . . We are the past, it is true, but we are your past. We remain that which you were, and we resemble you still when you no longer resemble yourselves. Come, recognize yourselves in us! Our verses are the mirrors of your dead emotions, and in this Salon of Poetry the pictures we expose are your souls. STUDENT

## Sven Hedin Visits Lake Mānasasarovara and Discovers a Range 2000 Miles Long

DR. SVEN HEDIN has written in *Harper's Magazine* for August an account of his recent journeys and discoveries in Tibet.

He has discovered an entirely new range of mountains, 2000 miles long!

He has visited the shores of the sacred Lake Mānasasarovara and sailed on its waters.

Hedin seems to have been able to go where others could not. He also seems to possess amiable qualities, though he denies it himself, which others do not. Perhaps the two things may be connected. Certainly one gathers from his writings that he finds himself able to enter into the ideas and feelings of his hosts, and to realize that, however valuable may be the traditions of one's own race and land, there are other races and lands having other traditions. Of some travelers one might ask, "What went ye out for to see?" feeling fairly

Shut in between two of the greatest mountains in the world, Kailas in the north, and Gurla-Mandhata in the south, and between the chains from which these mountains raise their heads crowned with dazzling eternal snow, stretches out the holy lake, almost round in form, and nearly 25 kilometers in diameter. I was often near weeping from joy at the sight of this wonderful landscape of surpassing grandeur, and I cherished a secret hope to be able one day to describe it in words for others, to be able in my insignificance to utter a feeble and faltering word of praise to the Almighty.

He asks how Mānasasarovara and Kailās came to be objects of veneration in two such different religions as Hindūism and Lāmaism. Let us make an apposite quotation from the writings of H. P. Blavatsky:

The Vedas, Brāhmanism, and along with these Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower,



Lomaland Photo. and Engraving Dept.

### A THEOSOPHIST AT HOME IN JAPAN

The cut shows a bit of Japanese Nature-Gardening

sure that the answer would represent that which they actually did see. But of this traveler one would ask, "What didst thou see?" For he seems to have been ready to see whatever there might be to see. The description given by some travelers of sacred spots might be summed up in the words, "Haw, haw, don't you know." But Hedin is impressed with their sacredness.

We went down and camped by the edge of the holy lake Manasarowar, the most holy and the most famous of all the lakes in the world, the goal of countless Hindu pilgrims' welfare and desire, a lake which has been celebrated in religious hymns ever since the time of the Vedas, and a lake which, even by the followers of the Lamas, is looked upon as the home of the gods!

He received letters from Hindūs begging him to explore this lake and the holy mountain Kailās (Kang-Rimpoche) on its north, and telling him that, if he could give them a description, they would always continue to remember him in their prayers.

and a Western India, even during the comparatively late period of Alexander; and Persia (Irān) is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary, were considered by them as forming part of India. When we say, therefore, that India has civilized the world, and was the *Alma Mater* of the civilizations, arts, and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himālayas and ran down over Southern India, Ceylon, and Java, to far-away Tasmania.—*Five Years of Theosophy*, "The Sevenfold Principle in Man," Appendix, Note II.

Many other passages might be quoted in illustration of the point that all this part of Asia was in remote times the home of a civilization that radiated light and wisdom to the whole world, and whose knowledge was the source of the mysterious symbolism and religious philosophy which we find scattered among the nations descended from it. The feelings of both Brāhmins and Lāmaists carry

them back to times remoter than the origin of their present religions. They still preserve traditions of the scenes enacted on those sacred shores in the pure air of those heights, when the Sacred Knowledge was still known among men.

About the great range discovered, Dr. Hedin says that previously it was thought the great central lakes were the sources of the Brahmaputra's northern tributaries, and that the country was flat. But in reality there is a range of mountains, one of the highest in the world. Its existence was suspected by one explorer, and others have crossed parts of it without knowing that it was all one. There is no name for the range as a whole. It has a total length of 2000 miles; the average height of the passes is greater than in the Himālayas, but the peaks do not tower so high. E.

### The Planets Uranus and Neptune and the Origin of the Solar System

INTERESTING information—some of it negative,—has just been obtained from an attempt to identify the absorption bands, shown by the spectroscope, of the atmospheres of the four giant planets—Jupiter, Saturn, Uranus, and Neptune—with those of our terrestrial elements. The spectra of these planets were carefully photographed by Mr. Slipper of the Flagstaff Observatory, Arizona, beside that of the solar light derived from the moon when at the same altitude, etc., and they have been recently discussed in the scientific magazines.

The results of the investigation have confirmed the supposition that those planets which are telescopically similar possess similar spectra. Thus the spectra of Jupiter and Saturn are closely allied, while the spectrum of Uranus bears a strong resemblance to that of Neptune. Singularly enough, the spectrum of Saturn's ring shows none of the peculiarities presented by that of the planet itself. None of the absorption bands of Saturn can be identified with those of the earth's atmosphere. A striking, and, from the generally accepted scientific standpoint, mysterious feature of Saturn's make-up, is that the vapor of water is entirely absent from that planet so far as close observations, which are very complete, can show.

The spectrum of Neptune's atmosphere is quite remarkable, for a considerable portion of the solar spectrum reflected by that planet is so changed as to be quite unrecognizable. The spectra of Uranus and Neptune both show the presence of great quantities of hydrogen, an element almost absent from our atmosphere. Although the absorption bands are well developed in the photographs and have been exhaustively analysed nothing but the hydrogen in the two outermost planets has been identified, a fact of interest to the student of Theosophy.

It has long been held by astronomers that in all probability some of the planets are passing through, and that some have gone through, a life history very similar to that which geologists claim for the earth, *i. e.*, a nebulous stage concentrating into the liquid and vaporous, followed by the present conditions of solid, liquid, and vaporous; and according to the general belief the primitive nebula out of which the Solar System grew was fairly uni-

form in constitution. The manner in which the separate planets condensed is still an unsolved problem in mathematics; the original Nebular Theory of Laplace being now abandoned, as H. P. Blavatsky said it would have to be. But under any hypothesis of uniformity in the original nebula we should expect to find the least dense planets, such as the four outer giants, which have tremendously deep atmospheres, showing close similarity to the supposed condition of the earth in primeval times when the "oceans were suspended in the atmosphere in the form of steam." But these recent spectroscopic observations give no support to this; on the contrary they present strong evidence that the planets mentioned, and especially Uranus and Neptune, are quite different in composition, and possibly in origin, from the earth and the rest of the smaller ones. H. P. Blavatsky gives considerable attention in *The Secret Doctrine* and elsewhere to the profoundly interesting questions of cosmology, and advances many illuminating suggestions towards their solution derived from her Teachers and from a deep study of the ancient Oriental philosophies, and in connexion with our subject she says:

The Sun and planets are only co-uterine brothers, having the same nebular origin, but in a different mode from that presented by modern astronomy.

She gives a definite hint as to the method by which the primitive nebula was separated into portions which ultimately became planets. Quoting from the *Book of Dzyan*:

*The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. . . . Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.—(Vol. I, page 201)*

According to H. P. Blavatsky the genesis of planets is symbolized by an Eastern ceremony called the "Festival of the Fires."

Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya center is lighted and awakened into life by the fires of another "pilgrim" after which the new "center" rushes into space and becomes a comet.—(*Ibid.* page 203)

In referring to the fact that the immense distance of Uranus and Neptune from the Sun almost entirely precludes their dependence on him for light and heat (Neptune for instance receives about 900 times less than the earth), H. P. Blavatsky says that Neptune cannot properly be regarded as a member of the Solar System, and she hints that Uranus is loosely connected with the planetary family within his orbit. Curiously enough Bode's famous harmonic law of planetary distances breaks down when applied to Neptune.

While the newest spectroscopic researches seem to demonstrate the existence of something unique in the constitution of Uranus and Neptune, we must always be on guard against attaching finality to spectroscopic observations alone and unsupported by other evidence. As every ray of light has to pass through the crucible of our atmosphere before we can ana-

lyse it, unsuspected modifications may be produced in spite of all precautions, which would alter our deductions if known. Clerk-Maxwell wrote:

For actually comparing and discriminating the spectra of two bodies they should be examined under identical states of temperature, pressure, and all other physical conditions.

Can we apply the physical conditions of substances in the planets to the elements in our laboratories? Hardly; and when we recollect that the outermost planets are so far distant that our greatest telescopes show no definite markings upon their minute disks, so that we do not even know their speed of rotation, the difficulty of the problem will be clearer. Probably the conditions prevailing upon Neptune and Uranus are quite inconceivable to us, for as we approach the further confines of our system the phenomena shown by the planets become more and more singular and unfamiliar. For instance, though Mars presents a somewhat similar aspect to that of the Earth, the problems it offers are still unsolved, and when we reach further out to Jupiter, and then to Saturn, the enigmas become still more bewildering.

Not only does Saturn, although wrapped in the folds of an enormously energetic atmosphere, show no signs of water vapor, which would naturally be looked for if its conditions at all resembled those of the Earth in former periods, but certain zones or broad bands are found to be moving from West to East at a terrific speed relatively to the rest of the planet. The North Temperate Zone takes about 24 minutes less time to rotate than the equatorial spots! As Saturn's equatorial rotation is about 10 hours the ceaseless rush of the cloudy whirlwind must fly at over 600 miles an hour! What a strange world this one fact suggests!

STUDENT

### Tides in the Solid Earth

IN a recent paper before the Philosophical Society of Washington was a summary of the latest observations on the daily deflections of the plumb-line. The experiments referred to were mainly those of Dr. Hecker at Potsdam, who used two delicately mounted horizontal pendulums in a chamber twenty-five meters below the surface, the experiments lasting through a period of twenty-eight months. After various sources of error had been carefully eliminated, the semi-diurnal terms were found to have fairly uniform and consistent values, which for the influences of both sun and moon were found to be about two-thirds of the deflections which would be due to those orbs were the earth absolutely rigid. Were the earth non-rigid and homogeneous, a change in the equipotential surface would result from the attractions of sun and moon during the earth's daily rotation, and no pendulum movement would occur. The experiments have thus shown that the solid part of the earth yields under the influences of the sun's and moon's attractions, to an extent comparable with the rigidity of a steel globe. Yet the rocks of the earth's crust have only one-tenth the compressive, and less than one-hundredth of the tensile strength of steel, so it would seem there must be other causes, unknown to science, for the extraordinary stability of the earth's crust. STUDENT



# Art Music Literature and the Drama

Grieg—Norway's Greatest Musical Composer  
(CONCLUDED FROM LAST ISSUE)

IN the year 1876 Grieg married his cousin, Nina Haggerup, who was a true help and inspiration to him as long as he lived. It was largely owing to her that his genius assumed such a strong bent towards lyric song; for he composed many of his best known songs for her, which she interpreted as no one else could.

Madame Grieg accompanied her husband on his concert tours, singing his songs with the greatest success. Her earnest and heartfelt singing, together with the exquisite accompaniments played by her husband, had the effect of a wonderful improvisation, and produced a powerful impression upon all who heard them, although neither one of them had what we would today call finished technique. These gifted comrades were so imbued with the spirit of their work, and there was such a remarkable sympathy and charm in their performances, however, that technical limitations were forgotten. One critic remarked after hearing one of these song recitals, that although certain mistakes were noticeable in the opening bars, "no one ever observed errors in the latter part of Madame Grieg's songs!"

Madame Grieg was not only a fine singer, but also a true companion; bright, gentle, and cheerful. Their married life was a rare and beautiful example of mutual helpfulness, and reminds one of the happy relationship which existed between those noble souls, Robert and Clara Schumann.

Grieg's own playing was remarkable for its emotional intensity. He appeared in several European cities as piano soloist, also as conductor of his own works. A heavy cart having once run over and injured one of his hands, he was never a brilliant technician; yet the fire of his genius always carried his audience beyond the notes, and he rendered his own compositions in a way which no one else could approach. What an encouraging contrast this is to the mere technicians who so bind themselves to attaining mechanical perfection that the real message of music is lost sight of!

As an orchestra director Grieg was profoundly inspiring to his men; even to those who were unacquainted with his methods. He seemed to have the power of imbuing them with his ideas, and obtaining response to his musical feeling and enthusiasm.

No musician of our time, excepting Paderewski, has drawn such crowded houses as did Grieg at the concerts in which he took part. Unfortunately he never visited America. The state of his health forbade such a long journey, and he particularly dreaded the ocean voyage.

It is a great pity that this genius was unable to guard against physical breakdown. Much of great value has been lost to the world owing to the shortened lives or continued ill health of some of its most gifted men. Some with feeble bodies have striven nobly on and

produced great works while laboring under tremendous difficulties; but how much more could have been accomplished had there been the physical basis which Katherine Tingley is establishing in her educational system!

Wagner, during his most brilliant period, could work only two hours daily, owing to eye strain! Grieg also was very limited as to his time for composition. He was in constant demand for concerts, yet could give only about a dozen in a year, and these only by husbanding his strength. His letters testify that he would have written many more works in the larger forms had his strength permitted. For forty-seven years he lived and worked with only one lung! Fortunately his wife was always a great help to him.

Edvard Grieg's greatness expressed itself not only in his music, but in his character as well. His Viking ancestry made him simple yet forceful. He was of a retiring disposition, and had a strong aversion to anything like posing; yet he was genial and cultured, and always treated visitors with true courtesy. He retained his keen intelligence and cheerful disposition in spite of his poor health; was a noble husband, a helper of aspiring artists, and an ardent patriot, always taking an active interest in the welfare of his country.

Although Grieg attained great popularity with the French, yet, such was his love of justice, that he unhesitatingly sacrificed it at the time of the Dreyfus trial, because of the unjust verdict, and refused to appear in Paris in concert during that time.

Everyone loves Grieg's music. It appeals both to the musician and the general public because it contains true beauty. He wrote for the voice, piano, violin, and the orchestra. While some of his music is exceedingly difficult, much of it is of medium grade, especially that for the piano.

The *Peer Gynt Suite* for orchestra, written as incidental music to Ibsen's drama of that name, is perhaps his most famous orchestral work, and is known the world over. Especially fine are his three violin and piano sonatas, full of rugged breadth, fine melodies and subtle, beautiful harmonies. They abound in technical angularities, but when conquered are genuinely refreshing and delightful. His songs, however, are considered by some to be his masterpieces. They contain melodies of rare freshness and beauty, and are rich in poetic and emotional contents. Their style is entirely original.

Folk-song melodies largely permeate Grieg's music; sometimes directly, but also indirectly. He has been unjustly accused of borrowing his melodies, but on this point the public has been misinformed. Ninety-five per cent of Grieg's music is entirely his own; even into his borrowed tunes he has infused his own originality. The bold, strange harmonies and wild rhythm stamp them immediately as Grieg's. Art and the folk-song were never better united.

The Norwegian atmosphere is ever present in his music. One feels his sympathy for the

aspects and moods of nature. The rugged scenery, clear air and sparkling blue waters of Norway are woven delicately but inseparably into the tones of his noble works.

What an imagination he must have had! The weird fancies expressed in the flights of melody! The gayety and sadness of life, the tenderness of a human heart finds expression, and all the majesty and thunder of the storm. Although Grieg's music has such marked national characteristics he did *not* write in a dialect, but in a universal language which all can understand.

Edvard Grieg has always been the recipient of marked attention. The German Emperor while cruising in Norwegian waters, invited the composer to luncheon on board his private yacht, and he has often been the recipient of similar honors.

After his death musicians gathered from far and near to pay their respects to the memory of this great man. At the funeral, fifty-seven wreaths were laid down by delegates from the King and Queen of Norway, the German Emperor, the principal cities of Norway, and from the musical organizations throughout the world.

The body was cremated and on a wild and rocky promontory, in a cleft accessible only from the sea at low tide, and covered by a slab with a simple inscription, the ashes were buried.

TWO LOMALAND MUSICIANS

## Swedish Folk-Song

A CONGRESS, recently held in Stockholm for the promotion of the knowledge of the people, has taken up the question of saving the old songs, airs, and melodies still unrecorded. It was estimated that more than five thousand different songs of real value, many dating far back, might be recorded, if the work is started at once before the old generation has passed.

The part which music has played among the Swedish people may be seen by the fact that in one province only more than one thousand melodies have been recorded in the last year. The Swedish folk-songs have always been known for their singular beauty, and it is said that many of the airs and tunes now recorded will be a real surprise. The more this line of study broadens the more grows the impression that the life of the Northland really has been largely swayed by song and music in bygone days.

Skilled violin players have been very common in the outlying districts, many of them having learned the art "from the wind in the woods and the murmur of the water in the brooks, or the roar of the waterfalls," as they say. Some especially famous players of last century are said to have been instructed by the Neck or the Strömkarl.

In the light of these facts one's imagination reaches ahead to the vistas opening out before the Swedish people in the future, owing to Katherine Tingley's recent purchase of property on Visingsö and the establishing of a Rāja Yoga Center thereon.

STUDENT



Reverence the highest, have patience with the lowest. Let this day's performance of the meanest duty be thy religion. Are the stars too distant, pick up the pebble that lies at thy feet, and from it learn the all.—Margaret Fuller Ossoli.

#### 'Above Light, Below Life'

**A**BOVE Light, below Life," such is a Theosophical statement made by H. P. Blavatsky in relation to evolution as applied both to the universe and to man. Using the Hermetic axiom "As above so below," let us consider it in relation to our own natures.

Spirit is often described as "light," matter as "darkness," and "above" may be also taken to mean in an esoteric sense, "within," and "below" to equal "without." Now if we think, shall we not see that Spirit, or the Supreme, is *pure light*, while "life" would be, so to say, light shining through, or veiled by matter? And herein lies the Theosophical explanation of the unity of all life, and the necessity for altruism being applied as the universal solvent to the problems which face us as human beings. It is one of the eternal verities, that which true progress imperatively demands, that our actions agree with the ideal of brotherhood.

The nearer we consciously reach towards a conception of unity, the closer we draw towards absolute light, and receive true enlightenment. We are ourselves that absolute light, heirs to clear vision, when we rid ourselves of the wrappings of desire that now seem to be inseparable from our temporary abodes of flesh—provided by omnipotent Wisdom—the Higher Self—wherein we dwell, to wage war against, and conquer, the dark forces of ambition, greed, and lust, in order to let "our light so shine" that men may consciously recognize their divinity.

All light has its source "above" or "within," coming to us from the invisible realms of the Higher Self. While manifesting as "life" in material existence, it is towards re-union with that Bright Immortal Self that our aspirations should lead us and our efforts be directed. Unselfishness is the first and last step upon that pathway leading towards a conscious divinity, for it alone as motive power frees

the forces of determined Will and unlocks the portals of the Temple of Divine Wisdom. To re-become One with the All we must devote ourselves to the welfare of all in the desert of our temporary wandering in material sensuous existence—life in matter. "Above Light, below Life." EMILY T. WILLANS

#### School and Home

**A** WRITER in the London *Times*, who has studied American methods, thinks that the school, and not the home, is the great formative influence in American character. The home has lost its old-time discipline and is only too often a prey to indulgence and laxity; but in the school the influence is more towards discipline and self-dependence. Even in the school, however, there is grave danger that the spirit of coddling will intrude and exercise the same baneful influence as it has exercised in the home.

While the American family life has a pervasive quality of tender devotion and considerate courtesy unexcelled in any land, and the moral standards retain much of the potency of their puritanic origin, the puritanic severity has entirely disappeared from the family discipline; and in nearly every home in which I have been, whether of the rich or the poor, *the children were the masters of the house*, believing as a principle that everything turns upon them, and seeing, in any rare order that might come to limit their encroachments, an abuse of power, an arbitrary act. . . .

And I failed to understand how the children grew into law-abiding citizens until I left the home and went into the school. There I found them, by a rule which is impersonal and invariable—as a domestic rule should be—learning obedience, order, integrity in work, steadfastness in spite of moods, and submission to the rightful demand of the entire community upon each individual in order to the harmonious action of all.

Thus by a discipline that is ethical and is maintained during the formative years, the children acquire the social and civic habits, and are formed for liberty—not the false liberty allowed in the home, which, if unchecked in the school, would breed lawlessness and chaos, but the liberty of work, of service and of growth.

Eternal vigilance will, however, be required, thinks the writer, to prevent the growth of what he calls "paternalism" in the school. The children are supplied with free books in some grades, and even with free clothing in some States; and he was surprised that a proposal to provide free food and clothing was rejected merely on the ground of expense. This paternalism he considers a worse danger than the trusts, for it would breed a race of mannikins without independence; and already many think that in consequence of such tendencies, the educational system is threatening the virility of the nation.

To put the matter shortly—according to this idea, the home breeds a mischievous influence which the school labors to counteract; while the school, in its turn, is in danger of succumbing to the same mischievous influence. To describe this influence the word "paternalism" is chosen as the most appropriate, which shows to what extent the functions of a father must have become misunderstood. Is the relationship of a father, then, necessarily an injurious relationship?

In the home, we see, the will of the child is permitted to rule. This means that the will of the parents is weak and has given way. It is admitted that this state of affairs is most harmful to the child; therefore it must be inferred that the parents who tolerate it find themselves unable to do otherwise.

Every student of life knows that over-indulgence of children springs from the root of self-indulgence in one's own nature. The effort required to rebuke a self-willed child is distinctly an exercise of self-control and a triumph of the sense of duty over natural indolence. *Many parents shrink from this effort, as they shrink from denying themselves harmful luxuries or making efforts.* To vindicate their weakness, they resort in the half-unconscious hypocrisy of human nature, to various means for representing it as a virtue. We have even coteries that preach as a gospel

the leaving of the child to his own instincts!

The combination of weakness and kindness which goes by the name of paternalism is a mischievous alliance. It is the result of a materialistic philosophy of life diverting philanthropy into wrong channels. We are solicitous for the welfare of children. We look after all their physical comforts, give them separate desks, a lot of fine books, and so forth. But there are things of far greater importance to them than these physical comforts. There are things more important even than physical health, important though that is. Firmness of character, self-dependence, poise, emancipation from the thousand ills of a weak will—these are some of the things. Hence many children who are brought up in poverty turn out better because they have not been subjected to these weakening influences but have had to rely on themselves; and many a harsh parent does less harm by his severity than kind parents do by their so-called kindness.

But there is no need to be harsh. All we have to do is to *refrain from coddling*—which no healthy child really likes—from giving way to weaknesses and temper whether in ourselves or in the children, and from paying too much attention to the children. There is no need to rush to extremes and think that because one advocates discipline one is advocating severity. There is a proper balance, and many have found it. Consummate care is perfectly consistent with perfect discipline and with a freedom from undue admiration and pampering.

It is pitiable to see a naturally healthy and happy child gradually being filled up with self-importance and self-consciousness by the adulation and indulgence of a foolish parent, until his own life becomes a burden to him, unless he is fortunate enough to escape into some school where he will have a chance of being let alone and of forgetting himself in the natural enjoyment of his social nature on an equality with other children. A TEACHER

#### Our Student Traveler in Berlin

THERE is hardly a city of any size in Europe which has not its historical museum, the treasure-house of all its valued relics and records of the past, and civic pride usually houses these collections in buildings that fitly represent the esteem in which they are held. Numerous as these museums are, the collections, even when so small as barely to fill an old council chamber of some historic Rathaus, are usually of interest and worth seeing, for they are sure to contain some fascinating fragments, woven on the great loom of European history, showing that the giant web stretched to the remotest districts. Sometimes one wishes there had not been quite so much history, the sight of some of the relics recalls such awful scenes of woe.

It speaks ill of the goodness of our race that we should be so rich in history of the darkly tragic kind.

Even museums where are treasured relics of another kind are eloquent of tragedy, the tragedy of the soul. Some of the glorious works of art by noblest artists are witnesses of the travail and despair through which the human soul has passed. Even those which in their superb color and beauty of form show the joyous strain of an older and happier order engrafted upon the new, are often tinged with noble sorrow, as if the never-to-be-forgotten memories of an age of spiritual darkness still haunted them.

The city of Berlin, however, with its broad, clean, straight thoroughfares, and its general atmosphere of order and discipline, speaks of

#### Jottings and Doings

(From a Student's Note Book)

WOMEN are gradually demonstrating their ability to perform the most delicate and particular kinds of work in a manner not to be surpassed. Some years ago the experiment was tried by a large factory in the old world of employing women to cut diamonds, a work which requires the utmost skill and patience and which heretofore had always been done by men. So apt did women prove that it is now conceded by the manager that they excel in the art. All day long they sit before the small frames in which the gems are imbedded in wax and carefully wield their little pear-shaped tools. Some idea of the difficulty of the work may be gained from the fact that 400 tiny stones will some-



Lomaland Photo. and Engraving Dept.

KAISER FRIEDRICH MUSEUM AND MONUMENT, BERLIN

a release from the old order that prevailed in the medieval towns, when one moved along narrow, tortuous, darkened streets, that ended mayhap in a blind alley. Although the streets of Berlin are lined with memorials and monuments of a warlike past, and there is a martial air upon the throngs that pass through them, they declare that the discipline has won freedom. As the capital city of united Germany, Berlin stands for the fulfilment of a national dream. Reconciliation and peace have come from the recognition by the members of the body politic of the universal principle of Unity.

Richly illuminating are the principles of Theosophy to all who have the will, trust, and courage to make them their own; yet more than ever are they torches along the path to the observant Student-traveler. Undreamt-of treasuries open before the eye and the mind, discrimination grows apace and, almost before one is aware, a new understanding of life and of human history has been born as if by magic.

STUDENT TRAVELER

times weigh less than a carat. A stone of medium size usually requires a full day's work to bring it to perfection. The pay seems pitifully inadequate to Americans, from eight to twenty guilders (\$3.21 to \$8.04) per week.

It is somewhat surprising to note what a vast army of women wage-earners in the United States is employed in the textile mills. And yet this is a quite natural outcome of the past experience of womankind. From time immemorial spinning and weaving have formed an integral part of women's lives; since the fabled days of Minerva and Arachne to those of our own Priscilla and later, these arts have been plied with consummate skill by feminine fingers. When the new world produced machinery to supplant the slower process of hand-production of the old, women were quick to apply their innate dexterity to the new methods. It is estimated that there are 250,000 women operatives in the mills of the East and South, which fully equals the number of men employed in the same way.



# OUR YOUNG FOLK

## The Forests in Europe

IT is always a surprise to the traveler in northern and central Europe to see how many of the splendid old forests are still standing, despite the building of cities, of villages, and of railroads, the cultivation of great tracts of land for food products, and the use of meadow lands for grazing grounds or as bleaching greens.

Love of the forest is an inheritance of the people of Europe from prehistoric times. Originally they were a forest folk, and they ranged free through the thick woven canopy of verdure. They built their simple homes around a spreading green roof-tree. A grove of trees was their temple. Under a tree sat the judge who administered justice. A trunk of a tree hollowed out at first served them for a boat. A wall of stone suggested only a prison. The building of walled cities with dwellings of stone was taught to the forest people by the Romans who built fortified camps all over northern Europe to mark the path of their conquests.

The love of the forest burns almost as brightly in the hearts of the people of northern Europe today as in days of yore. In the midst of nearly all cities there are parks, laid out with beautiful flower beds and trees of all kinds, carefully tended. In the neighborhood of all cities, there is a bit of forest land preserved intact, for the use of the people, who flock to it in great numbers on every possible occasion. In German there is a special name for these woodlands near a city. They are called *Stadtwäldchen*, or "little forest of the city." These little forests are kept free and wild. Only the paths are well ordered. These are carefully swept. One is at liberty to roam at will through these sweet forest spaces. There is only one sign as a reminder to the people not to ill treat their forest friends. It reads, "No Good Man Hurts a Tree." It is the only warning needed.

Of course timber is used in Europe for building and other purposes, and trees must be cut down to furnish it. In order to preserve the forests from destruction there is a law which provides that whenever a tree is cut down another must be planted in its place. In order to have a constant supply of young trees ready, there is maintained throughout the forests a system of tree schools.

A "tree school" consists of an oblong cleared space fenced in and planted with seedling trees. A single school has young pupils of varying ages, just as any good school has. The tree-pupils stand in orderly rows, graded according to size, like young soldiers. Some of them are just out of the warm beds of the



A HILLSIDE ROAD

## THE HEART OF THE TREE

Henry Cuyler Bunner

WHAT does he plant who plants a tree?  
He plants the friend of sun and sky;  
He plants the flag of breezes free;  
The shaft of beauty, towering high;  
He plants a home to heaven anigh  
For song and mother-croon of bird  
In hushed and happy twilight heard—  
The treble of heaven's harmony—  
These things he plants who plants a tree.

What does he plant who plants a tree?  
He plants cool shade and tender rain,  
And seed and bud of days to me,  
And years that fade and flush again;  
He plants the glory of the plain;  
He plants the forest's heritage;  
The harvest of a coming age;  
The joy that unborn eyes shall see—  
These things he plants who plants a tree.

—Selected

nursery and may be only three or four inches high. From this they increase in size, row after row, up to the tall sturdy young trees that are almost ready to take their places out in the forest of grownups.

It is a most inspiring and touching sight to come upon several of these tree schools in the course of a day's walk through the mountains. They speak so eloquently of the warm feeling for the lower kingdoms of nature which should exist in every heart. STUDENT

THE daily life of the Pueblo Indians of New Mexico is filled with interesting and poetic customs. When a child is born it never sees the outside world until it is a certain number of days old; then it is carried out at dawn to look upon the sun. As the first rays of sunlight fall upon the little one prayers are quickly said and the baby's names are pronounced. Then the ceremony is over.

## Red Jacket, "The Vigilant"

RED JACKET was not so called among his own people. After the manner of many uncivilized tribes he was given a trial-name at first. "Always Ready" he was called for many years, until he had become a leader to his tribesmen. Then they gave him the name of "The Keeper Awake" or "The Vigilant." The fragments of this wise Indian's eloquence that have been written down reveal the fact that the name was well bestowed. He *did* keep his people awake, and though his efforts for them were tardy, they were of great help both to the Indians and to the white neighbors, who came to understand better the hearts and lives of Red Jacket's people.

The following is related of Sa-go-ye-wa-tha (Red Jacket): A dispute having arisen concerning the terms of a treaty

between this chief and the white people, an agent was sent to settle the matter.

"You have forgotten," said the agent, "we have it written down on paper."

"The paper then tells a lie," rejoined Red Jacket. "I have it written down here," he added, placing his hand with great dignity upon his brow. "This book the Great Spirit has given the Indian; it does not lie!" A.

## Facts Worth Knowing

COBALT is a white metal harder and brighter than nickel. It is used extensively in making plating material and also for electric storage batteries. Not long ago a nugget weighing 800 pounds was taken from a cobalt mine in Ontario, Canada.

THE number of languages known to be spoken in the world is 860; 89 in Europe; 114 in Africa; 123 in Asia; 417 in America; and the other 117 in the islands of the South Seas. The number of dialects is said to be 5000.

IN 1837 a single mesquite seed was planted in Honolulu, the capital of the Hawaiian Islands. Now there are 50,000 acres of this plant, but of a slightly different character from the parent mesquite.

PARAFFIN is a fatty substance produced in the oil refineries during the preparation of crude petroleum for the market. At first it was considered useless but now it is made into candles and, when refined, is used to whiten and polish the clothes in laundries, to seal jars of fruit, to make colored crayons, and to spread over stone to prevent the surface from crumbling. It was an application of paraffin that preserved Cleopatra's Needle in Central Park, N. Y. when the surface began to wear off.

# THE CHILDREN'S HOUR

## A Legend of Brittany

ONCE there lived a rich man who had three sons and one daughter, Lisbeth, who was a widow. When he died the sons cheated Lisbeth out of her share of their father's wealth. The eldest took the house, the farm, and all the cows; the second took the mill and all the horses; and the third took the bakery and all the sheep and oxen. Lisbeth was forced to take her little girl, named Weissdörnchen, to a miserable old hut on a lonely moor outside the village.

There they lived in great poverty. All they had was one little black cow given them by the youngest brother, who did not wish to see them starve. Weissdörnchen, whose name means "little white thorn," tended the black cow, and grew to love her.

One day while she was watching the cow on the moor, and tying up nosegays of wild flowers, she noticed a little bird hopping about and chirping away just as if he wanted to make her listen. She got so interested in watching him that she forgot the time, and her mother came out to see what had become of her. When they looked for the cow she was nowhere to be seen, and after a long hunt for her they found that she had been attacked by a wolf and torn to pieces.

Poor Weissdörnchen spent the night in weeping over the cow's fate. In the morning, very early she ran out, and the first thing she saw was the very little bird she had noticed the day before, chirping away as he had been when Weissdörnchen forgot everything else to watch him. He flew close to her and she felt sure that he wished her to listen to him for some reason. Suddenly she saw something yellow on the ground and thought it was gold. She turned it over with her foot—it was only a blossom of the yellow groundsel, but she had no sooner touched it with her bare foot than she understood what the bird was saying.

"Weissdörnchen," he said, "I am your friend. I will help you."

"Who are you?" asked she.

"Redbreast," said the bird, "and I have it in my power to make one poor, good little child happy every year, and this time it is to be you."

"Oh, can you help me?" said the little girl; "we are so poor, and now the cow is dead and I do not know what we shall do."

"Follow me," said Redbreast, and away he hopped with Weissdörnchen following, over the moor and across the stony fields until they came to the sea, where they could see the Seven Islands.

"Do you see anything on the sand?" asked Redbreast.

"Yes, I see a pair of wooden shoes and a little staff."

"Put on the shoes, and take the staff."

"I have them on, and here in my hand is



Lomaland Photo. and Engraving Dept.

A SWEDISH LOTUS BUD IN LOMALAND

## THE SWALLOW

Christina Rossetti

FLY away, fly away over the sea,  
Sun-loving swallow, for summer is done;  
Come again, come again, come back to me  
Bringing the summer and bringing the sun.

the staff. What shall I do next, Redbreast?"

"Now walk over the sea just as if it were the moor, to the first island. You will see a great rock. Pick some rushes that grow near by and make a rope; then knock on the rock with your staff. Whatever comes out make fast with your rope."

Weissdörnchen did as the bird told her, and everything happened just as he said. When she tapped on the rock, out stepped a white cow, very sleek and pretty and so gentle-looking. Weissdörnchen did not need to be told what to do with her; she led her home. The bird had disappeared after keeping his promise to help the little girl.

Such a beautiful cow as this was! She gave so much milk that all the pails and pans they had would not hold it and they sold it to the neighbors, who all said they had never before known a cow to give so much milk. The news spread and Lisbeth's eldest brother came and wanted to buy the cow.

Lisbeth said she would let him have the white cow if he would give her in return the part of the farm and the number of cows her father had meant to give her. The brother was so anxious to have the cow that he consented. Weissdörnchen was so fond of the white cow that she could hardly bear to see her go. In the evening, however, when she went to the stall, still feeling lonely for her charge, there was the white cow.

"Here I am," said she. "I could not stay where they took me. I can live only with good people."

"But my uncle will come and take you back," cried the little girl.

"We shall see. Go and get three milk-wort blossoms, and while I am eating them call out 'Redbreast' three times."

Weissdörnchen did this. In the twinkling of an eye the cow was changed into a beautiful horse who was as wonderful in his way as the cow had been, for he could go faster and carry more than any horse that had ever been heard of.

The news spread and one day Lisbeth's second brother came to her and offered to buy the horse. Lisbeth told him she would give the horse in return for the horses and the share in the mill that he had cheated her out of at the time of her father's death. The brother was willing and led away the animal.

But in the evening Weissdörnchen found him in the stall. He told her to bring him three milk-wort blossoms and call "Redbreast" three times, as he ate them. The result was that the horse changed into a beautiful sheep—a magic sheep, for the wool grew as fast as it was shorn from its back.

The third brother heard of this sheep and came to buy it. Lisbeth let him have the sheep in return for the sheep and the share in the bakery that her father meant her to have when he died; but as the man was leading the sheep home, he passed the place on the seashore where Weissdörnchen had found the shoes and the staff. Quick as a flash, before the man could stop it, the sheep jumped into the water, swam out to the first of the Seven Islands and disappeared. It never came back, though Weissdörnchen went to the stall and watched for it; but Redbreast hopped up to her and said: "Good-bye, little girl, your mother and you will always have plenty of food now and a nice home. Remember the poor."

And so it was; for Lisbeth's brothers kept their promise and gave her all that they had promised her for the cow, the horse, and the sheep, which was what her father had meant her and Weissdörnchen to have. As for Weissdörnchen, she never forgot Redbreast or the advice he gave her.

H.

KIND hearts are more than coronets.—*Tennyson*

ACTIONS give to life its strength.—*Richter*  
My crown is called content.—*Shakespeare*

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

IN PREPARATION

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now  
a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows  
that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

A Clear exposition in the form of  
Question and Answer of the  
Ethics, Science and Philosophy of Theosophy

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism,  
Mithraism, and their Modern Representative,  
Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and  
Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Promas  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest  
mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
September the 27th, 1908

Total number of hours sunshine recorded during August 225.  
Possible sunshine, 413. Percentage, 54. Average num-  
ber of hours per day, 7.25 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

SEPT.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
21	29.751	70	60	63	59	0.00	W	5
22	29.680	66	62	65	62	0.00	NW	6
23	29.569	70	63	67	63	0.00	NW	6
24	29.539	71	61	62	57	0.06	SW	8
25	29.669	69	59	60	60	0.10	SW	1
26	29.703	66	60	62	59	0.00	N	4
27	29.673	68	56	68	61	0.02	E	1





# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS  
*The Theosophical*  
*book of the*  
**Twentieth century**

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

ISIS HALL, 1120 FIFTH STREET

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

J. H. FUSSELL, Secretary and Treasurer,  
Isis Conservatory of Music,  
Point Loma, California.

## SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

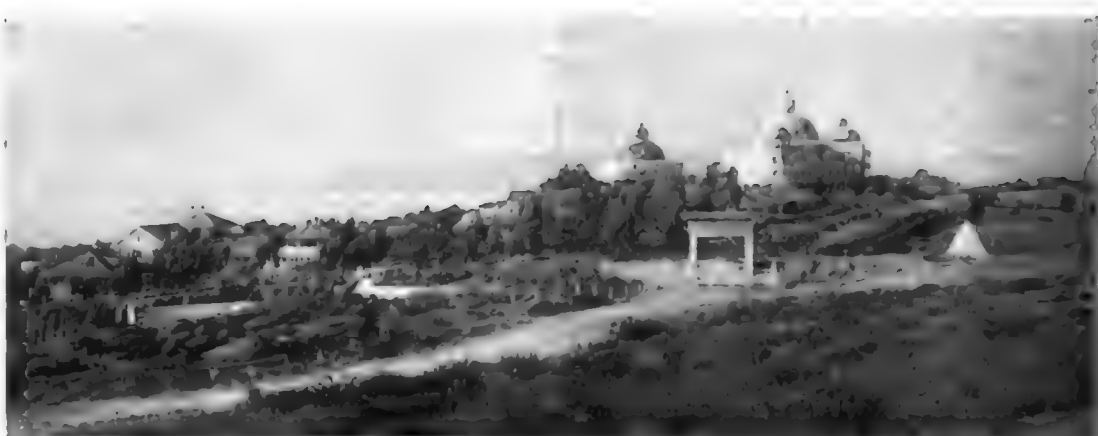
—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its rationale, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY

(UNSECTARIAN)

## FOR BOYS & GIRLS

Address GERTRUDE VAN PELT, M. D., *Directress*  
POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

A N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—MASTER ALBERT G. SPALDING

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

JUST

## LOMALAND

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK . . . PRICE, PER COPY . 50 CENTS  
THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## INFORMATION BUREAU The LIFE AT POINT LOMA

ISIS STORE, 1126 Fifth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles *Saturday Post*, December, 1902  
Everybody should read this. Price 15 Cents

THE THEOSOPHICAL PUBLISHING CO.  
POINT LOMA, CALIFORNIA

## Theosophical Literature in Spanish and English

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 34 Point Loma, San Diego, California Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

THEOSOPHY

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

OCTOBER 11, 1908

No. 49



# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

## MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 49

## CONTENTS

### Pages 2, 3 — EDITORIAL

Scientific Methods and Final Problems  
"Blind Forces" Ruling the Universe  
Regulating the Volcanoes

### Page 4 — TWENTIETH CENTURY PROBLEMS

A Thread in History  
Cemetery Reform  
Negation by Commas

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Recumbent Figure of the Buddha in the "Lion Posture," at Gal Vihāra, Polonnaruwa, Ceylon (with illustration)  
Memphis, the Mecca of Races  
The Greeks Defended

### Page 6 — TWENTIETH CENTURY SCIENCE

The Scope of Instinct  
The Singing Convolution  
Plant Sight  
The Great Ripples  
The March of Universes

### Page 7 — NATURE STUDIES

Plant Intelligence  
In an English Wood (illustration)  
Salt Production in the United States

### Pages 8, 9 — STUDENT'S PATH, ETC.

Some Paradoxes of Modern Life  
From *Ulysses* (verse)  
Theosophical Forum  
Theosophy Not New

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Navigating the Air

### Page 11 — GENERAL

The Theosophical Address at Isis Theater  
What is a "Gentleman"?  
Are You an Echo or a Voice?  
Fireless Locomotives

### Page 12 — GENERAL

Astronomical Paradoxes: a Lunar Mystery  
Reincarnating Gout  
In the Forest, Kinnekulle Mountain, Sweden (illustration)  
What Becomes of Fire when it Goes Out?

### Page 13 — ART, MUSIC, LITERATURE AND DRAMA

Welsh Literature—Prose—Eighth Article  
Ullswater, Westmoreland County, England

### Pages 14, 15 — WOMAN'S WORK

Many Incarnations in One Life  
In Old Nürnberg  
The Revival of the Handicrafts  
One of the Medieval Buildings of Nürnberg (illustration)  
Jottings and Doings

### Page 16 — OUR YOUNG FOLK

Chevalier de Gluck  
Music (verse)

### Page 17 — CHILDREN'S HOUR

A Sunshiny Afternoon in the Gardens in Lomaland (illustration)  
The Winged Rock  
Humility (verse)  
The Singer of the Night

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Scientific Methods and Final Problems

THE rapid progress of science towards a true comprehension of the laws of the universe is a frequent subject of slightly ostentatious congratulation on the part of some of our popular writers. Let us pause a moment and consider how far this is warranted, and if the humble and reverent attitude of such minds as that of Sir Isaac Newton—who seemed to himself like a child playing with shells on the shore of the illimitable ocean of truth—is not that through which the real understanding of the subtle and controlling laws lying behind material phenomena may find entry.

It is desirable occasionally to reconsider this question, because there is a tendency for inquirers into Theosophy to imagine that the mechanical methods of modern science not only lead to the discovery of new phenomena of force and matter, but that they are capable of unsealing the *penetralia* of nature's profounder mysteries, of opening up the realm of causes. Theosophical study shows that the latter is not possible until the system of investigation is placed upon a different basis, until nature's laws and processes are regarded from a more spiritual and less material standpoint, and

Modern Science is Self-Limited

until the time-honored methods of the Archaic schools are adopted. The forces of evolution now in activity, and the efforts of the most altruistic and advanced souls of the day, are pushing a certain portion of the thinkers of the race towards that condition when a much nearer approach to the desired knowledge of causes will be possible to them, and the rest will follow in good time. The change will be fundamental; it will be a breaking away from the conception of the universe as a mechanism reducible to terms of unconscious matter and force, to the knowledge that it is a palpitating Organism, alive and conscious in some degree in all its manifestations, even in the mineral, and "lower." There are already signs of advance towards wider and more Theosophical and reverent views on the part of some eminent thinkers. The recent observations of Professor Darwin at the British Association meeting respecting memory and intelligence in plants illustrate a position farther advanced than the average. Naturally he has been criticised by the more materialistic-minded, and by the religious bigots.

Nature is Embodied Consciousness

Science has deliberately restricted its researches to the outer forms which can be investigated by mechanical instruments, and to deductions therefrom based upon the evidence

of the physical senses. The sequences of events observed are called the *laws of nature*. Yet in strict truth we know no reason why these sequences should not change or adopt another course; why, for instance, oxygen and hydrogen should always unite to form water, a substance possessing properties which would never be suspected from an examination of its constituents taken separately. In proportion to the increase of careful observers and the invention of improved mechanical instruments more sequences of events are found in nature—new laws as we call them—and there are even a few instances where a logical thinker has ventured to look a few steps ahead and prophesy some new discovery. In such a case he has only based his impression upon a reasoned extension of ascertained sequences, not upon an inner, firsthand and self-identifying knowledge of the nature of the intelligent or semi-intelligent forces which energize through matter. To the eye of the far-distant scientist, who will be possessed of the attributes of spiritual seership, the modes of manifestation will be apparent before the first atom is thrilled into activity.

An Orderly Evolution of Reality

The day will arrive, we firmly believe, when our present methods of catechizing nature will be regarded as actually primitive.

A good example of the scientific attitude of the moment is afforded by chemistry, one of the most fruitful and elevating of the sciences, and a standing proof of the high intellectual attainments, mechanical skill, and daring imagination of its workers. The formulae of the elements and their groupings have been devised and wrought out with marvelous ingenuity and they provide an admirable working hypothesis; yet no one knows how the atoms and molecules are really arranged, or whether they

The Unknown Bridge from Mind to Matter

even retain their separate identity at all when in combination. It is most likely that they combine in some manner quite beyond the reach of our present insight. And, in fact, we do know that the so-called elements themselves are not neatly separated, isolated substances, as it was once thought, but they show a certain want of uniformity within themselves and a tendency to form a continuous progression through a septenary scale. The combinations are only conditions through which entirely unknown forces come into physical play; chemical affinity is a form of life, and these living forces will be the subjects of investigation in the future.

Turning to astronomy we find a similar state of things. Nothing is known to physi-

cists of the intelligent forces supporting the ideal framework of the universe. Our knowledge is rudimentary and external; and although astonishing mathematical skill has been devoted to working out problems from the imperfect data given, even in such a primary matter as the real paths of the planets we are quite ignorant, for all our calculations assume elliptical orbits round a fixed sun, for practical purposes; while in reality the orbits must be extremely complicated curves described under the control of a moving sun, whose direction and speed are not definitely known.

To modern science the universe is supposed to be quite independent of and indifferent to man's existence. We are told that before man was evolved from the slime the familiar natural forces behaved as they do today, and that when the race has become extinct indifferent nature will pursue her way regardless of the petty human episode. We are irresistibly reminded of the way the victim in *The Mikado* is consoled by being told about the fireworks in the evening, "You won't be there of course, but they will take place all the same!"

Turning to the Theosophical position a very different picture is unveiled. **To Theosophy** Man and the universe are no longer disjoined. **All is Order** The problem of the universe becomes one of consciousness, a primary one, and we find that to understand the "Macrocosm," the Kosmos, we have also to study the nature and working of self-consciousness in the "Microcosm," individual man — the mirror of universal law.

Every man is a representative of the greater World-Being. As in his embryological development he epitomizes, in a few months, the racial history through which he has passed in previous lives, so he will in time unfold every quality and power that can be found in Nature, though as yet they are indeed mostly dormant.

The Universe was evolved by Intelligent Builders, Divine Creative Powers, called the "Elohim" in *Genesis*, and they are reflected, and also partially live, move, and have their being, in men. The progressive goal of human evolution is the becoming consciously aware of and one with these divine forces. And it is not *dead* matter that the Creative Forces are arousing to activity; such a thing would be an impossible anomaly in a living Universe. **A Living Universe Cannot be Dead** The *Anima Mundi* or Universal Soul was not invented by Anaxagoras, nor even first discovered by him. Ages before B. C. 500, Aryan philosophers had arrived at the necessary conclusion that everything has its form of consciousness. This is not modern "Animism." H. P. Blavatsky says:

The idea of Universal Life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from Anthropomorphic Theology.

Man is indeed made in the image of the Ever-Living, but this does not mean the anthropomorphic God of old-fashioned theology. It is a brief statement of the fact that man is an aggregate, or focus, of all the elements in Nature, physical, mental, and spiritual.

Before the Real can be approached by those who are hungering for knowledge, they must

be hungering and thirsting for something higher than the mere satisfaction of curiosity, however sublimated. The divorce between "Religion" and Science has been deplorable, though inevitable and hardly

**Only False Religion and Science can be Inconsistent** surprising, for Religion so-called, had descended to superstition and persecuting bigotry. Before a man can

approach the Tree of Life and Wisdom, a profoundly impersonal and unselfish desire for the welfare of humanity — not only in the material sense but in the higher spiritual sense — must inspire him, to the exclusion of "even the shadow of desire." This once attained through the growth of the god-like spirit of Compassion for all that lives, and through self-discipline, he becomes more than man, and, truly, "all knowledge is his province."

We cannot expect much comprehension of spiritual laws in such an alien environment as we have today, an age when every new invention is regarded as a new opportunity of pandering to greed or ostentation, and which too often increases the maddening haste of living, the ever-growing devil's-dance which fills our asylums with nervous wrecks and our cemeteries with suicides.

The understanding of the deeper laws of nature will be forthcoming when the condition of the world permits their safe demonstration. Until then, **Unselfish Devotion the Only Condition** only the few who are strong enough to lay aside their personal limitations and to devote all their energies towards the uplifting of the race, regardless of worldly praise or blame, can expect to lift the Veil of Isis; and until then they will have to guard their knowledge from profanation as they have done hitherto, not out of selfish desire of possession, but from the certainty that irreparable injury would be done by the premature disclosure of even the little that this age could comprehend. C. J. R.

### "Blind Forces" Ruling the Universe

THE theory, held by Kelvin among others, that the sun's heat is due to the compression of its mass by gravitation, places the mysterious agency that causes gravitation in a very high place. When we think of the number of things we owe to the sun's heat, and then say that all this is due to gravitation, then gravitation becomes the highest power in the universe!

This positive mania for reducing everything to a formula whose terms are "gravitation," "affinity," "inertia," and the like, does not result in simplicity; it merely makes these things substitutes for the eternal Formative spiritual Causes. The imaginative mind is left in contemplation of a universe full of nothing but blind forces, set in motion goodness know when or how, and utterly devoid of any conceivable purpose or use. And the imaginative mind staggers and rebels against the attempt to conceive such a thing. But some scientific theorists do not seem to have the higher senses very wide awake. They are not much troubled by such doubts.

It is little wonder that men confronted with such theories should have to invent a God to do all the real business of the universe; and that as science will not allow him a place in

the universe, they should have to place him *outside* of it.

Ever since experimenters showed that there was a quantitative relation between mechanical energy and the heat developed by resistance thereto, it has been *assumed* that heat is nothing more than a form of mechanical energy. But heat is something that exists apart from its physical manifestations, and the mechanical energy is but a means of exciting it and causing its physical manifestations. In the same way, light and electricity are energies that are prior to matter and which manifest themselves through matter when the proper conditions are produced. Science produces these conditions, but the conditions are not the cause of the heat, light, or electricity — they are only the cause of their physical manifestation.

Heat is a *source* of energy; that, science admits, and in making energy a source of heat it gets an endless circle. According to the dynamical theory, the energy in the universe will gradually "run down," assume a static form, and then what will happen? The fact is that all the time energy is running down — and being wound up again, but science knows not the forces that wind it up. The "anabolic" processes in living organisms, which defy the chemical processes, are energized by forces that are not physical, the forces of invisible Life guided by Mind and Will.

The mechanical theory of the universe is sometimes supplemented, in the minds of the pious, by the postulate that at some remote epoch a Divine Power started the whole thing going by one impress of his divine will, and then left it to run. But this Divine Power is present all the time and in every place, being the source of all energy. The theories as to gravitation, heat, etc. in the sun, may be reasonable in varying degrees from a mathematical point of view; but we should not stray off so far into mathematical formulae as to forget that we are thinking in symbols and formulae, and to lose sight of the realities they stand for. STUDENT

### Regulating the Volcanoes

HENCEFORTH we are not going to let the volcanoes spoil things just as they wish. Professor Lichtenberg has taken the first step, presenting King Victor Emmanuel with a project for draining Vesuvius by a system of subterranean canals. The lava will thus be led off into the sea or wherever it will do no harm. The pressure will not be allowed to accumulate and so there will be no explosion. Moreover a few well-drained volcanoes might so relieve the total internal pressure that no fresh ones would form.

One is somehow reminded of the proposal to use horse power for boats. The legs of the horses were to stick through the bottom of the boat and be attached to stilts of adequate length.

How would the workmen dig the last stretches of the tunnels, the heat ever rising? And what would become of them when they had opened the tunnels into the boiling heart of the volcano? The mice decided that the simplest way to deal with the cat was to hang a bell round her neck. There was, we learn, some hitch in the maneuver.

How much of the Andes range should be tapped, to keep Mont Pelée quiet? STUDENT

# Some Views on XXth Century Problems

## A Thread in History

ONE of the essays in John Morley's—it is impossible to write *Lord Morley's*—recently issued volume devotes itself, among other things, to a discussion of Professor Bury's view that "history is not a branch of literature" but a science. The historian may not transcend the province of facts. He may not even frame a theory to cover his facts, still less begin with one and select facts accordingly.

Morley gently punctures the contention:

Perhaps some of Professor Bury's more youthful listeners, with the presumption of their years, may have asked themselves whether the historian is to present all the facts of his period on his subject; if not, whether he will not be forced to select,—

for which he will surely require "some guiding principle, conception, or preconception."

But is science a brute mass of facts, unthreaded, undigested? The man of science, considering some facts, suspects an explanatory law. He then considers all the facts he knows to see whether his hypothesized law is a reality. Finding it to be so, and writing a book or paper, he groups the whole body of relevant facts around his law.

Have the historians, in considering the rises and falls of nations, arrived at no suspicion of a law? For the rises, hardly any; since several quite unmixed nations may occupy the same geographical location. For the falls, internal disunion, and luxury.

If at some stage in animal evolution when as yet there were no complex many-celled organisms whose cells had to some extent forgone their individuality to make a whole, but when the nearest approach to this were groups of essentially separate cells almost accidentally cohering; if then, one of these cells had had intelligence enough to write a history of what he saw around him, he would not have data enough for the establishment of a law. He would see here and there the temporary cohesion of a mass of cells, the endurance of the cohesion for what seemed to him an immense length of time, and then the dissolution of the union into individuals. He might note that one mass which had achieved some sort of organization, was able to make successful war upon one whose cells were incoherently stuck together, each fighting for itself its own life fight and unconcerned about the rest.

But the profound law that nature was trying to make coherent organisms in which each group of cells had separate duties in the doing of which they served the whole—this would be out of his purview. Still more so, that when the organization had become very perfect a (human) soul would be able to incarnate in it and a new level of evolution open up.

The historians seem to be as blind as that cell. But they ought not to be; for all nature is showing them the law. As they look back they can see groups of individuals cohering, arriving at some sort of imperfect organization, and then losing what they had gained. In their growth into nationality the

growing organization is shown in the *national* consciousness of the units. They think first of the nation, afterwards of themselves. They are ready to die for it. In their decay they have split into groups, into classes, each trying to get from the state whatever it can, to give as little as it can. This is the spirit of the units also. When this disunion has reached a certain point the state, or nation, either disappears or is overwhelmed, finally or with possibility of recovery.

This is the principle of history, the backbone. Preliminarily to making an organism of humanity, nature is trying to make subsidiary organisms of the nations, to be the organs of the final one. There are one or two other threads amid the complex of fact, but this is the most obvious.

STUDENT

## Cemetery Reform

"SAGES grieve neither for the living nor the dead," says the *Bhagavad Gītā*, implying an injunction which to many seems hard-hearted enough.

What might they not have done, we say, if Keats had lived beyond his little span of twenty-four years; Shelley beyond his thirty; if Hamilton had not fallen before Burr's pistol; if Mozart and Byron had been granted a longer stretch? Should we regret what may seem to us the prematurity of death, the cutting short of great careers, the extinction of great powers of mind—if we could see deeper? Atropos with her scissors does not look so grim to those who have learned of Reincarnation; in fact her face becomes one of the faces of universal wisdom. She cuts but a little way into the eternal thread. The soul does not come to earth proposing to achieve all its career in one short life. It has its days of work and nights of rest, and each day, which to us is a life, has some clear task, some definite step of growth or learning. When a nation has to be carried across a great crisis, a soul whose power corresponds to the need may take that for its task, discharge its self-imposed duty with every burning energy of mind and body, and then go. It is itself then Atropos, though we see but the enemy's bullet, the accident, the disease. Indeed, till the very moment of death—*after* death, as we regard it—the personality which it informed with the intelligence and the urge to the work, may not understand what it has done.

So with the musician, the poet. In some few years of creative work they may have exhausted the limit of possibility for that brain. To go farther they must take another. They may have spent themselves striking some new keynote that will make art move forward another step. They may need the experience of the last disappointed hours of illness, when, as it seems to them, they have achieved but little of their possibilities. As perhaps with Poe, the art work may be altogether subsidiary to some other purpose in the incarnation, the burning out of some crippling growth in character, or the performance of some piece of work the world does not see at all or thinks

to be nothing in comparison with the other.

But the soul knows all and accepts all, knows all with perfect clearness ere its birth and after its death: and knows in a profounder way, beneath its consciousness of itself as personality, even during life.

Even the evil that men do, though it must work out in full proportioned punishment for themselves, is pressed into the *service* of the souls of those to whom they do it.

For the very being of the universe is evolution, and every soul in its own consciousness knows that, however darkened may be the knowledge when pressed into the very midst of sensuous matter. Some time, all men will hold their own in its fullness there as elsewhere.

Is it not time we stopped putting truncated cones into our cemeteries?

STUDENT

## Negation by Commas

THE Devil sometimes makes very effective use of quotation commas, undermining the moral import of a statement as effectively as a shrug of the shoulders may undermine the repute of a man.

There are, for instance, two groups of Pragmatists, differing by the use of quotation commas. President David Starr Jordan says:

Whatever will work in the conduct of life, strengthening it, enriching it, giving it a higher trend, must, so far as it goes, have elements of truth.

He guards himself; he says "so far as it goes," and "elements of truth."

But he does not put *truth* in quotation marks; he does not imply that there is no such thing; it is perfectly respectable Pragmatism.

There is a Devil-made imitation of this which *does* put *truth* and *true* in commas. The phrase would read:

Whatever beliefs help or encourage you to live the kind of life you want to live, you are at liberty to call "true," if you happen to like that word. By all means go on believing in immortality and the soul if you find those beliefs comfortable.

That French cynic was a Pragmatist who said he liked the women to have a religion because they kept the house better. Pragmatism is the phosphorescence of decaying belief.

But in the decay is the seedling of knowledge. Some are already saying:

Even if we cannot know what is the spiritual essence of duty, nor of compassion, nor whether there are spiritual essences at all—we can at least stand up to duty, at least work constantly according to compassion, uplifting humanity as best we know how.

It is a spiritual essence that is speaking: and if it will hold itself in its own nature by means of the work it has prescribed for itself, it will presently know itself and its immortality and the supreme spiritual essence of the world. It will know *truth*, not "truth." And of this truth the mind will then immediately demand a systematization. But it will be wiser to curb than force or even encourage that. The lumber rooms of history are full of these elaborated products.

STUDENT



# Archaeology Palaeontology Ethnology



Lomeland Photo. and Engraving Dept.

RECUMBENT FIGURE OF THE BUDDHA IN THE "LION POSTURE."  
HEWN FROM A SINGLE ROCK. GAL VIHARA, POLONNARUWA, CEYLON

## Recumbent Figure of the Buddha, Polonnaruwa

**T**HIS statue, which has suffered little from the ravages of time, is 46 feet in length, and is still part of the rock from which it was carved. The head rests upon the right hand which sinks naturally into its carven pillow, suggesting, with the natural folds of the robe, the most perfect repose. It is technically called the "Lion Posture." In the stillness of the jungle this statue forms an apt symbol of the ideal of Nirvāna. STUDENT

## Memphis, the Mecca of Races

**T**HE discoveries made by Flinders Petrie and his students at Memphis during the past year include a large number of terra cotta heads, which indicate the great confluence of races at this center at an early period. Certainly Egypt cannot have been so exclusive as it is often alleged. Some are of Nubians, others Egyptians, others Greeks. Again there are others of Mongolian type, others representing immigrants from Asia

Minor, or of Cypriote races. One is probably of Tibetan character, and the posture, cushions, and garments are familiar in Indian sculpture, pointing to the existence of an Indian colony in Egypt. A Persian cavalry officer may be identified by the regimental badge mentioned by Herodotus; he is swathed like the cavalry on the Alexander sarcophagus. A Syrian head shows the same type as the figures of the Aamu on the paintings of Beni Hassan. All this shows the universal respect which the learning of Egypt commanded. E.

## The Greeks Defended

**S**OME professors have recently been inveighing against commonly received notions about the ancient Greeks. These notions have been described as

A conception of Hellenism as representing some easy-going half-animal form of life, untroubled by conscience or ideals or duties, and the Greeks as a gay unconscious, hedonistic race, possessing the somewhat superficial merits of extreme good looks and a mythically fine climate.

It is really childish to suppose that a race which started us in nearly every line of our culture, could have had such a character.

This notion was engendered by the Christian apologists.

It seems to be one of those perverted notions which often appear in history to obscure our vision of the truth. . . . One of the things which is putting an end to it, or which has already done so, is the more vivid conception of ancient Greece that archaeology has brought.

The above notions are still to be found in our school-books, many of which throw a slur over all the civilizations preceding our own, and give the impression that mankind has always oscillated between childish folly and cruelty, with occasional quite laudable efforts at enlightenment.

Such a view is of course illogical as well as mean, and the real stigma attaches to those who maintain it, as it reflects equally upon their qualities of heart and head. STUDENT

# The Trend of Twentieth Century Science

## The Scope of Instinct

A GERMAN biologist, Doflein, observed in the island of Martinique three species of lizard, one brown, one green, and one spotted gray. He further noted that when he approached they vanished as if nowhere, into nothing. But he cleared up the mystery. The brown ones had scuttled under bunches of dry brown grass; the green ones had hidden in fresh green grass; and the spotted ones under such shrubs or other material as corresponded with their color peculiarity.

He collated this and some similar facts with others of another kind. There are, for example, certain sea-spiders which clothe themselves permanently with material calculated to conceal them, to assimilate them with their surroundings. The process "resembles that described above in the case of the lizards," says *La Revue Scientifique*. "In the one case the animal modifies itself to correspond with its environment; in the other it moves into the environment that corresponds with its appearance."

For both cases, and indeed for cases of protective mimicry in general, the Doctor regards the theory of natural selection as useless. Color schemes, he thinks, are never developed for purposes of protective mimicry, but are the mere outcrop of deeper physiological changes. Moreover, what seem exact color mimics to us may be not even remote resemblances in the eye of the creatures' enemies. But once that the protective color has arisen — "without any relation to adaptation" — it is used with conscious instinctive purpose.

The forms, colors and design do not arise through selection; but when they *have* arisen they combine with the instincts of the creature and thus become protective. The animal thus manages the selection for itself . . . thanks to its psychic faculties.

In other words, the animal either knows what it resembles and goes to that for hiding; or, as with the sea-spider, knows what it would do well to resemble and covers itself with the necessary material.

Dr. Doflein is certainly deepening the meaning of the word instinct, deepening it, in fact, to include the intelligence which is behind the animal. STUDENT

## The Singing Convolution

NOT often does one see a scientific note on the brain taking care not to be materialistic in its implication. But *La Revue Scientifique* exhibits the phenomenon. It is talking of the brain of the German musician and singer Stockhausen. This was examined after his death in order to determine whether there was any relation between the power of singing and any of the convolutions.

The part of the skull constituting the left temple covers three convolutions or rolls of brain matter, running forwards one above another. The lowest, the third, of these is concerned with speech. Speaking of the three and of the frontal lobe as a whole the paper says: "The remarkable development of the frontal lobe of this artist . . . is perhaps the material substratum of his great intelligence

and powerful energy." We may be grateful for "material substratum."

In this singer the three convolutions were very marked, but especially the second. Another singer, whose death occurred some years ago, suddenly stopped one day in the course of a song and was unable to produce a note. A cyst of the second left frontal convolution was subsequently found. And the brain of the musician Koenig showed a development like that of Stockhausen.

So it seems that the second left frontal convolution stands to song as the third to speech. They are the connecting points between ideation and the complicated motor apparatus. It is worth noting that the discovery has been made without vivisection. STUDENT

## Plant Sight

THE lens cells of the leaves of plants, to which we have already referred, were made the subject of a paper by Professor Wager at the recent British Association meeting. Their focal length is of course exceedingly small, less than the thickness of the leaf, or they would be useless. For their purpose is to focus light upon the deeper layers. But they are extremely good lenses, and this the Professor proved by producing a number of photographs which he had taken by their means. He enlarged upon the screen their pictures of Huxley, Darwin, his own niece, and some landscapes, houses and trees.

Plants appear to be capable of evolving these lenses at need, from the indifferent epithelial cells covering their leaves; for the more they are kept in shade the greater the number of the lenses. In addition to focusing light upon the chlorophyll in the deeper layers of the leaf and thus stimulating it, they also keep the leaf informed as to its position with relation to the sun. They must find a lot of "scenery" in the white light to which we are blind. For of two pencils of it, one containing a little more blue than the other, or an infinitesimal fraction stronger than the other — differences absolutely imperceptible to us — they will confidently select the bluer or stronger. They see, in fact, exactly what they need to see. STUDENT

## The Great Ripples

WHY are great ranges of mountains so frequently along the coast line? Professor See, in the *Pacific Magazine*, returns to, and develops, his answer to this:

Just south of the Aleutian Islands there is a deep trench in the sea, which has a depth of from 18,000 to over 24,000 feet. This depression is long and narrow, just like a trough, as if dug out by supreme intelligence; and right next to it on the north, the Aleutian Islands run parallel to this depression all along. The Aleutian Islands are in fact a mighty mountain range under water, with only a few peaks here and there projecting above the water as islands. This great ridge is not only parallel to the deep trench just south of it, but of almost exactly the same volume; so that if one had a shovel large enough to take off the great island ridge and throw it in the trench, it would about fill it up.

This illustrates the theory. A depression in the crust involves an equivalent elevation alongside of it. The depressing force then ex-

tending to this elevation and depressing it also, another elevation forms farther out. Thus a ripple with an elevated edge runs outward from the primary center of depression. If that center was the deepest part of the bottom of an ocean, the ripple of elevation will finally run up the coast and begin a mountain chain along there.

The theory assumes that in the depth of the crust the rocks are fluid with heat, are lava. At the bottoms of oceans the great weight of water forces a percolation through into this fluid rock, and the percolating water expands at once into gas. To do so it has to force some of the laval fluid sideways, lifting the solid overlayer of the crust into an outgoing ripple. The roof of the gaseous chamber ultimately falls in and the superincumbent ocean fills the depression. Water temporarily withdraws from the nearest shore. But the deep currents rushing for the pit heap up the surface water above. This heap distributes itself, the distribution constituting the great wave which in about an hour will follow the withdrawal from the unhappy shore.

This process occurs again and again; the ripple of subcrustal lava which reaches the shore rises higher and higher on each occasion and at last constitutes a mountain range. The great bases of mountains are thus composed of lava which, being porous and relatively light, accounts for the fact that the pull of mountains on swinging pendulums is not as much as the bulk would suggest.

The theory must, however, set a limit to the process it describes. For if one follows it to its consequences it becomes obvious that the growing weight of the upheaved mountains must sometime balance the force trying to drive more lava underneath them, that is, balance the weight of the water. A secondary range would then result, parallel to the first but some way out at sea. The finale would be a series of circular ranges with their common center at the deepest part of the ocean floor, but by this time very deep indeed. The theory should therefore explain why soundings do not show any such picture. Moreover it seems to require that the majority of great earthquakes shall radiate from the deepest bottoms of the sea, where the roof of the gaseous hollow falls in. And the seismographs do not show this to be the case. STUDENT

## The March of Universes

THREE other astronomers, Professor Dyson, Professor Kobold of Kiel, and Mr. Eddington, after specially directed research, have exactly corroborated Professor Kapteyn's imposing discovery that the stars are in two vast hosts, moving towards two opposite points in the sky. It has even been suggested there are two universes passing each other in space. Professor Dyson took for examination 1100 stars, distributed through both hemispheres, having a proper motion of between 20 and 80 seconds of arc per century. He finds them in transit towards the apex or objective point previously indicated by Kapteyn and confirmed by Eddington. STUDENT

## Nature

## Studies

## Plant Intelligence

SOME fluttering appears to have taken place in the scientific dovecot upon the announcement that an eminent scientist is prepared to maintain that plants have intelligence. This is nothing new nor is it particularly startling; most ragged barelegged boys who hunt for birds' nests and run about after butterflies have known it for years. It is true that the tremendous scientific difference of consciousness is added and the postulate or theory made to read "conscious intelligence"; but what in reality does that mean when reduced to plain schoolboy language? Simply that plants do things because they want to!

Anything has been acceptable rather than the concession that a plant is more than the visible stalk and root and leaf and fiber and cell. So it takes a big scientific reputation and a name, and courage not always found in science, to declare that such a dreadful thing is possible. And the world holds its breath to see what shall be the effect of this startling bomb in the camp of orthodoxy.

A ten minutes' walk will tell us all we need to know on the point. Here is a growth of smilax—a tender shoot 26 inches high with scarcely a leaf yet unfolded. It has reached out to wind its tender vine around a tent rope twenty inches away, deliberately passing an apparently stiff shoot of its own kind en route, except as a mere temporary prop. The latter will reach out for the same rope when it is tall enough.

Among the chaparral a few yards away are the little people of the hills, who are here because they have won their footing after long and fierce struggles. They have had to use an immense store of intelligence even to live. At the side of this cañon is a *yerba santa* bush—just an ordinary bush. Its stems are perhaps an inch or so in diameter and its height is about a yard. Growing in the hard uninviting soil of the hill, it is placed in the same position as many another bush of the same sort. But far below in the cañon, twelve, twenty, twenty-five feet away, is a residue of moisture and shade. Our *yerba santa* knows that. So he sends out a root to go and fetch it. The knowledge may be hereditary, it may not, but he knows several other things. One is that the hot dry sun is going to beat down on that bare root and dry it all up after the rain has washed away every vestige of covering earth. Boring deep into the earth, then, is useless, and also tedious. A surface pipe is in danger of drying or breaking. So Mr. Yerba Santa does just what the deep sea cable companies do, as he did hundreds of years before they were heard of; he sends his line out encased in a thick heavy cable-covering of wood and bark. It looks so dead and useless that nothing is tempted to touch it; and so the little bush draws its water from the bottom of the cañon

by its own system of pumping and irrigation. Mr. Yerba Santa certainly has a good deal of sense; to call it unconscious is about as useful as the old fetish of the fortuitous concurrence of atoms.

Here is an old dead bush—sage it looks like. Could not survive the long summer drought. At least that is what we said last week when we came this way. But there has been an inch of rain since then. What a change! Our sage bush is a mass of tender



Lomaland Photo. and Engraving Dept.

IN AN ENGLISH WOOD  
A LANE AT BIDSTON, CHESHIRE

green shoots. The wood that seemed so dead was acting as a protecting sheath for the core against the heat, and the shoots of last year which after doing their productive work of seed-bearing did not drop off, now, *even when dead*, do the work of shading the new shoots while they grow as quickly as they can to their full power, for in the short season every possible advantage must be used. And the dead leaves? They also have a work to do. Gathered under the bush they shelter the roots and preserve the moisture in the ground as long as possible. And the roots? They know their season is short and they waste no time in questions of instinct, unconscious cerebration and conscious intelligence. Someone cuts one.

It has no time to spare, and life is valuable in the chaparral. So it sends out leaves and shoots everywhere where it contacts the air. A dry old root of last summer, cut away, is now a mass of tender green. If time does not admit of stalks being grown, the leaves are sent direct from the wood. Somehow the season's work of producing, producing, must be accomplished.

Then the seeds. They know. One year there is plenty of rain, very early and well distributed in point of time. A mass of blossoms covers the hillside and all proceeds in due order. But next year the rain is irregular and scanty. An entirely different set of seeds seem to take precedence and flowers scarce last year are common this. All these things are not above the understanding of very little children, but on the contrary, are exactly what they can appreciate, for they are natural and reasonable and are legitimate fairy tales.

The writer has known a very little boy who invented a system of treating all these folk of the wildwood as intimate friends—when no grown-ups or scientists were visible. In a tangled mass of growth he would hold long conversations with Mr. Tree and Mr. Snake; Mr. Poppy and Mr. Sallal. He had no doubt of their consciousness, but possibly misjudged their degree of education in the English language—possibly.

Anyone who is interested in the subject can see instances if observant. The eucalyptus and the acacia that send a root thirty or forty feet to steal the water from a pet flower in a garden that is watered daily; the blue gum that gathers the mist round its vertically hung leaves and condenses the water to fall on the earth below; the bushes that grow in a broad thick slope with no ends for the wind to cut off; the wall creeper that avoids the windy side and draws a sharp line between the sun and the shade, avoiding the undesirable side; the plants that lay up great store of water against the dry season or the production of immense seed-flowers; the little flower that has no soil and a mere drop of water, producing no leaf or stalk to speak of, but merely a seed pod, and that as quickly as possible; all, all tell of a conscious intelligence behind the life of the plant, which life is not more than is the physical body to the human being.

For further information on the subject go to the children. They do not have to learn such things as these—unless we have made them forget. M.

## Salt Production in the United States

THE United States leads the world in the production of salt, the amount in 1907 having been nearly 30 million barrels of 280 pounds, mostly made in New York, and the net value averaging 25¢ a barrel. T.



Students'



Path

### Some Paradoxes of Modern Life

**W**EBSTER defines a paradox as a proposition contrary to received opinion or seemingly absurd, yet true in fact; and before touching upon certain of the principles of Theosophy which when adopted by the world at large will make short work of the paradoxes of modern life, it will be well to glance at a few of these incongruities which would be a source of amusement if they were not so menacing.

Perhaps the most startling paradoxes an observant visitor from another planet would notice, would be those arising from the inconsistency between the alleged mainsprings and ideals of public and private life, and the actual practice. He would find that certain ancient books and teachings, believed, or at least openly proclaimed, to be divinely inspired, are upheld by the nations of Christendom to be their guides, and that some, if not all, of these nations boast that their power and prosperity are due to the carrying out of these principles. He would find an immense army of persons supported for the exclusive purpose of teaching them, and many millions of money and a great deal of splendid energy, unselfish devotion, and heroism on the part of enthusiasts being spent to induce certain other nations which have not kept up in the race for material supremacy to adopt the dogmas of Christendom. And yet must we not admit, if we are honest with ourselves, that the wise old proverb, "Charity begins at home," has not received its proper share of attention? Although Western nations have been anxious to mind other people's business, in spiritual concerns at least, can we say that their own acts and lives have, during all these centuries, shown more than a rudimentary assimilation of the ABC of the essentials of Jesus the Christ's teachings? Is it certain that the main divisions of his followers even agree among themselves as to what are the essentials of Christianity?

And yet Jesus himself said that his followers would bear a distinctive mark, that they would always be known by the love they bore each other and all mankind, and that all who did not pronounce the right password of compassionate service had no right to stand before the world as his disciples. He was most emphatic in declaring that he would spurn them at the last, however they might cry "Lord, Lord," unless their deeds harmonized with their professions; for his Gospel was the brotherhood of man, in action, and the Fatherhood of the God within, of which the personal man is the temple. After all the ages during which Jesus Christ's doctrine has been nominally preached, can we assert that the standard of the world's life has changed materially for the better? Are there not many good reasons for supposing that a higher standard of living, taking things as a whole, was kept up at various periods in pre-Christian times? It would seem that the essentially Theosophical and life-giving teachings of Jesus have been obscured and mutilated, and the non-essentials of dogmatism held up for worship. Even the asceticism of devotees has been tainted by side-glances at the promise of personal reward and by fears of personal penalties.

While we may rejoice that there are numbers of high-minded persons striving to follow the highest ideals, it would be simply fooling ourselves to shut our eyes to the actual state of things as a whole. The philosopher who tells you that everything is going beautifully and that we are the paragon of the ages, is either blind to realities or has an extremely prejudiced and ignorant view of former times. But neither need we think our century is so much worse than any of its predecessors, at least for a long way back: there is a very strong resemblance between mankind now and a million years ago, says

one of Madame Blavatsky's Teachers. Katherine Tingley was once asked by a newspaper reporter:

"Is the world becoming better, purer, and less moved by passion? This question is asked chiefly because the newspapers here and in New York daily record an astounding list of crimes born of passion, and among officials who deal with such cases the situation is considered most serious."

Katherine Tingley replied:

"It must be apparent to the most ordinary observer that the world is not becoming better. On the contrary we have evidences everywhere of general degeneracy. The astounding list of crimes accentuates this fact. In viewing this generally deplorable situation we have absolute proof of the old Bible saying that 'God is not mocked; for whatsoever a man soweth that shall he also reap.' The mistakes of the past in private and public life have bred the present awful Karma that we are standing face to face with today."

One of the saddest paradoxes is the exploitation of children in the sacred name of business, the cruelty so many suffer from overwork and competitive overstrain, depriving them of the rights of healthy, happy childhood.

One of the most ghastly paradoxes of the age is the increase of suicide among the young, which is attributed largely to over-pressure. In spite of palliations, in the past thirty-seven years self-murder of children has more than doubled, and it is stated that the authorities believe that half the cases are not reported in order to spare the feelings of the parents. Mr. McDonald, the President of the third International Congress of Criminal Anthropology, says "Suicide is more frequent among boys than girls. The struggle for existence is more acute for boys. The excessive ambition of parents affects the boys more than the girls." And he adds this remarkable statement, which is worth close attention: "In the end of the school-year vanity and fear of punishment may have produced their results." And this in spite of "Child-study circles" in lands which profess to follow One who set a child in the midst of them and who said it would be better that anyone who offended such had a millstone hung round his neck and were cast into the sea.

In the Râja Yoga schools, now being established successfully in many countries, there is no selfish competition; emulation is the key of progress, and the teachers in those schools who are working out Katherine Tingley's plan have great cause to rejoice at the results. When trained early the unspoiled intelligences of the majority of children respond to the efforts made for their development without the unnecessary and unwholesome spur of reward at the expense of others. Early childhood is the time when the lessons of either selfishness or brotherhood are impressed indelibly; and it is then that the future happiness—or the reverse—of each man or woman is assured, for peace of mind does not depend upon "bread alone."

There is another paradox that we cannot overlook. What is that ugly deed those persons are trying to hide behind the cold stone wall of that gloomy penitentiary—a deed that must be too shameful to be done openly? Can it be they are *killing* one of their Christian brothers, and that no protest is being made by the professed minister of the religion whose Founder commanded his followers: "Thou shalt not kill"?

Capital punishment is the outcome of profound ignorance of the real nature of man, of utter materialism, of the expediency of laziness. Capital punishment appeals only to the lowest interest; the reform of the criminal is not considered, and though he is bundled out of the way as a supposed deterrent, the constant increase of murder shows it is a failure. But the paradox of capital punishment is specially absurd in view of the orthodox conceptions of a hereafter; for if the criminal has been converted and is a reformed character before his execution, as we frequently hear, is not society losing a desirable citizen? And if not, what right have those who believe in eternal punishment to thrust out an unregenerate and take away his only opportunity to repent and save his soul?

Theosophy tells us that the only way to kill a criminal is to kill out the evil nature that has taken control, even though it is a more laborious task than the brief horror at the gallows, for the soul

is untouched by the hangman's rope, and the murderer burning with revenge against society is thrust into a condition only a very little removed from earthly consciousness where he can, and does, inject evil thoughts into susceptible minds hesitating on the brink of crime.

Our best thinkers all agree that strong character is to be built up by continued efforts to gain self-control, even after many failures; but today we are startled by some experimenters in the name of science trying to reform degenerates by hypnotism, *i. e.*, by overpowering what little will-power they have and substituting that of someone else. Theosophy helps the weak to build themselves up by wholesome means. Any hypnotic practice contains inherently in itself evils worse than those it attempts to cure; and this paradox contains a great menace for the race, for its kills self-reliance and responsibility.

It would be wearisome to continue indefinitely, as we might, enumerating the ironies of the hour.

May not the failure of ecclesiasticism to build up a truly Christian civilization be partly due to the paradox of its attempt to enforce literal misinterpretations of the letter of the Bible which are known and even being admitted by daily increasing numbers of theologians to have been mistakes? Here is one of the latest admissions by a leading Congregational minister at a Church Congress in Chicago. Speaking about the miracles, he says:

"I think it safe to say that the story of the Virgin birth of Jesus is by very many no longer treated as history, but relegated to the realm of legend. . . . The resemblance to other stories, like that of the conception of the Buddha, is so strong, the connexion with the Gospels so slender, the silence of the rest of the New Testament so profound, that the Christmas stories are fast ceasing to be held among the articles of faith."

He throws similar doubt upon the Resurrection of Jesus, long supposed to be the cardinal feature of Christianity, and finally he says:

"I have said enough to show the foundation of my own conviction that the present tendency of our more liberal churches is to hold to the miraculous, if at all, by a very slender thread; . . . for ourselves, we ought at least to make ready to abandon positions that may at any time become untenable."

You will agree that this kind of thing does not strike a heroic trumpet-call for militant Christianity, and that it is an extraordinary change from the attitude of even the most advanced theology of a few years ago, which was equally ignorant of the esoteric or inner meaning of the beautiful aspect of Theosophy called Christianity. In Germany the movement towards complete denial of the orthodoxy of yesterday by the orthodoxy of today is very rapid, and that suggests another paradox, for modern Science, which has done invaluable service in breaking down superstition and liberating mind, threatens in its turn to become a tyrant. It has brought its own dangers, one of the greatest of which is the rigidly logical carrying out of the popular cry of "the struggle for existence and the survival of the fittest," a rule founded upon the false assumption as regards *man*, that he is merely the highest member of the animal kingdom and has no soul. The perversity of the human mind must have a formula to abuse, and we are in danger of finding that materialism can provide excuses for as ruthless a tyranny as that of Calvin or of the Inquisition. The materialistic answer to the Riddle of the Universe has been carried much farther than the eminent Darwin went, and is leading the masses of the more educated people to the false belief that there is nothing but brute force unintelligently guided, in Nature, resulting in pessimism and leading back by reaction into new superstitions.

Emil Burnouf, the greatest French Orientalist of the Nineteenth century took an intense interest in the promise of the Theosophical Movement, for he had a vivid perception of the dangers of materialism. In the *Revue des Deux Mondes* of July, 1883, in a magnificent article upon Theosophy, he calls upon it to render humanity an immense service by showing the existence of a law superior to that of the struggle for existence. Theosophy answers this call, and in its philosophy and practical application it shows that mankind makes progress by the application of a higher law of love and sacrifice. C. J. R.

## From ULYSSES

THERE lies the port: the vessel puffs her sail:  
There gloom the dark broad seas. My mariners,  
Souls that have toil'd, and wrought and thought  
with me—

That ever with a frolic welcome took  
The thunder and the sunshine, and opposed  
Free hearts, free foreheads—you and I are old;  
Old age hath yet his honor and his toil;  
Death closes all: but something ere the end,  
Some work of noble note, may yet be done,  
Not unbecoming men that strove with gods.  
The lights begin to twinkle from the rocks;  
The long day wanes; the slow moon climbs: the deep

Moans round with many voices. Come, my friends,  
'Tis not too late to seek a newer world.

Push off, and sitting well in order smite  
The sounding furrows; for my purpose holds  
To sail beyond the sunset, and the baths  
Of all the western stars until I die.

It may be that the gulfs will wash us down;  
It may be we shall touch the Happy Isles,  
And see the great Achilles, whom we knew,  
Tho' much is taken, much abides; and tho'  
We are not now that strength which in old days  
Moved earth and heaven; that which we are, we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield.

—Tennyson

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

## Question

What is the teaching of Theosophy in regard to the increasing manifestation of psychic powers? If these powers are detrimental to mankind, why have they been revealed, or why has mankind been permitted to develop them?

## Answer

Apples ripen in autumn, and there is no question of their being revealed to the earth by some supernatural power, miraculously. A revelation and a wonder they are, and all things are that unfold themselves out of the unseen; yet must we count on the eternal action of law; not holding this to be a dead thing because of the stability of its action. The seed was sown in its own time, and the fruitbearing limb was grafted on the wild stock; and thereafter the tree grew and year by year came the pink snow of the blooms and the little golden suns that fill the valley with their scent—result of the spirit and will of the apple trees, shall we say; at least of whatever there is in them of life, self-existence, even consciousness; wrought upon by wind and weather, sun, rain, cultivation, fertility, and so forth. And the deadly nightshade grows too, and bears its own crop in its own time; and there is no power to step in and prevent the blooming of the nightshade.

So it is with the psychic powers and senses of man. The seed of them was sown when first man was, that the fruit might ripen at its right time; for without it the perfect work of our evolution would be left incomplete. How long it may be from the time the first fruit sets to midharvest, who shall say? Perhaps thousands of years or millions; perhaps only centuries, or less still. But from the time the blossom has fallen, there will always be found fruit hanging within the reach of the long-legged, the adventurous and the greedy; and there will always be those who can convince themselves that unripe fruit is palatable

and to be desired. In so long a time, or so long, the psychic powers will be ripe and legitimate for our use, meanwhile to eat them before that time means disorder, often as serious as death. Are the masters of the orchard to fell the trees (supposing it possible for them to do so) because fools will come by in spite of all warnings and scarecrows, and gorge themselves upon unripe fruit?

The apples are good enough when they are ripe, and perhaps we may say that there is no forbidden fruit except the unseasonable. There are of course poison crops, courses outside the whole scheme of evolution, elements in a sense extracosmic, brought into life by human or superhuman malice; these we must kill out as we may, fighting against them in season and out. For humanity has the power to engender, and humanity has brought into being all those things, which are neither animal nor divine. Yet apart from vices, all our unfoldment and possibilities are right in their due time and place.

The black load of the world's transgression and misery is huge enough now; heaven knows if any increase of such a burden could be borne. The sinner will sin the more, the more scope he has for sinning, and evil is most to be dreaded where it is most free to be itself. Why should we be given another world to ruin, who have so deeply stained and scarred this present world with our ill-doings? We have gone so far hell-ward with merely physical matter; how far short of that goal should we go, if we had psychic stuff to abuse as well? You were only able to hurt yourself so much with the ounce of gunpowder you had as to burn off your eyebrows and singe your hair a little in front; but that was warning enough that we should not make you free of a barrel or two of nitroglycerine. Albeit those barrels are there; you ought to have knowledge that they are there, that you may do your part and beware of them. And though we do our best to keep you away from them, we shall not be able to keep you away from them in all cases, if bent on the search; nor to hold you from playing with the stuff if that be your aim; nor to set the fragments of you together when the inevitable has occurred.

Man is ultimately his own master; if he has sufficient hold of the will he can do anything; may set himself upon any path and follow it to the end of bliss or misery. We are greater than the Law of the Universe in that we can transgress against it; the Law is greater than we are in the inevitable rebound. We may sin, but if we do, we must suffer. We have free will, and may eat the forbidden fruit or leave it till it ripen on the tree. But whoever eats, the doom shall be pronounced against him; he shall go forth from some Eden to meet the perils and bleakness without. It is better for average man to march with his kind along the ordered evolutionary track, than to fall out and take his leisure in fool's paradises to the left hand. You may do so if you will; but what of the time when the last footfall shall have passed you and crossed the dim horizon, and you are left lonely and naked in the wilderness?

S. F.

THE first duty taught in Theosophy is to do one's duty unflinchingly by every duty.—H. P. Blavatsky

## Theosophy not New

INQUIRER. Theosophy, then, is not, as held by some, a newly devised scheme?

THEOSOPHIST. Only ignorant people can thus refer to it. It is as old as the world, in its teachings and ethics, if not in name, as it is also the broadest and most catholic system among all.

INQ. How comes it, then, that Theosophy has remained so unknown to the nations of the Western Hemisphere? Why should it have been a sealed book to races confessedly the most cultured and advanced?

THEO. We believe there were nations as cultured in days of old, and certainly more spiritually "advanced," than we are. But there are several reasons for this willing ignorance. One of them was given by St. Paul to the cultured Athenians—a loss, for long centuries, of real spiritual insight, and even interest, owing to their too great devotion to things of sense and their long slavery to the dead letter of dogma and ritualism. But the strongest reason for it lies in the fact that real Theosophy has ever been kept secret.

INQ. You have brought forward proofs that such secrecy has existed; but what was the real cause for it?

THEO. The causes for it were: *Firstly*, the perversity of average human nature, and its selfishness, always tending to the gratification of *personal* desires to the detriment of neighbors and next of kin. Such people could never be intrusted with *divine* secrets. *Secondly*, their unreliability to keep the sacred and divine knowledge from desecration. It is the latter which led to the perversion of the most sublime truths and symbols, and to the gradual transformation of things spiritual into anthropomorphic, concrete and gross imagery—in other words, to the dwarfing of the god-idea and to idolatry—H. P. Blavatsky, in *The Key to Theosophy*

"THERE is a *personal* God, and there is a *personal* Devil!" thunders the Christian preacher. "Let him be anathema who dares say nay!" "There is no personal God, except the gray matter in our brain," contemptuously replies the materialist. "And there is no Devil. Let him be considered thrice an idiot who says aye." Meanwhile the occultists and *true* philosophers heed neither of the two combatants, but keep perseveringly at their work. None of them believe in the absurd, passionate, and fickle God of superstition, but all of them believe in good and evil. Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence; an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says: "There is no God." But, on the other hand, our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized it in himself.—H. P. Blavatsky

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## Navigating the Air

*ἀερόβατον καὶ περιπλοῦν τὸν ἥλιον.*

"I walk the air and contemplate the sun."—Socrates, in *The Clouds*, line 225 (Aristophanes)

**E**ARTH is fixed both in form and volume; water is fixed in volume, but not in form; air is fixed neither in volume nor form. Man is for the most part a dweller in the earth and the water. His ordinary consciousness is of the earth, for it deals with fixed quantities, rigid forms, and what are called "hard facts." From time to time he escapes from this region of hard facts into another region where things are fluidic and mobile—the realm of fancy and dreams. This is pleasant and adaptable, but it still possesses the earthy quality of gravitation; it is the water element. To gain the power of walking the air, like Socrates, we have to be able to overcome the force of gravitation.

The four elements constitute a favorite symbol of the ancient Science. The earth may be said to correspond to our materialistic life with its fixed forms and "hard facts," its straight and rigid ideas, its contact with matter, its fear of cutting loose. The water corresponds to our psychic and emotional nature: the air to the soaring intellect, though strictly speaking, pure intellectual fire belongs to *aether*; the fire to the fires of enthusiasm and devotion. Or we can take the mind only and divide that into four grades corresponding with these four elements. The earthy mind is of course the ordinary "matter-of-fact" reasoning mind which loves to think in set terms and reach definite conclusions, calls for "proof" and certainty, and fears the in-finite and un-measurable. Then we have what may be called the fluid mind, which seems to answer more to what has been called (perhaps rather ungenerously) the "feminine mind," where the boundary lines are not marked and the forms fluidic; or perhaps to one kind of "artistic temperament." But our dreams represent the watery element most; for like water they are perfectly fluidic and yet they gravitate to earth. This lower psychic nature is not spiritual; it is still earthy.

But we cannot mark off things into hard and fast divisions; there are endless combinations of the four primal elements. We might say that the ordinary religious temperament is a compound of fire and earth, of zeal with

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

materiality of thought. We might attribute the wild fanaticism, ending in sensuality, of certain forms of religious enthusiasm, to an overplus of the watery element, rendering it unstable.

We need to cultivate more the airy element, free, untrammelled, soaring away from contact with earth. The air is the vehicle of light and fire; it is the blue aether of heaven wherein glow the sun and stars. The air element in our constitution is the spiritualized Mind, which is the vehicle, the vesture, of Spirit. The true Light and Fire of the Spirit can only manifest itself in purity through the purified and sublimated Mind; filtering through grosser strata, its rays become dulled and tinged, its radiance turns to lurid heat and we get the earthy fire.

It will be quite a new idea for some, that we have these higher strata in our nature. The exploring them is a matter for Science, but not ordinary physical science. In physics, gases were discovered by our civilization quite recently, and later still we have been investigating the properties of still finer forms of matter whose main quality is light. But in our inner nature we have cultivated principally the earth element and to some extent the water. The pursuit of "psychism" may be described as a pursuit of the watery element. "Psychism" is not elevating; its votaries are still filled with materialistic ideals, of self-advantage, and gain. But the "sea" is full of strange monsters, hostile to mariners, and of storms and whirlpools that engulf.

Spiritual knowledge is airy; it is expansive and elevating, it soars away from the bondage of earth; it offers a free passage to light which it diffuses around. True Theosophy may be compared with the air element.

To navigate the air we have to learn to cut loose from familiar moorings and trust ourselves to the buoyant power of the pure aspiration within us. We have also to be immune from the influence of the lower air-currents

which would blow us hither and thither, particularly as we are so light. The people who are learning to acquire the flying instinct have to cultivate the same qualities (in one sense) as do those who are learning to navigate the inner air.

The difference between the earthy mind and the airy mind is a noteworthy one; it is the

difference between materialistic ways of thinking and spiritual ways. All our speculations, whether religious or scientific or otherwise, are tinged with materialism. There is the same tendency to think in rigid lines, to grasp definite ends, to see our way clearly before us, not to trust to chances, to make sure of safety, to make formal creeds.

One great obstacle to navigating the air is that our machinery is imperfect and heavy. So perhaps great Teachers are not so far wrong when they exhort their disciples to leave all if they would enter the realms of light. We cannot navigate the air if we insist on taking all our heavy personal baggage.

Another obstacle is that we may make the machine *too light*, so that it is blown about and has not enough force to make way against the slightest breeze. This is the visionary.

Can we learn to fly in an inner sense; to live in an air, free, buoyant, glad as the bird, bathing in sunlight? Yes, if we can manage to lighten ourselves by dropping that heavy personal baggage of selfishness and fear. We know that Socrates, who at times seemed to tread the air, was a man who had rendered himself independent of most physical needs, and; what is more important, had liberated his mind from all the clogging prejudices. He did not worship any exterior God, he had not a *set* religion; and he trusted in the innate power of human nature. His perfect faith buoyed him up; he lived in the air and scorned the earth, neither desiring to leave it nor to stay on it. If we could find out this innate power of human nature and cultivate it and learn to rely on it, we should find freedom.

And those beautiful myths of antiquity, which people so foolishly imagine to refer to cosmic phenomena and to nothing else, those gods of the air and sky—were they not originally and before their perversion and misunderstanding, the symbols of the Sacred Science which taught how to realize the powers of man's nature? STUDENT



## THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE meeting of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY held in Isis Theater last Sunday evening was in every way a most interesting one. The speaker, Mr. Kenneth Morris, who had for his subject "Foreshadowings," was listened to throughout with the closest attention.

The music, provided by some of the Râja Yoga students, included the following:

Quartet.	Allegro, fr. Quartet.	Ipolitoff Ivanoff
Violin Solo.	Andante et Scherzo.	F. David
Quintet.	Intermezzo.	Boisdeffre
Quintet.	Norwegian Dance.	Grieg

The speaker at the opening of his paper, referring to the condition in France before the outbreak of the Revolution, said that the present day was an even more momentous time, not that it follows that there is likely to be any catastrophe or that the results will necessarily be evil, but that it behooves every right-minded man in the world today to awaken to the facts of current life and to realize their meaning, and to question himself as to what he can do to meet the needs of the world. The speaker then made reference to the power that Christianity has been during the greater part of the last two thousand years, until the Christian peoples have, save within the last few years, regarded themselves as the only people on earth and have measured everything from their standpoint. Now, however, there is an awakening to the vast periods of antiquity and to the civilizations that in time and in the grandeur of their achievements have been vastly greater than our own. What was it that caused their final decay? What is it that has caused the downfall of the nations of the historical period? And though some of the ancient races may have lived through the whole allotted course of their lives, how many have come to the full flower, and how many have been blighted in the bud because of their departure from truth? If any nation has lived to the end or is now to live to the end of its natural life, it must have based its history on spiritual and elevating canons of living. If it has not or does not do this, its downfall is assured. We need to understand the law of Karma. We need to base our living on the sure and fixed foundation that it gives. All time is before us; all past ages behind. Have we not time and scope, then, to do things well?

Today we are assailed by all manner of things, many of which are evil, certainly, but many others are evil also, though we have not yet recognized them as such.

Ancient races failed through their failure to solve such problems as are now being presented to us to solve. What shall we do? Just go on with our efforts of making money? Just go on letting things slide? Shall we be such fools as that?

In conclusion the speaker referred to the work of the Theosophical Movement and the Râja Yoga system of education. "Well for us," he said, "well for the world at large that H. P. Blavatsky brought back the knowledge of the Theosophical ideals; that William Q. Judge spread and guarded them; and that Katherine Tingley has established them at Point Loma, where these true and mighty ideals are being worked into the warp and woof of human life." OBSERVER

## What is a 'Gentleman'?

WE have still a few words which express ideals of human perfection disconnected from accepted religious ideas of perfection, and one of these is the word *gentleman*. Whatever secondary meanings this word may have, it is generally understood to signify in its best sense a very high ideal of honor, courtesy, chivalry and discretion. And yet this high standard is quite distinct from the religious standard. A man may be pious and a gentleman; but the two do not necessarily go together.

It behooves us to consider how it comes that there should be this splendid ideal of manhood apart from the religious ideal. To find an answer one has to go back to the times when *Chivalry* constituted an ideal quite distinct from that inculcated by the ecclesiastical influence, and even opposed to it, though the ecclesiastical power later on succeeded in getting control of chivalry and deflecting it into ecclesiastical channels. We must go back to times when there yet lingered in Europe traditions of a spirit derived from its ancestors before the introduction of Christianity from the decaying Roman Empire; a spirit bred in the warlike and chivalrous races that overran that empire, and which they had derived from their own ancestors. Tracing this back, we find its origin in the ancient beliefs of these peoples as preserved to some extent in such books as the Scandinavian *Eddas* and the Finnish *Kalevala*, and in the many legends of Arthur, the Knights of the Grail, Parseval, etc.

Whatever Christianity may have been in its origin, it is certain that it later on developed a spirit that was considered to be the reverse of manly and chivalric; and we have only to read later Roman history to see what kind of people some of these representatives of Christianity were and what kind of spirit they fostered. This spirit was considered by the Pagans to be abject and servile, and to breed in man a want of self-respect and a *cringing attitude before life*. The influence of the medieval church brooded like a nightmare over our period of formation and destroyed the prior learning and literature that might have preserved for us a reliable record of those former times.

The word gentleman and the ideals it stands for point back to times when the standard of perfection was not set by what we now understand as dogma, but by something else which was *religion in another and wider sense*. A knowledge of the Divine Origin of man and of the Divine potentialities ever present in him was the kernel of this ideal. In those old myths we find the figures of Gods represented as men of superior attainment: of men becoming *Heroes*, and *Heroes* becoming Gods. The condition of admission into the ranks of the *Heroes* was the performance of Deeds, in which conquest over the Dragon of selfishness, passion, and delusion, played the chief part.

A gentleman was a man who had mastery over his own lower nature and was therefore gentle, valiant, and wise. To achieve this communion with his own soul he had no need of the mediation of any ecclesiastical system or priesthood; the teachings as to the Divine nature of man were accessible to him. Still less would he embrace any ideal that taught the

ineradicable sinfulness of man; for, though he would believe in evil in man, he would also believe in Man's innate Divinity, by which he has power to overcome that evil. The only savior would be the Higher Self of man, the fire of Deity within the Soul, destined to redeem man from the lower self.

It is well, then, to remember that we have sanctions and incentives for the highest endeavor, outside of religion as ordinarily understood. These sanctions and incentives rest on the eternal truth of man's Divinity and his power to approach it by his intuition and aspiration. *Religion* is far older than religions; and what is good in religions has been derived by them from Religion, of which they have undertaken to become the dispensers. And this duty they have usually fulfilled but ill, concealing from man much that he should have known and oftentimes converting his manly self-respect into doubt and self-abasement.

In the above remarks the word Man has of course been used as inclusive of both sexes. Though the ideals of perfect womanhood may differ in detail from those of perfect manhood, the spirit is the same; nor will any discerning mind be rash enough to try to establish any superiority of one sex over the other. It is easy to translate what has been said about the gentleman into the corresponding terms as to the ideal gentlewoman. STUDENT

## Are You an Echo or a Voice?

He who floats with the current, who does not guide himself according to higher principles, who has no ideal, no convictions—such a man is a mere article of the world's furniture—an echo, not a voice.—*Amiel*

EMERSON, Carlyle, and many others have preached independence of character, initiative; the world is weary of preaching. But there is not room enough within the limits of conventional thought, whether on religion or science, for originality.

Theosophy opens out a new world, full of invitation and opportunity; and the earnest student is positively born anew. He can begin to realize all these exhortations, and make them actual instead of a mere shining film on the surface of muddy waters. For Theosophy has *definite* teachings about the higher nature of man—teachings which will prove their truth not only by their sweet reasonableness, but at the stern bar of fact. STUDENT

## Fireless Locomotives

STEAM locomotives without any fire are gaining an increased use in places where fire would be dangerous, as around mills for the manufacture of inflammable goods; and where the engines do not have to go far from their base of supply. The engine consists only of boiler, cylinder, and mechanism, and one man can work it. The boiler is filled three-quarters with water, and then steam is forced into the water from the power-plant. This superheats the water and raises the pressure to the same degree as that in the feed-boiler. The engine will run for from four to five hours, doing shunting work. The pressure continually lessens; but, owing to the bore of the cylinders being extra large, work can still be done at pressures of one or two atmospheres, and the engine can crawl to its feed under a pressure of from one-fourth to one-half an atmosphere. T.

### Astronomical Paradoxes: A Lunar Mystery

ONE of the most interesting of the unsolved problems of astronomy is brought to mind by the suggestion of an amateur that the shooting stars or meteorites are closely connected with the earth, revolving around it at no very great distance from the equatorial region, something like the myriads of particles which are supposed to constitute the Rings of Saturn. According to this theory, meteorites do not come from the outer regions of the Solar System. This revolutionary suggestion that there is an immense ring of scattered meteorites traveling around the earth, from which a certain number of individuals are constantly falling to earth, has something to recommend it, but it does not explain the cause of the numerous streams of meteors which come from *different* well-marked directions in space, at regular intervals year after year, such as the famous August and November displays.

The lunar problem, upon which the theory of the limitation of the great mass of meteorites to the close vicinity of the earth may throw some light, is this: How can it be that if a terrific hail of meteorites — large masses of ironstone moving with a planetary velocity — have been bombarding the moon for ages, we see no evidences of them in the shape of smoothed surfaces of hills, and a uniformly dark color covering every level surface? As a matter of fact the contours of the lunar mountains are extremely sharp and definite, and — above all — the gray plains are diversified by numerous brilliant white streaks and spots, and intersected by unfilled cracks and chasms of various depths. There are supposed to be, at a conservative estimate, ten million meteorites of various weights, from half an ounce upward to many tons, falling upon the earth's atmosphere hourly. Although the moon's surface is much less than that of the earth, the bombardment crashing down upon it must be much greater, for our companion planet is unprotected by a dense atmosphere like that which preserves everything on earth from quick destruction, and the meteorites strike its surface with undiminished velocity — *i. e.*, if they are traveling in space in the vast quantities required by the accepted theories of astronomy. There is no known reason why the moon should escape the incessant battering of these cosmic missiles; and yet, why are not the cracks and craters filled up by the debris, and how is it that the brilliant white streaks and patches on the level plains are not covered by a uniform drab or dark brown deposit? There has been plenty of time for action of this kind. Y.

### Reincarnating Gout

“WELL, and how long have you had it?” said the cheerful doctor to the patient who came consulting him for gout. “Oh, about twenty-six thousand years,” was the reply.

Men may come and men may go, but appendicitis, gout, rickets, uric acid and the other things remain. And the proof is in some ancient Egyptian relics which will shortly be on exhibition at the English Royal College of Surgeons. They are from fifty-seven cemeteries and cover the ages from the prehistoric to the early Christian. Some mummied abdominal organs indicate that the lamented lady died of appendicitis. Another set of remains indicate that the original tenant had

College of Surgeons to prove it. He remarked that he could not see that surgery had made much progress since that day, for fractured bones were splinted and bandaged exactly as now. ABUKIR RAMESES DOE

### What Becomes of Fire When it Goes Out?

“WHAT becomes of the fire when it goes out?” is a child's question never satisfactorily answered. Science tells us that fire is matter in a state of very rapid vibration; hence the fire is only an abstraction, and disappears altogether when the vibration slackens. In the same way light, sound, and other universal and essential things are considered as abstractions — modes of motion,



Lomaland Photo. and Engraving Dept.

IN THE FOREST, KINNEKULLE MOUNTAIN, SWEDEN

lived with, and possibly died of, gout; crystals of uric acid thousands of years old were there about the joints to prove it. The victim has doubtless reincarnated some few times since then, and we infer from the above fragment of conversation, which we cut from a medical journal of A. D. 2008, that he has persisted in the habits which awakened the gout and that it therefore purposes to sojourn cordially with him in every life he lives until he has learned to behave better at the dinner table. At the date of the newspaper cutting which we quote, the power of remembering earlier incarnations had evolved in quite a number of people in all nations; and so this patient was able to recall that altogether he had taken 178 pounds of phosphate of soda and drunk 2,000,000 gallons of hot water. But he had, alas, failed to drown his gout. The children of some Hyksos friends of his had suffered from rickets and their mummies are in the hand of the

forms of energy, more or less interchangeable.

The old “phlogiston” theory said that when a thing burned, phlogiston went out of it. Now we say that energy goes out of it. But the older scientists thought their phlogiston was an actual substance; they were nearer the truth, like the child.

If fire is a form of energy, then not only must the energy pre-exist but the form also, just as the form of the oak exists before the life in the seed builds up the material substances on it. Everything that comes into physical manifestation has existed beforehand as a (physical) potentiality. There is an invisible fire, of which the visible fire is a manifestation; the physical or chemical means does not *create* the fire, but only affords the conditions for its manifestation. So also with light, electricity, etc. Behind every phenomenon is its noumenon, and that which perceives, through the senses, is of the same order. T.

# Art Music Literature and the Drama

## Welsh Literature—Prose—Eighth Article

ROMANCES IN THE RED BOOK OF HERGEST  
THE ARTHURIAN CYCLE

WHEN Culhwch rode to the palace of Arthur to get help in obtaining Olwen, the daughter of Yspaddaden Pencawr, he invoked not only Arthur himself, but also all the warriors and ladies of his court. Right in the midst of his speech is given a list of them all, and hardly anything in Welsh literature is so suggestive and magnificent as that list. It is a grand series of fragments; as Matthew Arnold said, peasants' huts built of the stones of ruined Ephesus, with marvels of carving and tracery appearing in unexpected places. Perhaps the man who finally committed the story to writing had only poetic intuition and literary sense to guide him in his work, which served to keep it pure of Normanism, but not to replace what of meaning and structure had drifted away. The meaning glimmers through like sunlight between the leaves of an oak wood: once, the whole plain would have been flooded with its purple and gold. The suggestion of this long list of names is that Culhwch, setting out on the quest of quests (to obtain union, that is, with his own higher self) draws the whole universe into his warfare; invokes the soul and all the powers of the soul, so that there is nothing left but what is either for or against him. In brackets after many of the names are given the peculiarities of the hero mentioned, and in these descriptions humor and poetry jostle. The keenest vision, the most alert power of mental discrimination and insight must be attained by the traveler on this quest; so we shall see invoked "Drem the son of Dremidydd (when the gnat arose in the morning with the sun, Drem could see her from Gelliwic in Cornwall as far off as Pen Blathaon in the north of Britain, and Esgair Oerfel in Ireland)." This man could suck up the sea on which there were a hundred ships, so as to leave nothing but a dry strand, so broadchested he was; then again that other hero spread his red, untrimmed beard over the eight and forty rafters that were in Arthur's Hall. Another, on the day he went upon a message, never sought to find a path. If his way lay through a forest he ran along on the tops of the trees; during his whole lifetime the blade of reed grass bent not beneath him. Another could clear three hundred acres at one bound; the chief leaper of Ireland was he. At last Culhwch and his companions, whom

Arthur had sent to aid him, find the castle of Yspaddaden, and Yspaddaden himself, an inert and bearded giant who is to die on the day of his daughter's wedding. Olwen is not to be gained except such and such feats be performed; some thirty-five impossible adventures are to be achieved, each involving the help of Arthur or some of his long list of warriors. Long forgotten divinities were found, great giants slain and wild monsters hunted, before the end. The sun shines and the north wind riots through it all; it is strewn with records of the inner life of all seekers after self-knowledge and self-mastery. The *Dream of Rhonabwy* follows in the

Next we have the story of Peredur Mab Efrog—mayhap the original of Perceval and Parsifal. It stands halfway between the Welsh and Norman ideals. The Grail cup is still the Cauldron; in earlier times or in purer cycles of story the Cauldron of Ceridwen, Mother of the World, the Cauldron of Universal Regeneration. Peredur and Perceval would hardly be recognized as the same man, but the first is Cedur, the Companion, and the second Cyfaill the Friend, of Pair, the mysterious Cauldron; such is their etymology. It was said that if a dead man were put into that cauldron he would come to life; with a new name, be it noted; and dumb, unable to speak of the



Lomaland Photo. and Engraving Dept.

ULLSWATER, WESTMORELAND COUNTY, ENGLAND

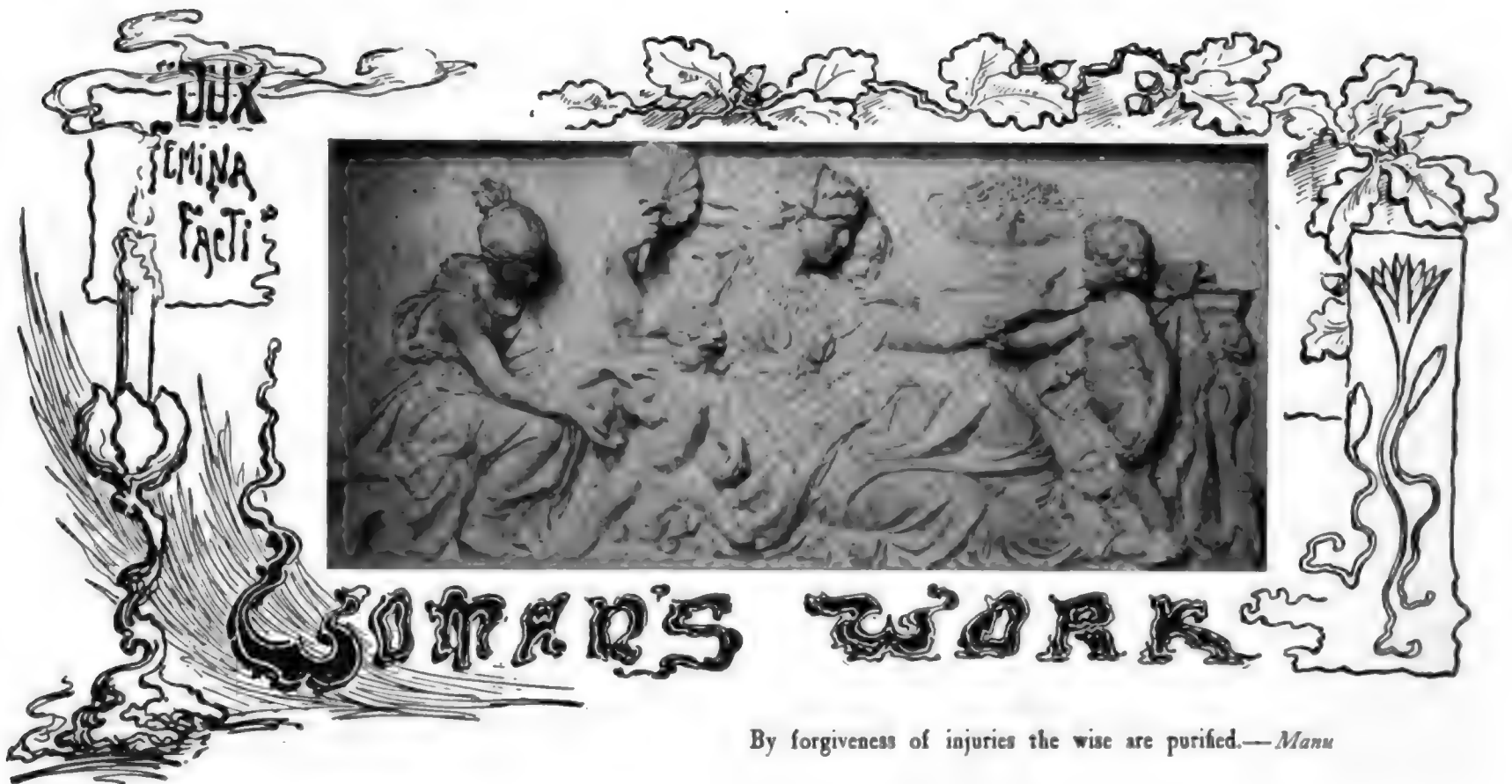
wake of *Culhwch and Olwen*, and breathes the same spirit; although its date is well fixed as a medieval tale. A Welsh soldier under Madoc ap Maredudd of Powys was on an expedition into England; with three companions he slept a night in a strange house on the border. For well-defined reasons he found no rest on the sleeping-bench, and lay down on a yellow calfskin mat beside the fire. "It was a main privilege for anyone to sleep on that yellow calfskin mat." Whoever slept there would go out in his dreams to the realm where Arthur was with his men, awaiting the time of rebirth. He saw them all; and saw too the ruby in Arthur's ring, sight of which enabled him to remember all that he had seen. Many visit the Emperor Arthur in their dreams; only those who obtain sight of the jewel remember their privilege. The story is of interest for the light it pours on the life and aspirations of the people at that time.

past or of the mysteries beyond death. But in this story it only appears and is not explained; it is a piece of wreckage thrown up, to tell where the treasure galleon is lying. There are here but the faintest echoes of the old Theosophy. Welshmen perhaps had told it to Normans, who misunderstood it. These daubed it about with details and retold it to Welshmen who had lost the old keys; what we have here is the re-telling of it by these latter. The "Grail"-myth also came from the East and Persia, and the German Minnesingers wedded it to the once Welsh, now Norman story.

Lastly come the tales of *Geraint ab Erbin* and *The Lady of the Fountain*. These are purely Norman in spirit; you will read in them of love-making and of the relations of this personality to that. The only things that remain Welsh about them are their color and vividness.

A WELSH STUDENT





**H**ER home was in the city. You all know her, this young woman of whom I

speak, for she was born just as you and I were born, she loved her family and friends just as you and I do; she had a firm conviction that the American Constitution proclaimed the truth in stating the God-given right of everyone in this world to be happy, and in this search for happiness she lived many incarnations in one life.

As a child, like many another, she was surrounded with an atmosphere of music and flowers, love and sunshine, until there came a winter of snow and ice, great drifting piles of snow, and into her home came that strange thing, Death, taking away the beautiful light in her mother's eyes and the music of her voice.

After this, a shadow brooded over the home, and the shadow made the child ill. She was placed in the care of physicians. With the passing of years the story added, chapter by chapter, the trial of every known school of medicine, the traveling in winter to the South and in summer to the North, the mountains, the sea, now valleys, and now hills; but the sunshine could only be seen in fitful flashes like rifts in the ever deepening shadow. No one could explain it for everyone was involved in it, until the great shadow seemed to be all that there was of life. Life seemed bounded by pills, powders, and lotions, tonics, restoratives and diet. Beefsteak and hot water now, dry toast and cereals some other time; then a trial of nuts and fruits; eating very little at a time, and often; a starvation diet of cold water; two meals a day; one meal a day; heavy breakfast and a light luncheon and dinner; the heavy meal in the middle of the day and light meals morning and evening—a ceaseless, merciless "merry-go-round" of everybody's remedy and no man's cure.

Then came the "Dress Reformers" and began a régime of "hygienic" garments of wool,

## Many Incarnations in One Life

of linen, of silk; heavy undergarments and light outside clothing; light underwear and heavy outer garments; shoes with high heels, shoes with low heels, shoes with no heels at all.

"Why do you worry about food and clothes," cried the Mental Healers at this juncture, "instead, give your whole attention to your mind. There you will find both cause and remedy. There is no need for faith if you will but let us undertake your case. Give us one year's

**I**S Theosophy Christianity? That depends upon what is understood by Christianity. Theosophy admits that the founder of Christianity was an exceedingly noble and great teacher; he was a Theosophist, he lived a Theosophical life, and he taught Theosophy. Anyone who carefully studies the teachings of Jesus of Nazareth and lives in harmony with them will be sure to live a Theosophical life. But Theosophy cannot, however, be identified with what is generally accepted as Christianity, as the latter has been too much interwoven with doctrines that are not true.

Theosophy is Divine Wisdom, the wisdom of Religion. It is found as a kernel in every religion that strives towards the light, and all the great religions of the world have their origin in Theosophy.

—Katherine Tingley  
in a lecture given in Sweden in 1907.

trial, personal treatment daily for one month, absent treatment for the rest of the time will be just as effective, and will cost but a dollar a treatment."

"Try this magnetized paper," said other loving friends, "it is prepared by a famous magnetic healer who can cure you in this way at any distance as well as by personal treatment."

"Of course I have no desire to interfere with what you believe, but I can assure you," said the Christian Scientist, "that I have had so many demonstrations of truth in my own

case and in the cases of people I know. Just let me read from *Science and Health* to show what

I mean, and if you would just sit quietly for fifteen minutes and not oppose your will to mine, although of course I am not a professional, I can really get marvelous cures at times, and I would so much like to prove to you the true value of Christian Science."

"Oh no! the Rest-cure is the sole remedy for nervous prostration," proclaimed the strong-minded advocate of sanatoriums.

"I can give you the address of the only qualified person I know, a true psychologist, who will give a course of lessons that you simply cannot fail to find beneficial, and it will give you the power to cure others as well as yourself," said the person of "psychic" attainments.

"You don't want to get into that kind of thing, you are too introspective," said the college friend, "come, join our settlement and work in the slums. It's great fun and the best kind of experience. It offers the only cure for social evils today, and is the sure method of curing the sickness so prevalent everywhere."

Oh, ye powers of light that shone in the rose-garden of childhood! Has the joy of life ceased for poor suffering humanity, worn, confused, weary unto hopeless despair, plunged in the mad whirling shadow of fads and fancies, the unrealities of life?

No! for a point of light gleams in the shadows. The Wisdom-Religion—Theosophy—rises above the waters in the clear atmosphere of purity and love, untouched by the great snowdrifts and perishing cold of the wintry life of humanity. The happy light is ever present, and the voices of unselfish workers sing out in the music that alone can gladden the heavy-hearted children of earth by helping them to cast off the shadows that burden the heart-life, and by letting in the glowing light of health and happiness and peace, the light of soul-life. ELIZABETH WHITNEY

### In Old Nürnberg

THE oldest building of Nürnberg is shown here. It is known as "the five-cornered tower" from its pentagonal form, or "alt Nürnberg," showing that what today seems "old Nürnberg" is in reality new compared with this pentagonal tower, which rises like the parent crystal from amidst the clustering roofs and towers of the Burg and city. If its walls could speak it would relate of stirring times; for Nürnberg, though not so old as many German cities, which were first Roman camps, was from the beginning a favorite resort of German Emperors, and thus early became a center of activity. This tower belonged to the original group of buildings erected on the Burg, nearly all of which were demolished in the storms that swept over it, and had to be rebuilt.

This pentagonal tower felt the shock of the struggle between the Emperor and the nobles, between the Empire and the church, between the nobles and the citizens, between the patricians and the hand workers. It saw the rise and growth of commerce and industry; it heard the tuneful songs of the Minnegesang, and the measured strophes of the Meistergesang; it witnessed the triumph of art and industry over outlawry and idleness, and, greatest wonder of all, the peaceful declaration of the city for the Reformation of Luther. It looked down upon the army of Gustavus Adolphus quartered within the friendly walls of the city. In later times it vibrated to the sound of the first locomotive drawing a train of cars in continental Europe. It still stands to witness the New Order of Ages implanted in the heart of the old Imperial City, which shall spiritualize its life and win its higher freedom. This old Nürnberg tower is an interesting link between the older order of ages and the present. STUDENT TRAVELER

brave hearts from discouragement during the dangers and hardships of those perilous times.

The modern spinning wheel is said to have been invented in Germany as late as the Sixteenth century, but spinning is probably the most ancient of all the crafts. The very earliest Egyptian monuments picture the primitive spindle and distaff, and the myths and legends of all peoples contain frequent references thereto, in various ways. We remember in the story of Helen and Menelaus how they became reconciled after the fall of Troy and, in endeavoring to return to their native land, how they were tempest-tossed and driven from

satisfying the human heart. There may be basis for a question as to whether the up-to-date woman of today in her expensive gown, which perhaps cost her no greater effort than merely the placing of the order for it, is really happier than was her quaint little great grandmother in simple homespun, produced from start to finish by her own hands. STUDENT

### Jottings and Doings

(From a Student's Note Book)

PHYSICIANS have been puzzled by the results of the thirteen-mile swimming contest recently held in an Eastern state, at which the two young women contestants were found to be in far better physical condition after the long swim than any of the men who entered. Yet a number of the men were professional swimmers, which the young women were not. Only one physician has so far published his theory as to the cause, and it is, briefly: that the strain of the contest was not due to physical fatigue so much as to the exhaustion from long-endured cold, and that while the men were all so much stronger and more muscular than the women that they could have out-classed them easily in any physical endurance contest on land, from walking to sawing wood, they did not have beneath the skin and protecting the muscles the layer of adipose tissue which the healthy feminine frame is rarely without. This was sufficient to minimize the severe effect of chill and exposure—hence the result, and another mystery has been solved!

SWIMMING has become in England a favorite pastime for women. Recently one of London's Mayoresses entered the lists in a competition and won four gold medals for swimming and diving.

London is one of several among large cities in Europe in providing fine swimming pools, where women may go with safety and

propriety, in different sections of the metropolis. One little girl of thirteen holds a record as a life-saver. Queen Alexandra is known as a patroness of the art, and King Edward has given a silver challenge cup which is competed for every year.

A YOUNG girl recently set an example of common sense, courage, and compassion that deserves to be emulated by all who might make life a less frightful ordeal than it often is to dumb animals. The cry of "mad dog!" rang out one day in a little eastern city and the principal street was soon cleared of frightened humans as a large black dog, evidently in great pain, dashed down it—cleared, that is, of all but this girl to whose feet the poor beast crawled and looked up, whining piteously. She stooped down over the suffering brute and in an instant had removed from its mouth a bedraggled but very angry hornet. And it all meant no bravado, no risk—only kindness discrimination, and a little common sense!



Lomaland Photo. and Engraving Dept.

ONE OF THE MEDIEVAL BUILDINGS OF NÜRNBERG

### The Revival of the Handicrafts

THE wide-spread impulse towards revival of the handicrafts has aroused no little interest in the picturesque old-time spinning wheel and in spinning itself. Although this industry has never been wholly discarded in European countries, few indeed are the American women today who know how to spin or weave.

There was a time, not so long gone by, when the spinning wheel was as much a part of every American home as the hearthstone, and perhaps the most attractive picture we retain of early colonial days in America is that of the busy housewife at her spinning wheel, spinning the flax to be later woven into cloth and fashioned into clothing for her family. In those strenuous days every garment was produced in this arduous way by the mothers and daughters of the colonists, and it may be that the constant and imperative necessity for devoting every spare moment to the spinning wheel or loom went far towards keeping those

shore to shore because they had incurred the wrath of the gods. Landing in Egypt, they were received kindly and presented with gifts, among which was a golden spindle given to Helen. One of the modern poets, in relating this instance, gives us this picture of the ancient spindle and distaff:

... many yet adhere  
To the ancient distaff at the bosom fixed,  
Casting the whirling spindle as they walk.  
... This was of old in no inglorious days,  
The mode of spinning, when the Egyptian prince  
A golden distaff gave the beauteous nymph,  
Too beauteous Helen; no uncourtly gift.

No less a deity than glorious Pallas Athena, Goddess of Wisdom, presided over the art. "Fight and weave," she said, "I myself will answer for the course of the lance and the colors of the loom."

Products of modern invention, however, have supplanted the erstwhile loom and spinning wheel and rendered them no longer an essential part of women's lives; but modern methods have not been wholly successful in



# OUR YOUNG FOLK

## Chevalier de Gluck

**C**HRISTOPHER WILLIBALD GLUCK was a famous operatic composer among whose works are the music-dramas *Orphée et Eurydice*, *Alceste*, *Armide*, *Iphigénie en Aulide*, and *Iphigénie en Tauride*.

An opera is a play set to music; that is, the story of the drama instead of being spoken is sung, with dramatic action and amid fitting scenery. The singing includes solos, duets, trios, quartets, etc., supported by a chorus and an orchestra. Some operas owing to their form are called music dramas, and Gluck was the father of the modern German music drama of which Richard Wagner became the greatest exponent. The Italian opera in Gluck's time had become degraded, the text often being of the most frivolous nature, sometimes without any connected meaning. We shall see how it was that Gluck through his noble efforts reformed the opera, placing it on its true dramatic basis and making it an uplifting power for the good of humanity.

The life of this musical reformer is interesting not only because of his valuable services to art but also because of the nobility and simplicity of his character. He was born in Weidenwang, Germany, in 1714, and his parents, who were plain, humble country people gave him a much better education than they had had themselves. His training when a little boy developed sturdy powers of endurance, for he often used to walk through the woods with his father who was a forester in the service of Prince Lobkowitz, barefooted in mid-winter and laden with weighty tools. He was sent to a school where he learned among other things to play the violin, 'cello, organ, and clavier, as well as to sing. Wishing to have further musical and scientific training he went to Prague in 1732, determined to make his own way in the world, for his father's means were too limited to provide entirely for his son's support.

The resolute young lad now taught music for a living and had to endure many hardships, sometimes even being obliged to earn his meals by wandering about from village to village playing dance music to entertain the people. But he always kept before him his ideals for his future work, and obstacles proved but stepping stones to him. He pushed fearlessly onward ever filled with hope and courage, until he reached Vienna where he was given help and protection by his father's employer, the influential Prince Lobkowitz, who was much interested in the talented boy.

By this time Gluck had made wonderful progress in his music and had given successful concerts. He loved best to play the violin and 'cello. In the palace of Lobkowitz he fortunately met the Lombard Prince Melzi who invited him to go to Milan with him to be his chamber musician, and gave him the opportunity of studying for four years with Sammartini who was then one of the greatest music masters in Italy. From this famous teacher Gluck learned how to compose dramatic music and

## MUSIC

**A**MONG all the sciences this is more commendable, courtly, pleasing, mirthful and lovely. It makes a man liberal, courteous, glad, amiable; it exerts him to bear fatigue; it comforts him under labor; it refreshes the troubled mind; it takes away headache and sorrow; and dispels the depraved humours and the desponding spirit. — *Bede*

began to write operas which met with immediate success.

This was indeed a happy time for Gluck, for in addition to the joy which his musical work brought him he found the greatest delight in the beautiful country surrounding him. The lovely Italian landscape with its clear sky, blue waters, and the fragrant gardens about the Prince's home, were a constant source of inspiration to him.

After Gluck had produced many operas in Italy and became famous there he accepted an invitation to go to London to bring out some new works. His compositions at this time were in the then prevailing Italian style, and although pleasing to the popular taste they were really quite commonplace and gave but little promise of the nobility and grandeur of his later works. In London the success of his operas gradually declined and it was here that Gluck began to realize that he had been working along wrong lines. To him failure meant the opportunity to learn lessons for further development.

In those days vocal music was all the fashion in Italy and throughout Europe, and great singers even went so far, in their vanity, as to dictate to composers just how their part should be written so as to show off their own singing. There was no regard for the relation which the music should bear to the words or for the character of the poetry. Music and drama, whose mission it is to educate and uplift the people, were being used merely to please the senses and were degrading the public mind.

Gluck, who had long felt that the opera was on the road to decay now saw that the time had come to change the old order of things; so he began to study with great earnestness not only music but poetry and the literature and languages of various countries. He traveled to many different cities, becoming acquainted with the most cultured minds of Europe so that he might broaden his knowledge and gain a deeper insight into the work before him. He realized that in the true music drama, music and poetry should be united; that the music must follow the rhythm and melody of the words and be but an aid in conveying their message. In the new works which he now produced, his aim was to teach the people noble lessons through the power of the grand harmonies of music combined with a beautiful, lofty text.

These principles were the same as those used by the ancient Greeks in their theaters, and although an attempt had been made in 1600 by Peri and others to attain this ideal, it was Gluck who first succeeded in more fully

realizing it, after which the great Wagner brought it to still further fruition. Gluck believed that the overture to the music drama should prepare the listeners for its character, and he added many new instruments to the orchestra, using it to strengthen and intensify the dramatic expression. He was decidedly original, and created many new forms of operatic expression besides re-modelling old ones.

It is of course not surprising that all these innovations should at first have met with opposition; but the beauty and simplicity of his works were so great that they soon won the hearts of all music lovers and were welcomed with overwhelming enthusiasm.

In 1773 the now famous musician went to France to carry on his work of reform. Here he had many hard battles to fight in overcoming the jealousies, prejudices, and antagonism of his enemies as well as the wrong customs which had so long been in use; but the warrior spirit in Chevalier de Gluck was not to be crushed. He had an indomitable will and strength of purpose, and with the aid of the Queen, Marie Antoinette, who was his dear friend and former pupil, he ultimately gained a glorious victory.

As a man Gluck was self-reliant, dignified, and lofty-minded. He combined happily the temperament of a true artist with that of a practical man of affairs. Although he was jolly and good natured he had a quick temper and was extremely exacting and severe at rehearsals — so much so that sometimes the king himself was obliged to smooth things over with the musicians, saying "Hush, hush! It is only his way."

To young musicians Gluck was always very helpful, and they in turn loved him dearly. Far from being conceited he remained simple and direct. He married in 1750 a highly cultured and beautiful young woman, Marianna Pergin, who appreciated his genius and was a true companion to him.

Gluck did not die in poverty as has been the case with so many great men; on the contrary he amassed quite a fortune, and men of the highest rank vied with each other in paying him homage. Goethe, Schiller, and even Voltaire expressed their admiration of his genius, and Händel, Rameau, and many famous musicians were his friends. The Empress Marie Theresa appointed him her court composer, which position he held for ten years. At Rome he was made a "Chevalier of the Golden Spur," and since then he has always been known as the Chevalier de Gluck. He died when seventy-three years of age.

The good influence of Gluck's work will live for all time, for he lifted the opera from a stage of degradation and established it as a factor for good. He never used his art for personal gain or popularity, but always remained true to his high ideals. His endeavor was to attain a grand simplicity; how well he succeeded the pure, poetic beauty of his master works show.

A RĀJA YOGA MUSIC TEACHER



# THE CHILDREN'S HOUR



Lomaland Photo. and Engraving Dept.

## A SUNSHINY AFTERNOON IN THE GARDENS IN LOMALAND

### The Winged Rock

OUT on the Arizona desert, not a great way from the Grand Cañon, stands a large white rock which resembles a ship in form. The Navajo Indians tell this legend concerning it.

Many centuries ago when the sun shone brighter than it does today, there came across the straits, far, far in the North of this great country, a tribe of people from the eastern continent.

The people of the northern country were ill pleased with these intruders and made war with them at once. As there were many more natives, the new comers fared badly and would all have been killed but for the assistance of Those Above to whom they prayed for protection from their enemies. Their prayers were answered by a messenger who, pointing to a large white rock, directed them to climb upon it, and told them that it would carry them south to a land of sunshine, not far from the western sea, where they could live in peace. So the people ran to the rock and climbed upon it and when they were all gathered safely upon it, the rock arose slowly into the air and gently floated down the coast.

### HUMILITY

James Montgomery

THE bird that soars on highest wing  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing  
Sings in the shade when all things rest  
—In lark and nightingale we see  
What honor hath humility.

Many were the wondrous sights they saw as they sailed over lake, river and mountain. The days and nights passed, but still they floated onward; many a fair land they passed over in which they wished to make their home, but the rock sailed steadily on. Over the Grand Cañon of the Colorado they sailed and the people gazed in awe into the stupendous chasm and were afraid; but the great white ship rock bore them safely over it and gently settled itself in the desert land a little beyond. Then they knew that this desert land was to be their home, and although it seemed but a desolate place at first they were soon content; for Those Above sent a messenger to teach them where to find water, how to pray to the gods to bring the rain, how to raise their crops and how to gather and prepare food from the wild plants; so that they soon grew very wise

in Nature's secrets and learned to love their desert country.

The great winged rock is sacred to them, and carefully guarded from all intrusion, for they believe that the sun ever watches their actions and reports to Those Above, and that if they always do right, some day they will be summoned by a messenger from Those Above as before, and will sail away on the winged rock into a land of plenty. EUGENIA

### The Singer of the Night

THE nightingale is a shy, sober-coated little bird that loves to hide away in the leafy depths of the woods. There he sings joyously. The notes pour out clear and golden from his tiny gray throat. It is hard to believe that such a small bird can make such full rich music. His song is often heard at night. When a person has once heard a nightingale sing at night, he never forgets it. He holds it as one of the sweetest memories of his life. Sometimes the poets call it by its beautiful Greek name, philomel; sometimes by one of its Oriental names, bulbul; for the people of the East as well as the West love the sweet night songster. AVIS

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

IN PREPARATION

Postage prepaid - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION. WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now  
a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows  
that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions. NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - 50 CENTS  
PAPER - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism,  
Mithraism, and their Modern Representative,  
Parseeism.

(2) The Druses of Mount Lebanon.

Price - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - 35 cents  
Paper covers - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kámaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and  
Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; Its Rounds and Its Races
- No. 18. Sons of the Firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest  
mystical philosophy

Cloth - - - - 60 cents  
Paper - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
October the 4th, 1908

Total number of hours sunshine recorded during SEPTEMBER 194.  
Possible sunshine, 371. Percentage, 52. Average num-  
ber of hours per day, 6.46 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

SEPT. OCT.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
28	29.625	82	64	79	57	0.00	W	2
29	29.694	81	67	75	56	0.00	NW	1
30	29.719	79	64	70	60	0.00	SW	1
1	29.592	72	58	59	59	0.02	SW	3
2	29.473	68	59	61	56	0.00	W	17
3	29.623	66	57	61	54	0.00	SE	3
4	29.769	68	53	60	54	0.00	E	2

## BOOK LIST

OF WORKS ON  
THEOSOPHY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, Point Loma, California, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California.  
It has NO OTHER OFFICE and NO BRANCHES.

## FOREIGN AGENCIES

**THE UNITED KINGDOM**—Theosophical Book Co., 18 Bartlett's Bldg., Holborn Circus, LONDON, E. C. England

**GERMANY**—J. Th. Heller, Vestnertorgraben 13, NÜRNBERG

**SWEDEN**—Universella Bröderskaps Förlag, Barnhusgatan, 10, STOCKHOLM

**HOLLAND**—Louis F. Schudel, Hollandia-Drukkerij, BAARN

**AUSTRALIA**—Willans & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.

**CUBA**—H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA

**MEXICO**—Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.

ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical Propaganda League, Point Loma . . . . . \$ .15

ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) . . . . . .05

BHAGAVAD GITA (recession by W. Q. Judge). The pearl of the Scriptures of the East. American edition; pocket size; morocco, gilt edges . . . . . 1.00

CONCENTRATION, CULTURE OF (W. Q. Judge) . . . . . .15

DEVACHAN; or the Heavenworld (H. Coryn) . . . . . .05

ECHOES FROM THE ORIENT; a Broad Outline of Theosophical Doctrines. Written for the newspaper reading public. (W. Q. Judge) Sm. 8vo, cloth . . . . . .50

Paper . . . . . .25

EPITOME OF THEOSOPHICAL TEACHINGS, AN (W. Q. Judge); 40 pages . . . . . .15

FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century and Related Position of. (Rameses) . . . . . .15

8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend; A VISIT TO KATHERINE TINGLEY (by John Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet of 50 pages, published by the Woman's Theosophical Propaganda League, Point Loma . . . . . .15

HYMNODISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335) — Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from NEW CENTURY PATH, Oct. 28, 1906) — Evils of Hypnotism, by Lydia Ross, M. D. . . . . .15

ISIS UNVEILED, by H. P. Blavatsky. 2 vols. royal 8vo, about 1500 pages; cloth; with portrait of the author. Point Loma Edition, with a preface. Postpaid . . . . . 7.00

KEY TO THEOSOPHY, THE, by H. P. Blavatsky. Point Loma Edition, with Glossary and exhaustive Index. Portraits of H. P. Blavatsky and W. Q. Judge. 8vo, cloth, 400 pages. Postpaid . . . . . 2.25

LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the Los Angeles Saturday Post, December, 1902) . . . . . .15

LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Authoritative rules for treading the path of a higher life. Point Loma Edition, pocket size edition of this classic, leather . . . . . .75

Embossed paper . . . . . .25

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her pupils. Square 8vo, cloth . . . . . 2.00

Paper . . . . . 1.25

A SERIES OF 8 PAMPHLETS, comprising the Different Articles in above, paper, each . . . . . .25

NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. Machell. A collection of the weirdest tales ever written down. Cloth . . . . . .60

Paper . . . . . .35

SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by H. P. Blavatsky. Point Loma Edition; with Index. Two vols. royal 8vo, about 1500 pages; cloth. Postage prepaid . . . . . 10.00

To be reprinted from the original edition of 1888, as issued by H. P. Blavatsky

SOME OF THE ERRORS OF CHRISTIAN SCIENCE. Criticism by H. P. Blavatsky and W. Q. Judge

VOICE OF THE SILENCE, THE. (For the daily use of disciples.) Translated and annotated by H. P. Blavatsky. Pocket size, leather . . . . . .75

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather . . . . . .75

**GREEK SYMPOSIA**, as performed by students of the Isis League of Music and Drama, under direction of Katherine Tingley. (Fully protected by copyright.)

1 THE WISDOM OF HYPATIA . . . . . .15

2 A PROMISE . . . . . .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS.

Ten Pamphlets, issued serially; Scripts, each . . . . . .25

Subscription . . . . . 1.50

Already published:

SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity—No Man can Serve Two Masters—In this Place is a Greater Thing

SCRIPT 2—Contents: A Vision of Judgment—The Great Victory—Co-Heirs with Christ—The "Woes" of the Prophets—Fragment: from Bhagavad Gita—Jesus the Man

SCRIPT 3—Contents: Lesson of Israel's History—Man's Divinity and Perfectibility—The Man Born Blind—The Everlasting Covenant—Burden of the Lord

SCRIPT 4—Contents: Reincarnation in the Bible—The Money-Changers in the Temple—The Mysteries of the Kingdom of Heaven—The Heart Doctrine—The Temple of God

SCRIPT 5—Contents: Egypt and Prehistoric America—Theoretical and Practical Theosophy—Death, One of the Crowning Victories of Human Life—Reliance on the Law—Led by the Spirit of God

SCRIPT 6—Contents: Education Through Illusion to Truth—Astronomy in the Light of Ancient Wisdom—Occultism and Magic—Resurrection

SCRIPT 7—Contents: Theosophy and Islam, a word concerning Sufism—Archaeology in the Light of Theosophy—Man, a Spiritual Builder

SCRIPT 8—Contents: The Sun of Righteousness—Cant about the Classics

SCRIPT 9—Contents: Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their modern representative, Parsicism

**OCCULTISM, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set . . . . . 1.50

VOL. 1 Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity . . . . . .35

VOL. 2 Hypnotism. Black Magic in Science. Signs of the Times . . . . . .35

VOL. 3 Psychic and Noetic Action . . . . . .35

VOL. 4 Cosmic Mind. Dual Aspect of Wisdom . . . . . .35

VOL. 5 Esoteric Character of the Gospels . . . . . .35

VOL. 6 Astral Bodies; Constitution of the Inner Man . . . . . .35

**THEOSOPHICAL MANUALS**, Elementary Handbooks for Students.

16mo, price, each, paper, 25¢; cloth, . . . . . .35

No. 1 ELEMENTARY THEOSOPHY . . . . . .13

No. 2 THE SEVEN PRINCIPLES OF MAN . . . . . .13

No. 3 KARMA . . . . . .13

No. 4 REINCARNATION . . . . . .13

No. 5 MAN AFTER DEATH . . . . . .13

No. 6 KAMALOKA AND DEVACHAN . . . . . .13

No. 7 THE DOCTRINE OF CYCLES . . . . . .13

No. 8 PSYCHISM, GHOSTOLOGY AND THE . . . . . .13

ASTRAL PLANE . . . . . .13

No. 10 THE ASTRAL LIGHT . . . . . .13

No. 11 PSYCHOMETRY, CLAIRVOYANCE, AND . . . . . .13

THOUGHT-TRANSCURRENCE . . . . . .13

No. 12 THE ANGEL AND THE DEMON . . . . . .13

(2 vols., 35¢ each) . . . . . .13

No. 7 TEACHERS AND THEIR DISCIPLES . . . . . .13

In Preparation.

**THE PATH SERIES.** Specially adapted for inquirers in Theosophy.

Already published:

No. 1 THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY . . . . . .05

No. 2 THEOSOPHY GENERALLY STATED (W. Q. Judge) . . . . . .05

Reprinted from Official Report, World's Parliament of Religions, Chicago, 1893

No. 3 MISLAIN MYSTERIES (Herbert Coryn, M. D.) . . . . . .05

No. 4 THEOSOPHY AND ITS COUNTERFEITS . . . . . .05

Thirty copies of above Path Series, \$1.00; one hundred copies, \$3.00

**MISCELLANEOUS.** SOUVENIR POSTAL CARDS OF LOMALAND. Two for 5c.

postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

LOMALAND. An Album of Views and Quotations; 10½x13½ in. (postage 6¢ extra) . . . . . .50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACHELL. *The Path—Parsifal—*

*The Prodigal—The Bard—The Light of the Coming Day—Twist Priest*

*and Profligate—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8x6 in., approximate. Price, unmounted, 50c; mounted . . . . . .75

PATH MAGAZINE, THE—Vol. ix ('94-'95), Vol. x ('95-'96), each . . . . . 2.00

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth . . . . . .50

PATH MAGAZINE, THE—Back numbers; each . . . . . .20

SEARCHLIGHT, No. 6—Full Report of Great Debate on Theosophy and Christianity held at Fisher Opera House, San Diego, Cal., September and October, 1901. 72 pages. Special number issued to the public . . . . . .15

SEARCHLIGHT, No. 7 . . . . . .15

SEARCHLIGHT, Vol. II, No. 1 . . . . . .15

UNIVERSAL BROTHERHOOD MAGAZINE } Back numbers, each . . . . . .20

UNIVERSAL BROTHERHOOD PATH, } . . . . . .20

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each . . . . . 2.00

## LOTUS GROUP LITERATURE

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangit (R. N.) . . . . . .50

2 THE COMING OF THE KING (Machell); cloth, gilt edges . . . . . .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards . . . . . .50

LOTUS SONG—"The Sun Temple," with music . . . . . .15

## FRENCH

THÉOSOPHIE ÉLÉMENTAIRE . . . . . .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) . . . . . .50

## SPANISH

ECOS DEL ORIENTE (W. Q. Judge) . . . . . .50

EPÍTOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas . . . . . .25

LA TEOSOFÍA EXPLICADA . . . . . .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores . . . . . .05

30 copies \$1.00; 100 copies \$3.00

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) . . . . . .15

Luz en el Sendero (M. C.); con Comentarios; paper . . . . . .35

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective Foreign Agencies (see first column) for book list and prices.

## GERMAN

AN IHREN FRÜCHTEN SOLLT IHR SIE ERKENNEN—WER IST EIN THEOSOPE?—WAS

THEOSOPHIE ÜBER MANCHE PUNKTE LEHRT UND WAS SIE WEDER LEHRT NOCH BILLIGT

AUSBILDUNG DER KONZENTRATION (von William Q. Judge)

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

DIE BHAGAVAD GITA (nach der englischen Ausgabe von William Q. Judge).

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN

ECHOS AUS DEM ORIENT (von William Q. Judge)

STUDIEN ÜBER DIE BHAGAVAD GITA (William Q. Judge).

THEOSOPHIE ERKLÄRT

RÜCKBLICK UND AUSBLICK AUF DIE THEOSOPHISCHE BEWEGUNG

WAHRHEIT IST MÄCHTIG UND MUSS OBZIEGEN!

POSTKARTEN MIT ANSICHTEN VON POINT LOMA

## DUTCH

DIE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper

DE OCEAAN DER THEOSOPHIE (door William Q. Judge)

DE MYSTERIEN DER OUDHEID (door G. de Purucker)

(Vertaling uit *New Century Path*, overdruk van de *Nieuwe Eruw*, No. 12)

DE RIDDER VAN KRISER ARTHUR—Een Verhaal voor Kinderen, door *Crimmyd Morris*.

DRIE OPSTELLEN OVER THEOSOPHIE. In verband met Vraagstukken van den Dag.

HET LEVEN TE POINT LOMA. Enkele Aanteekeningen door Katherine Tingley

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leiders der Theosofische

Beweging (*Leerling*). pp. 42.

KATHERINE TINGLEY, de AUTOCRAAT (*De Geheimen van de Leer van het Hart*)

LICHT EN PAD (door M. C.) Bound in morocco or paper.

PIT EN MERG, uit sommige Heilige Geschriften, 1<sup>o</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerders dan de Tempel. Een Gerucht des Oordeels. De Mensch Jezus

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE ERUW, en de daarmee in betrekking

staande positie van *Vrijmetselarij* en *Jesuitisme*, door *Rameses*

Theosophical Manuals, Series No. 1

No. 1. IN DEN VOORHOEF . . . . . .6

No. 2. EEN HEILIG LEERSTUK . . . . . .6

No. 3. VERLOREN KENNIS WEERGEVONDEN . . . . . .6

No. 4. EEN SLEUTEL TOT MODERNE RAAD- . . . . . .6

SELEN . . . . . .6

No. 5. HET MYSTERIE VAN DEN DOOD . . . . . .6

No. 6. "HEMEL" EN "HEL" . . . . . .6

No. 7. LEERAREN EN HUN LEERLINGEN . . . . . .6

No. 8. EEN UNIVERSIELE WET . . . . . .6

No. 9. DWAALEN WEGEN (HYPNOTISME, . . . . . .6

CLAIRVOYANCE, SPIRITISME) . . . . . .6

No. 10. DE ZIEL DER WERELD . . . . . .6

## SWEDISH

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

NYCKEL TILL THEOSOFIEN (H. P. Blavatsky). Under utarbetning.

ASTRAL BERUSNING, DEVACHAN, M. M. (William Q. Judge)

BREV, SOM HJÄLP TIG (William Q. Judge)

DEN CYKLISKA LÄRAN, M. M. (William Q. Judge)

DÖLDA VIKAR I DEN HEMLIGA LÄRAN, M. M. (William Q. Judge)

DÖDSSTRÄFFT I THEOSOFISKE BELYSNING, M. M. (William Q. Judge)

REINKARNATIONSLÄRAN I BILDEN, OM KARMA, M. M. (William Q. Judge)

STUDIER ÖVER BHAGAVAD GITA (William Q. Judge)

THEOSOFIENS OCEAN (William Q. Judge)

VETENSKAPEN OCH THEOSOFIEN, M. M. (William Q. Judge)

ÖVNING I KONCENTRATION (William Q. Judge)

HEMLIGHETERNA I HJÄRTATS LÄRA (Katherine Tingley och hennes lärjungar)

EN INTERVJU MED KATHERINE TINGLEY (Greusel)

KATHERINE TINGLEY, af M. F. N. (levnadsteckning)

EXISTENSLINJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

KAN ETT T. S. SAKNA MORALLAG? (Protestmöte)

THEOSOFI OCH KRISTENDOM, Genmål till Prof. Pfannenstill (Dr. G. Zander och F. Kellberg)

ASISNS LJUS (Edwin Arnold)

BHAGAVAD GITA, Hångivandets bok

DEN THEOSOFISKA INSTITUTIONEN (Baker)

FRIMURERI OCH JESUITVÄLDE (Rameses)

LJUS på VÄGEN

LOTUSBLAD, för barn

LOTUSÅNGBOK, ord och musik

## PERIODICALS

**INTERNATIONAL THEOSOPHICAL CHRONICLE.** Illustrated. Yearly

subscription, postpaid . . . . . 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C.; or to The

Theosophical Publishing Co., Point Loma, California

**THEOSOPHIA.** Yearly subscription . . . . . 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskaps Förlag, Barnhusgatan 10, Stockholm 1, Sweden;

or to the Theosophical Publishing Co., Point Loma, California

**UNIVERSELE BRÜDERSCHAFT.** Illustrated. Yearly subscription, postpaid 1.50



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

**CONTENTS:**  
"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"  
Affirmations and Denials  
The Cure of Diseases

Replanting Diseases for Future Use

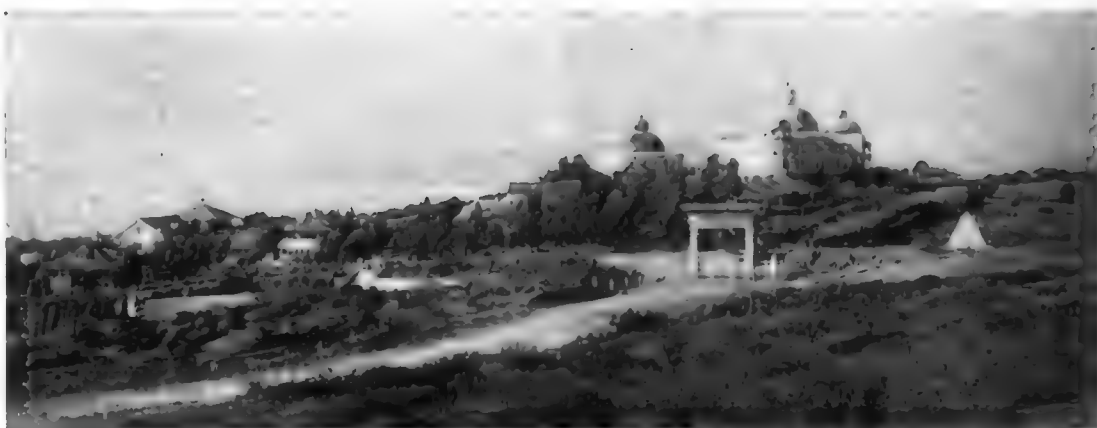
—by **William Q. Judge**

**A MOST VALUABLE PAMPHLET.** Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its *rationale*, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY** (UNSECTARIAN) **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
**POINT LOMA HOMESTEAD - - - POINT LOMA, CALIFORNIA**

## **THE RÂJA YOGA MESSENGER**

**A**N illustrated Monthly for Young Folk; edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friends**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

**POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA**

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

### **AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

**A BEAUTIFUL GIFT BOOK** . . . **PRICE, PER COPY - 50 CENTS**  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU The LIFE AT POINT LOMA** **ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

**SOME NOTES BY KATHERINE TINGLEY**  
Reprinted from the *Los Angeles Saturday Post*, December, 1902.  
Everybody should read this. Price 15 Cents  
**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
ADDRESS  
**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED

# CENTURY PATH



Year 14 | Point Loma, San Diego, California. | Copy 10c

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

OCTOBER 18, 1908

No. 50

# COMMUNICATIONS

Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

# MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION

Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

# SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS, AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

# REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 50

## CONTENTS

### Pages 2, 3—EDITORIAL

The British Association Meeting  
"Unconscious Vocalization and Audition"  
"Ere Yet My Body Born"  
Jesus an Aryan  
The Dangers of Sea Fogs

### Page 4—TWENTIETH CENTURY PROBLEMS

Thinking of Nothing  
Superfluous Colleges  
The General Fall

### Page 5—ARCHAEOLOGY, ETHNOLOGY, ETC.

An Antarctic Continent  
Medieval Gate, Siena, Italy (illustration)  
High Culture of "Shepherd Kings"

### Page 6—TWENTIETH CENTURY SCIENCE

Our Vesture of Light  
Old and New Physiology  
The Thoughtful Orchid  
Earthquake Paths

### Page 7—NATURE STUDIES

"Instinct" in Animals  
The Riffelalp (illustration)  
Forestry in Prussia  
The Shore Birds

### Pages 8, 9—STUDENT'S PATH, ETC.

Below the Surface  
Thoughts on Contentment  
When I Come Back (verse)  
Theosophical Forum

### Page 10—THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Science and the Purpose of Life

### Page 11—GENERAL

The Theosophical Address at Isis Theater  
"The Devil!"

### Page 12—GENERAL

Cleaning Fabrics by Electrolysis  
Clothing Made of Spun Glass  
Wireless Telephony

### Page 13—ART, MUSIC, LITERATURE AND DRAMA

Welsh Literature. Romances in the Red Book of Hergest (continued)  
An English Lake (illustration)  
Another Uniting of East and West

### Pages 14, 15—WOMAN'S WORK

A Remarkable Interview  
Fragment from *Our River* (verse)

### Page 16—OUR YOUNG FOLK

The Son of a King  
Macaroni Drying on Racks in Naples (illustration)  
Rub or Rust (verse)  
Macaroni  
Spinning

### Page 17—CHILDREN'S HOUR

The Falcon (verse)  
Fleet Week in Sydney  
Swedish Lotus Children (illustration)  
Deep Sea Life  
The Lotus

### Pages 18, 19, 20—

Meteorological Table; Advertisements; Book List

## The British Association Meeting

THE recent meeting in Dublin of the British Association for the Advancement of Science was chiefly remarkable for the opening address by President Darwin, who now finds in the movements of plants "the dim beginnings of habit or unconscious memory." The prevailing impression produced seems to be that science is now invading the region of "psychology." To be successful, however, such an invasion would require a greater knowledge of the domains covered by the word "psychology" than the above contradiction in terms would indicate. Action rooted in memory must be conscious; but both the kind of memory and that of consciousness, may be widely different, in stone, plant, and animal, from anything normally within the threshold of human waking consciousness. Of the infinite stairways of consciousness it may be said with perfect fairness the science of the day knows as little as do the official expounders of some of the world's sacred writings.

If this be regarded as too strong a statement, the answer is that science, having hitherto relegated consciousness to the backyard, can not reasonably be expected to know much about it, all of a sudden! And as to the religionists, and others, the ignorance of the subject on the part of multitudes is surely evinced by the ease with which "psychics," "spiritists," hypnotists, "clairvoyants," and so on, have undermined their judgment and balance, while they remain unaware of the involved terrible dangers to the human subject—and operator.

In the geological section Professor Joly alluded to a conclusion arrived at by Strutt—that the radium distributed through the rock materials of the earth's surface greatly exceeded any permissible estimate of its internal radio-activity, and he said this had not yet received any explanation. He suggested that the concentration of the heaviest known element, uranium, at the surface of the earth, might be due to the heat-producing capacity of that substance.

If it was originally scattered through the earth-stuff, not in a uniform distribution, but to some extent concentrated fortuitously in a manner depending on the origin of terrestrial ingredients, then these radio-active nuclei, heating and expanding beyond the capacity of surrounding materials would rise to the surface of a world in which convective actions were still possible, and, very conceivably, even after such conditions had ceased to be general; and in this way the surface materials would become richer than the interior.

This is a fair example of what is known as

scientific generalization, when the elements of the problem are mostly unknown. If Professor Darwin has made a bold advance into the "psychology" of plant-life, doubtless it is too soon for Geology to advance into the psychology of world-life, so we must be content to listen still to the echoes of that materialism which regards an evolving planet as a bundle of matter concentrated fortuitously in a manner depending on the origin of—what is fortuitously concentrated!

Strutt's conclusions, however, may yet be found to lead to an important line of thought in another direction. For if the earth would be too hot on the assumption of the same percentage of radio-active elements throughout its whole cubic capacity, is not the plain inference rather that the interior may be composed of matter in states unknown to Geology? And are there not already in evidence pendulum and other experiments pointing to some change in the nature of the interior at the very moderate depth of forty or fifty miles? Professor Joly went on to speak of the influence of radium in the dynamics of the earth's crust, saying that it afforded a key to the instability of the crust, owing to it being carried by denudation from mountains to sea and so on. But it may yet be found that there are other potent influences governing the rises and submergences of continents. Besides, *what is the key to radium?*

In the zoology section allusion was made to an interesting theory lately developed to the effect that the decay of the ancient civilizations of Greece and Rome was largely due to the introduction of malaria into those countries! It is certainly true for a psychological advance in the realm of zoology, when such inversions of cause and effect can be put forward seriously. The diseases that invade man and affect the lower kingdoms around him, are of man's own creation, and result from poisoned and impure life; pestilential surroundings simply reflect a diseased and enfeebled national spirit. But this is a proposition belonging to the open-eyed science of Theosophy.

In the geography section the president stated there was now but little of the earth's surface absolutely unknown. In view of the fact that Sven Hedin has just discovered a mountain range two thousand miles long hitherto quite unknown to the West, the statement needs modification, as no reference seems to have been made to his discoveries.

In the sub-section on agriculture the problems of rural life formed the subject of an



admirable address by Sir Horace Plunkett. Regarding "nature-study" he said:

**More Sympathy  
With Nature  
Needed**

To make those processes interesting to the child you must first make them interesting to the teacher. . . . Somehow or other that intimacy with and affection for nature, to which Wordsworth has given the highest expression, must be engendered in the mind of the rural youth.

In dealing with agricultural education Dr. Dunham, of Harvard, quoted the opinion of a German scientist that of all the wasters of man's inheritance on this earth the very worst were the American people. Neither their soil, wood, coal, nor iron could continue to meet the demands that were made upon them. If they were sufficiently well trained in agriculture to till their land as well as in France, they would be able to feed five times their present population.

In the engineering section a notable truth was uttered by Sir William White, the brilliant naval constructor, when he declared that Rankine was the connecting link between the scientific and the practical world.

F. J. DICK, M. INST. C. E.

### "Unconscious Vocalization and Audition"

SOME scientists have been trying this experiment: one person has a bag containing a large number of balls of six different kinds indicated by numbers. He draws balls one by one casually, looks at their numbers, and the other person guesses the numbers. Under these circumstances it was found that the number of correct guesses was *always* in excess of that required by the law of probabilities. Hence the fact that the drawer knew the numbers must have been a determining factor in the result; that is, telepathy.

To avoid this inevitable conclusion, the theory has been advanced that one man "unconsciously vocalizes" and the other exercises "unconscious audition"! Would you rather be superstitious or skeptical? If it makes you feel bad to think of telepathy, it may console you to know that after all it is only *subconscious* automatic vocalization and *subliminal* audition, and the mystery vanishes under the cold glare of the scientific eye. What an age we live in!

But seriously, when a man *guesses* a number, whence does his choice come? What decides him? It seems as if the scientists ought to have settled this point first. But the fact is that they simply *do not know* what are the causes which determine those choices which they call "casual." Yet such causes must of course exist—unless there can be effects without causes! Now there are laws which regulate so-called "casual" actions, and these laws are susceptible of being understood and organized into a science. But it is a part of the sciences not yet rediscovered in our age. In antiquity this very process of drawing balls, or lots, was used as a way of finding out certain things; but we can't work it—hence it never did work!

Naturally the presence of a thought-form in an adjacent mind would predispose the guesser to select that particular thought-form. But if scientists once universally admitted telepathy, they would have to admit a great deal

more than they find it convenient to admit.

When we come to explanation, the customary modes in which thought is transmitted are just as inexplicable as telepathy; for the bridge that connects mind with mind begins at one end with a throat and ends at the other with an ear, while between the mind of the speaker and his voice, and between the ear of the listener and his mind, there are unbridged gaps. If my mind can set my larynx in motion, why might it not set your brain in motion? But there is a natural desire to restrict the possibilities of Nature within familiar bounds.

One remarkable result of an extensive series of such experiments conducted in France was that greater successes were made by the guesser when the probability was one-sixth rather than one-fourth, one-eighth, one-twelfth, etc.

STUDENT

### "Ere Yet My Body Born"

SOUL AND BODY

Where wert thou Soul, ere yet my body born  
Became thy dwelling place? Didst thou on earth,  
Or in the clouds, await this body's birth?  
Or by what chance upon that winter's morn  
Didst thou this body find, a babe forlorn?  
Didst thou in sorrow enter or in mirth?  
Or for a jest, perchance, to try its worth  
Thou tookest flesh, ne'er from it to be torn?  
Nay, Soul, I will not mock thee; well I know  
Thou wert not on the earth, nor in the sky;  
For with my body's growth thou too didst grow;  
But with that body's death wilt thou too die?  
I know not, and thou canst not tell me, so  
In doubt we'll go together—thou and I.

Samuel Waddington

THE above piece will be found quoted, along with other similar ones, in Theosophical writings on Reincarnation, as an instance of the efforts made by the human intuition to express its convictions rationally in the terms of conventional thought. The fact of Reincarnation is an item of ancient knowledge, always known to humanity during periods of enlightenment, but largely lost during cycles of darkness. During the latter periods, however, it frequently crops up in forms more or less vague or definite; but finds no dwelling-place in the current philosophy and so remains a mere yearning ending in a frankly confessed doubt, as above.

The great question, put briefly, is: *How much of this consciousness which I call "myself" is permanent beyond death?* This is evidently not a simple question to be answered offhand; it involves the whole science of the human constitution. We cannot say that we are either mortal or immortal; neither would be true. It is necessary to know what is that self of which we are speaking. As this self is complex, part of it is mortal and part immortal.

The reason that ordinary people are not conscious of having lived before is that the bulk of their self-consciousness is of the mortal kind and that they have not developed the immortal part. We may cling tenaciously to our personality, but that by no means proves that it ought to be perpetuated, or even that we should be glad to have it perpetuated. We often cling to things which we are afterwards very glad to have given up, once the preliminary wrench has been made. Even so, death frees us from bonds which we are not strong enough to break of our own will, but which we are *glad to be rid of*. The permanent part of our nature is not the personal self as

we know it now; there is an essential impermanency in our ordinary consciousness; it is made up of a succession of states which always come to an end, pleasures which cloy, desires which are *never* attained. Permanent satisfaction is not to be found in it.

But it is by no means to be imagined that man need always be so. In a higher state of evolution he may be strong enough to burst the bounds of his personality of his own will and without the aid of death, thus achieving immortality and a consciousness which bridges the grave. The poet laments his ignorance, but we should not rest content with ignorance as an ideal but look forward to the attainment of knowledge.

STUDENT

### Jesus an Aryan

SOME excitement was caused at the recent Copenhagen Congress of Orientalists by the contention of Professor Haupt (of the Johns Hopkins University) that Jesus was an Aryan and not a Semite. According to him, there was a strong influx of Aryan settlers into Galilee in the Seventh century B. C., and from this stock came Jesus.

According to Theosophy, the Semites *are* Aryans. In *The Secret Doctrine* vol. II, p. 200, H. P. Blavatsky says:

The Semites, especially the Arabs, are later Aryans. . . . To these belong all the Jews and the Arabs. The former are a tribe descended from the Chandālas of India . . . who sought refuge in Chaldaea, in Scinde, and Aria (Iran) . . . some 8000 years B. C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersal of nations, some of whom remained on the borderlands thereof, in Afghānistān and Kabul, and along the Oxus, while others penetrated into and invaded Arabia.

STUDENT

### The Dangers of Sea Fogs

ALTHOUGH only three or four years have elapsed since submarine bell-signalling was practically introduced, more than one hundred of the principal steamships of the world now carry the receiving apparatus by means of which it is possible to ascertain the position of lightships or stations at which submarine bells have been fitted, from ships moving at full speed, and at distances of six miles or more. Thus the *Kaiser Wilhelm II* in a thick fog heard the submarine bell signal of the Weser lightship with the starboard receiver when ten miles from it, and therefore changed course one point to the starboard, picking up the signal with the port receiver. So the direction of the signal bell can be practically dealt with, and danger averted. Yet the practice of keeping full speed in thick fogs indulged in by some mail steamers seems hardly safe when icebergs are appearing and disappearing in the fog; nature having failed to provide these frozen islands with any form of signalling apparatus other than that of temperature, the radius of which is too short to indicate individual bergs, although the general temperature indicates their presence. The danger in fogs, however, is even greater when near the entrance of an important harbor, where steamers' paths cross one another. Then the only safe way is for all progress to cease, for the direction of a sound does not indicate the course pursued by a vessel, nor its exact distance and speed. These dangers are minimized when definite rules are followed by all.

J.

# Some Views on XXth Century Problems

## Thinking of Nothing

A POPULAR contemporary quotes the advice of a doctor to a patient on the matter of worry.

He who would conquer the worry fiend must tackle him early in the morning. In other words, make a firm stand against worrying thoughts at the very commencement of the day, and you will find that the fight becomes immensely easier later on. To my patients who are dogged with care I always say, "On rising make your mind a blank. If you wake before rising time, do not permit yourself to think. As you dress, have breakfast, go down to the office, steadily put all thoughts away from you. When the real business of the day begins, you will have acquired a reserve of power that will surprise you."

Hard, perhaps, at first, the effort becomes increasingly easier with practice. The small mechanical duties at the beginning of each day require next to no thinking. Make your mind empty during that period.

The advice is in the right direction, but it is just half of what it should be. The mind cannot be made empty; it must reflect the outer or the inner. The outer is the personal life, memories and anticipations connected with that, and immediate surroundings. Mind ordinarily reflects this, combines and recombines the parts and items of the picture, and reasons. Each picture or item, dwelt on for time enough, induces a mood; and conversely, any mood will tend to call up pictures, memories, anticipations, that tend to strengthen it.

It is possible, by practice, as the doctor says, to interfere with this. If each thought or picture, as soon as it presents, is discharged *and nothing substituted*; if the mind is not permitted to continue with anything, its ultimate injury would be pretty certain. It would become *incapable* of dwelling upon anything, and when wanted for real work would give under the least pressure. Any mental practice that does not rest on the essential facts of human nature must bring trouble.

The essential fact of human nature is that self is soul, a light born from the one Light of the world. But, absorbed into the mind, whirling in the mind's incessant dance, it has lost recognition of itself.

Now this very practice recommended, of hindering the dance, implies the hinderer, the self, *potentially* the dominator of the mind. The practice will be beneficial, helpful towards self-recognition, if the mind is held facing inward to self, only allowed to turn outward sufficiently for the proper doing of the mechanical duties of the early morning. A little of the practice will enable the mind to be as it were *seen* straining at its chain, darting in every direction. But now the *man* feels himself as chain-holder and makes the mind take that as a thought. So the mind has now something real to occupy itself with. But that is not enough; it must have more material than that. More and more fully must mind be made to picture the self as what that self is. Self is more than chain-holder; it is, again, a *light* as are all selves, its brethren, born of one great Light. It is eternal. Its essential unselfishness, its essential compassion, love, divinity, its proper joy, its own

light, its freedom — from all these it is only kept away by mind, by having permitted mind to dominate it. And now it is beginning to dominate, is beginning to come back to these things. *Give these things to the mind to think of and realize.* That is the rest of the doctor's prescription. Each step of realization is a step of the self's path back to its soulhood, and all of them must be taken. STUDENT

## Superfluous Colleges

THE case of the theological colleges seems rather hopeless. A medical college, a musical, an engineering, teach things specific to themselves, hardly touched or touchable by any other. But the subject matter of the theology courses could be quite easily distributed around, to some extent does exist in this distribution. Archaeology, history, ancient languages and literatures, philosophy, and comparative religion, practically include the whole theological course among their matter.

That is why the theological colleges are lacking students in greater and greater degree. It is at any rate one reason. The more intelligent young men prefer to take their philosophy, ancient languages and so on, direct.

No theological college has yet ventured to say that it trains students, the consciousness of students to come to *immediate* knowledge of the nature of God. That is mysticism, and mysticism is that, surely; and no theological college claims to make mystics.

The student of that must be his own college; no one else can take him in hand and cure him. For the first step to theology, may be all the steps, are as it were medical. A man who proposes to compete in athletics must first get his heart strong, if it was weak; his digestion strong, if that was weak. A would-be violin student whose ear is inaccurate must take preliminary exercises in correct tone making. For any great bodily effort the body must be cleared of the effects of previous years of ill living.

Is it any other with the great effort of consciousness, the knowing of God, which the theological student must have set before himself? Must not consciousness be healed and cleansed? Can it at once turn to this high task if for years it has permitted sensual pictures and impulses to grow unchecked? If its first thought on waking in the morning is of eating; if its control of the body is so weak that the man can hardly get out of bed; if its fixed and habitual pictures of friends are of their faults; if it is jealous, irritable, ungenerous, ambitious, selfish, and has been so since life began; if it cannot hold itself upon a thought for two minutes?

Such a consciousness is, in the proportion of any of these failings, diseased, dirty, inadequate, warped and strained. And it must therefore be healed, cleaned, steadied, straightened and strengthened. All this is not to be done in a moment, nor by a few minute's effort a day; yet it is the preliminary to a real study of theology. Obviously, the divine nature cannot be reflected in, known by, a

consciousness that is diseased, warped, or dirty.

So the real theological college is the atmosphere of the man's will; he is both professor and student; seeking the kingdom of heaven within him, he becomes his own teacher and physician. Of old, perhaps, there were colleges, temples where were teachers wise enough to see the inner natures of the students and help them by counsel in their progress and self-clarification. But are there any now?

STUDENT

## The General Fall

THE German birthrate, it appears, is also falling, notwithstanding increase in population. The increase is due to falling *deathrate*, and this, mainly, to the better hygienic treatment of children. Forty years ago the deaths were about 30 per thousand; now they are 20. But forty years ago the births were about 40 per thousand; now they are under 34.

Germany is thus in line with nearly all the other Western countries, including America.

Professor Sombart, who gives the figures, suggests no remedy. But in the other countries there *are* proposers of remedies, the remedies depending upon hypothesized causes.

History easily shows that in the process of decay nations do lose population and may thus become extinct. Here, however, probably in every case, a very high deathrate concurs with an increasingly low birthrate.

The Western Aryan nations hardly suppose themselves to be in this class. Nor, if they do, can they suppose that any of the proposed remedies would help the matter.

Is not the phenomenon made too much of? We know that everything in nature goes by cycles, great or small. Is it not likely that the birthrate slowly oscillates on either side of a mean, and that the oscillations may require a century or more? We have not the necessary figures to compare the present birthrates with those of even one century ago. There may be such figures for small districts or classes; but small districts or classes might be selected now to prove a contention which larger areas would disprove.

There may also be oscillations, for which again there are no data, between East and West, one and the other alternately gaining.

Theosophy teaches that there *are* oscillations of several kinds; that the total number of souls concerned in terrestrial life is fixed; and that when there is a persistent fall in one quarter there must ultimately be an equivalent rise in some other or others. The distribution is according to a law, Karma, which is eternally at work for human progress.

As to the falling deathrate, we are perhaps nearly within sight of the end of this. We shall learn some of the more superficial laws of health, ward off some obvious enemies — and then find that the deathrate persists and rises. For its profounder causes, thus isolated, lie in regions of conduct and feeling which the average individual does not intend to clean up, hardly knows he ought. STUDENT

# Archaeology Palaeontology Ethnology

## An Antarctic Continent

SOME two or three hundred miles south of New Zealand lie a number of rocky islands known as the Snares, Disappointment, Auckland and Campbell Islands. An expedition recently sent to them from New Zealand is reported to have expressed the following views about them.

These islands were once part of the continent of *Antarctica*. Although their distance from continental land would lead one to suppose they were oceanic islands, their formation is that of continental islands. Instead of being built up from the bottom by volcanic outflow or coral, like other oceanic islands, they contain continental rocks, such as sandstone and other sedimentary formations. Many of these rocks bear the marks of former glaciation, such as grooves and moraine heaps. Yet the islands are over 1000 miles from Australia, and about 1200 from Victoria Land.

The expedition believes, that at a geological age not very far distant, the Antarctic continent extended from Australia to the South Pole and South America, and that later a large part of it sank beneath the sea.

Readers will recognize this as part of the conjectured continent called by Sclater *Lemuria*, a name adopted by H. P. Blavatsky for the actual ancient continent which existed in the Pacific and was the home of the Third Root-Race of Humanity. The evidence for the former existence of such a continent is indisputable. Take the following, which is quoted in *The Secret Doctrine* from *Histoire des Vierges: Les Peuples et Continents Disparus*:

One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

The high plateaux of Hindustân and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. According to the Brâhmins, this country had attained a high civilization, and the peninsula of Hindustân . . . has but continued the chain of the primitive traditions born in this place. . . .

As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer. The three summits of this continent, the Sandwich Islands, New Zealand, Easter Island, are distant from each other fifteen to eighteen hundred leagues, and the groups of intermediate islands . . . are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

All navigators agree in saying that the extreme and the central groups could never have communi-

cated, in view of their actual geographical position and with the insufficient means they had at hand. . . .

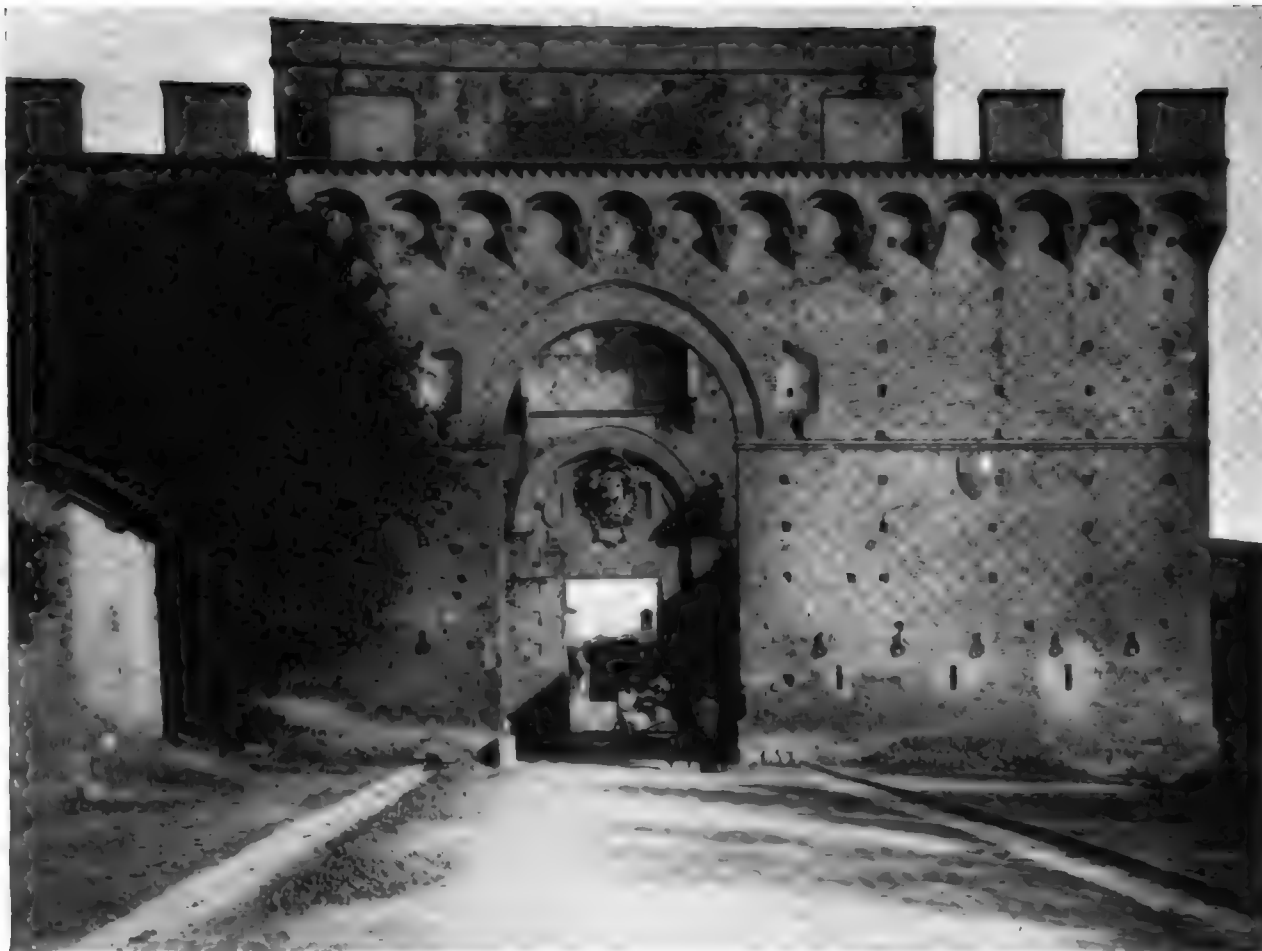
The aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., had never known each other, had never heard of each other, before the arrival of the Europeans.

And yet each of these people maintained that their island had at one time formed part of an immense stretch of land which extended towards the West on the side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief.

The present or Fifth Race of humanity is about 1,000,000 years old; the Fourth Race, which preceded it, occupied land to which the name *Atlantis* has been given; the Third, *Lemuria*. *Lemuria* flourished and ended her career some 700,000 years before the early Eocene Age. It passed on some of its knowledge to those outlying lands to the north now forming part of Asia; hence the ancient culture of Hindustân and adjacent parts. The degenerate remnants are to be seen in the Australasian aborigines.

Science is struggling between a desire to admit the existence of these early continents and races, on the strength of the overwhelming evidence, and the reluctance to accept a theory which must enlarge conceptions to a degree often found inconvenient. For before we can accept these teachings about the past of humanity we must enlarge our views of life in many directions, as these teachings will not accord with any narrow dogmatism we may be anxious to retain.

STUDENT



Lomaland Photo. and Engraving Dept.

MEDIEVAL GATE, SIENA, ITALY. RECONSTRUCTED 1327 BY ANGIOLO DI VENTURA

## High Culture of "Shepherd Kings"

AN archaeological note states that Professor Garstang has returned from Upper Egypt, where he has been excavating at Abydos. Among many exquisite examples of pottery and carving he found a small ivory sphinx holding in its clutches the figure of a man which it is about to devour. This find is considered of great historical value as being "an emblem foreign to Egyptian civilization proper, and of a very early date." But the chief discovery was in a tomb of the Hyksos period, which yielded several beautiful specimens of pottery, smooth, black, thin as porcelain and capable of being polished to mirror-like brightness. It is quite foreign to Egyptian workmanship and resembles specimens found in Asia Minor by the same explorer, who regards it as a link in the chain of evidence he is collecting to identify the Hyksos with the Biblical Hittites.

As has frequently been urged in these pages, the enormous periods of Egyptian history embrace many successive ebbs and flows of civilization and many foreign influxes. But wherever we look, we seem always to find the same evidences of skill and culture; even, as now, among these "Shepherd Kings." "Hittite" is a very vague term, about as definite as the term "European" in the mouth of a Chinaman. The complexity of racial history is far too great to allow one to argue either for or against the Professor's theory, which is probably as true in a general sense as it is inaccurate in a detailed sense.

STUDENT



# ✻ The Trend of Twentieth Century Science ✻

## Our Vesture of Light

THE astronomer, looking at the stars through his telescope, has unfortunately to look through our own atmosphere. Does the spectroscopist face a similar difficulty? According to recent research, the whole of the earth's crust is charged with radium, and contains also many other radio-active elements. It is even a question whether all elements are not radio-active. The amount of radium is considered to be enough to generate the heat of the crust.

Radium (and presumably the other radio-active elements) emits three sets of "rays." One of these is actual light, though beyond the visible spectrum. The earth therefore shines, if, to such eyes as ours, invisibly, by her own light as well as by that which she reflects. She is radiant.

The rays which come from other celestial bodies and which are received and studied by the spectroscopists, have therefore to run the gauntlet of the rays meeting them from the earth itself. Are they, can they be, after this, exactly as they were before? Can they give us true data of the composition of the bodies from whence they come? May they not even give us back merely or in part data of the composition of our own celestial home?

The point is raised by H. P. Blavatsky, who remarks:

*"The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western Science is now acquainted. While the spectroscope has shown the probable similarity (owing to the chemical action of terrestrial light upon the intercepted rays) of earthly and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own planet." (The Secret Doctrine, vol. I, p. 597.)*

STUDENT

## Old and New Physiology

FURTHER and further study of digestion and assimilation takes us further and further away from the simple conceptions that obtained up to a very few years ago. Especially is this true of nitrogenous matters, proteins. Up till recently we learned that they passed through one or two superficial changes, becoming peptone; and so went on to the liver and blood. When delivered to the cells, these little changes were quite simply reversed so as to restore the protein condition. The restored protein was immediately ready to become the cell protoplasm, protoplasm being living protein.

This was in the days when pepsin was considered to be about the only ferment concerned in the matter. Since then a number of other ferments have been discovered in all the digestive juices from the stomach downward, all of them with their roles of action. The list is increasing yet, and the more that is known about them the more essentially mysterious is their power.

But when they have all done their work the peptone molecules have vanished in little pieces

as it were. The process is almost as complete as the levelling of one house to build with the bricks another, much more complete than the picking apart of one garment to make another with it. The peptone molecule is reduced nearly to its radical units, crystalline acids and so on. It seems probable that it is wholly reduced to simple crystallizable groups and thus delivered to the cell as it were in small packets. From these the cell selects what it wants and rebuilds from the root up, rejecting the rest. It does the rebuilding by means of ferments of its own making, acting reversely to those which in digestion did the unbuilding. The unwanted groups finally appear as urea and uric acid.

From all this new knowledge, new ideas about diet have naturally resulted. The steady output of urea was till now regarded as the measure of the amount of nitrogenous food necessary. It is now regarded as very nearly the measure of the amount of nitrogenous food which has been taken *in excess of requirement*. The amount of this sort of food really needed is measured by the actual wear and tear of the cell. And this is very little indeed. The excess of nitrogen which we habitually consume acts as an irritant. It is indeed suggested that the wear and tear is simply the production of the ferments, the replacement of such of them as are worn out, if they do wear out; and of such of them as have been carried away in solution in the blood stream.

It is evident, therefore, that the question of diet is still wide open, and that tables in the books have only the right to be entirely neglected.

STUDENT

## The Thoughtful Orchid

THE well known naturalist, Mr. John Ward, writing in a contemporary upon the spotted wild orchid, points out that the doctrine of soil exhaustion (old theory) or soil poisoning (new theory), is evidently practically known to his favorite plant. It has working arrangements for moving through the soil to fresh quarters.

Each year the flowering stalk is sent up into the sunlight from an underground tuber. As the season goes on this tuber develops another one alongside of itself. Into that other it ultimately transfers its life and juices, itself then atrophying. When the new season comes, the new flowering stalk comes up from the new tuber. This in its turn repeats the process and thus the plant gently travels sideways from year to year, passing from soil which it has exhausted or poisoned, into fresh ground.

The method of *deepening* the tuber is equally ingenious. It is from the top of it that the rootlets spring, arching round it and then striking deep. When they have attained a deep anchorage they begin a gentle pull, gentle but strong enough to sink the tuber as far as desirable.

To protect its leaves from being eaten by the cows along with the grass, this little plant has caused some of them to resemble vipers!

Many are the half hours [says Mr. Ward] in which I have puzzled over those leaves. Striking and mysterious are they in the extreme. They are smooth, glossy, deep olive green, and spotted with stripes and dots of a dark brown pigment; and it is these curious brown markings that make them so mysterious.

Time and again, he says, they suggested something to him, but what they suggested he could not for the life of him recall. But one day, seeing one of these leaves projecting, he put out his hand to clear away the surrounding grass. The "leaf" scuttled away into the hedge, was in fact an adder.

The exposed part of the olive body of that viper, striped and spotted with dark markings, as it appeared amongst the grass, was almost identical with the appearance of the leaves of the orchid when similarly placed; indeed, the very curves that the leaves assumed as they poked amongst the blades of grass presented an astonishing resemblance.

From that he passes to the complicated little bit of apparatus in the flower by which the plant prevents self-fertilization; and then finishes:

Perhaps I have said enough to make the thoughtful reader reflect that plants are not quite the insentient organisms that we sometimes consider them to be. There is purpose in even the minutest detail of their complex structure; their intelligence may be unconscious, but it is none the less real.

The intelligence at work in these ways may be *outside the consciousness of the plant* and yet not be unconscious. The *individual plant's* intelligence is probably no more than is enough to enable it to deal with the events of its individual life, specially nutrient spots in the earth to be found by the roots, special turns and twists to be made by the leaves so as to get all the light they need, and so on. Those special conformations that mark a *whole species* and are designed adaptations to surroundings, must be the work of a much larger intelligence common to the species, one that tries experiments, notes when they fail, and then tries others. In this intelligent experimentation would be the chief cause of the varieties upon which natural selection then works.

STUDENT

## Earthquake Paths

DR. MILNE'S address to the British Association concerning earthquakes dwelt on one curious fact for which he had no explanation. He had particularly studied 79 large disturbances arising south of the Caucasus, north of India, and in the east or south of Japan. All of these had made more headway to the west than to the east; and few of them had got across the Equator with sufficient force to register themselves on the seismographs of observatories in the Southern Hemisphere.

The fact must stand for itself till we have more to add to it. Seismographists are not yet working together closely enough, nor are there yet enough of them, to plot out a possible pattern on the crust corresponding with lines of readiest transmission. We may ultimately understand the lines of Mars. C.

## Nature

## Studies

**"Instinct" in Animals**

**T**HE steamer *City of Kingston*, says a Seattle paper, has a cat which has long been attached to it, and which could never be induced, even by the most persuasive coaxing, to leave it. The cat had never been known to miss a trip. But when the *Kingston* arrived in Seattle recently from Victoria, the cat went ashore; and when the time came to make the voyage which proved so disastrous to the ship, the animal refused to be coaxed aboard. Having been carried aboard, it managed to spring ashore just as the lines were being hauled in, and thus saved its life. This is called "marvelous instinct."

Such instances are by no means rare, though the more dramatic ones claim most attention. In face of such inexplicable facts, dogmatists should be humble; and never should anyone who values logic and common sense put forward the lack of an explanation as a proof that a thing could not have happened. The world has not quite been reduced to a cut-and-dried formula yet. How does science explain this? One would like to know.

What causes accidents? Chance or the hand of God, we say. Could the cat have scented Chance or the hand of God aboard that ship? Clearly it scented something that was there aboard the ship, something malign. And as we do not know what it is that determines the so-called casual happenings of life, one is free to suggest that in this case the cause was that influence which the cat scented. Of what nature was this mysterious entity? Was one of the passengers a Jonah, carrying about with him the stored-up force of evil thoughts ready to seek a vent? Was the ship carrying invisible freight of the kind against which some peoples use charms and incantations, others prayers, and still others antiseptics?

None of the crew or passengers seem to have felt this influence; or, if they did, to have heeded it. Reason is a superior faculty in the general run; but on occasions it gets in the way and man has to bow before the humble animal. Yet man has all the faculties that animals have, only some of them are out of fettle and some are overlaid with an incrustation of ideas.

As science can predict many things by its knowledge of the causal machinery that links things together, so there is a vast amount of causal machinery which science does not know and cannot trace, yet which is most potent in bringing things to pass. Any mind, be it that of cat or man, able to sense a link in this unknown chain of causes would seem to be gift-



Lomaland Photo. and Engraving Dept.

## THE RIFFELALP

ed with prophetic ability. What does science know of the thought-world, its space, its matter, its electricity? Theosophy knows a great deal, and Theosophists probably have knowledge in proportion to their deserts and to their ability to profit wisely by it. But is not the road to knowledge largely a return to the obvious and a relinquishing of our roundabout ways of thinking?

STUDENT

**Forestry in Prussia**

**T**HE Prussian forests, covering nearly seven million acres, are made up much as if we should combine the pineries of the Southern States with the forests of some of our Middle Atlantic and Central States. When forestry was begun a great part of them had been injured by mismanagement, as our forests have been, and the Prussian foresters had to solve the problem of improving the run-down forests out of the return from those which were still in good condition. They solved it with striking success. Immense improvement has already taken place and is going steadily on. The method of management adopted calls for a sustained yield—that is, no more wood is cut than the forest produces. Under this management the growth of the forest, and consequently the amount cut, has risen sharply. In 1830 the yield was 20 cubic feet per acre; in 1865, 24 cubic feet; in 1890,

54 cubic feet, and in 1904, 65 cubic feet. In other words, Prussian forest management has multiplied the rate of production threefold in seventy-five years. And the quality of the product has improved with the quantity. Between 1830 and 1904 the percentage of sawn timber rose from 19 to 54.

J.

**The Shore Birds**

**H**OW graceful is the shore bird! How exquisitely he scampers along the beach, picking up bits of food. Now he dashes down over the freshly wet sand; now he jumps back with the ebb and flow of the waves. What a sure sense he has of the little brothers of his flock! It is time now to be off; they are off together with a jump. And the plaintive call of the storm-belated one, in search of some of his kind—can anyone fail to respond in his heart?

Along the shores of Point Loma, the perfect trust of these creatures in the presence of man is very noticeable, in comparison with the furtive behavior of their kind on the Atlantic. In the East where society is more stilted, men of affairs must rush to the gun, as an inevitable reaction from the dingy office. Is it true that the people of the Golden State have started out upon a life more in harmony with Nature?—that they have a more genuine relation with animals?

STUDENT

Students'



Path

### Below the Surface

INDEED there is an "outer" and an "inner" aspect to all things, it is a fact that brooks no denial; but how little—generally speaking—is it regarded, and how much is taken, as people say, at "the surface valuation." Theosophically speaking, the surface is always the reflection of something below, something hidden, and it is this *hidden* thing that counts for weal or woe. In the words of a great Teacher, "It is not what is done, but the spirit in which the least thing is done that is counted"; to which we might correlate the familiar teaching, "... and have not charity," in relation to *outer* semblance of virtues.

The man who judges from the outside runs a continual risk of severe shocks in his relation to fellow men, in unexpected incidents; while he who studies the depths of his own nature stands in a more prepared attitude for the "unexpected" whenever it may happen. As a matter of fact, all lives are lived "below the surface"; we live in the world of thought and feeling, and the outer acts are the outcome—we say—or the growth, of these hidden causes. Seeds of thought and feeling are the germs of all outer conditions, both of character, appearance, and condition in life.

If you have not known Theosophy perhaps the idea makes you wonder how it is possible; but assimilate the idea that nothing can exist without a cause, that we are momentarily at work setting effects in motion, that this action of ours preceded our present birth—our present character, with the motives, thoughts, and feelings that go towards making up that entity which we call "I," being the growth of ages of evolution—and it becomes a simple matter to understand, and shows us a clear path to follow both now and for the future.

What then are we? Why are you still in doubt? Let then, Theosophy shed its enlightening rays upon your *mind*, for *you* know, the *real* man knows all the time, though now, as a human soul, you see only "through a glass darkly," while that instrument of perception upon the outer rungs of being leans towards the "seeming" surface and away from the inner *truth*. The truth about ourselves as taught in Theosophy is this: We are Rays of the eternal spiritual Soul of the World; exiles from Home; gaining a needed experience in our work of refining the thoughts and feelings of that product of a lower evolution—in the sense of younger or less progressed—of which we find ourselves to be the informing entity. By aspiration towards the purer realms from which we come, carried to practical issue by noble *deeds* and pure thoughts, we again make it possible to realize in the central depths of our being our Spiritual Oneness with all Life. So, little by little, through paying attention to that which lies *below the sur-*

*face* in our own natures, we may begin to discard the desires and longings that make for future pain; we may cease to set up causes that have made so much of trouble and confusion in the world's life; cease to be puppets of fraud and ambition, and begin to attain to the true dignity of a being assured of his immortality. And the key of this progress? It is very simple and very complete, and the last turn of it will make of man a god, but all the way it makes for peace and freedom—it is to *act in line with universal brotherhood as the Law of Laws.* W.

### Thoughts on Contentment

WHEREVER we look in the world we find that everything is dual in its nature. We find it among all living beings, and we find it equally as much in the world of ideas. So it is with contentment; it may be a virtue, or it may be a hindrance. We are advised by the sage to be "content with whatsoever cometh to pass," and yet we know full well that it is only by our *not* being content with everything that the world moves onward in its evolution.

It all depends upon the standpoint from which we view things and events; whether we look upon life with the eyes of the little, personal self, or through the real windows of the soul. It depends upon whether we are prompted by our desires, or whether we, through compassion, are eager to remove whatever may hinder all real progress toward perfection. This is simply another application of what the *Bhagavad Gîtâ* calls "action in inaction, inaction in action."

We are then first of all to learn to distinguish the essential from the non-essential. In one sense, of course, everything is essential; but there are many things which, while they do affect us, yet do so only because we weakly permit it. Man should be superior to his surroundings, should be so filled with the warrior-spirit that he can rise above all personal discomforts and disappointments. He must be the master of his desires, must look beyond the momentary pain and pleasure, nay, must learn to subordinate any personal benefit, be it ever so great and lasting, to the benefits of others, the benefit of the whole.

Some say that this is a gloomy view to take of life, but they think so simply because they have never tried it in the right spirit. They have preached contentment while filled with discontent and chafing under the yoke of desire. They have tried to *avoid* being discontented instead of leaving all that to the Great Law, simply putting their shoulder to the wheel wherever they saw others suffering. They would forget even *that* suffering through the joy they would see beyond. Their only discontent would be that of the reformer, and they would constantly live in a world full of light and gladness, "content with whatsoever cometh to pass."

THERE are two kinds of contentment, one that kills progress and one that is the only condition under which real progress is possible. The first is the ease-loving contentment which is satisfied with present conditions and opposed to change; the second is reliance on the Law, faith that whatever comes has its purpose and that every effort will have its just effect. One whose discontent has marred

his life is either a seeker of personal ends, or has not adapted himself to the conditions among which he is thrown. One who attempts to gratify the longings of the lower self will always be dissatisfied, for its demands are endless and even if fulfilled they bring no peace. The other class of discontented people think they were made for greater things than they have ever been able to achieve; who for their obscure position blame their parents, necessity, or fate; who cannot see that their surroundings might be made stepping stones instead of mill stones which they are pleased to think fate has tied about their necks.

One great secret of contentment is not having one's heart set on the attainment of any personal end, but to be ready to meet the emergency of the hour, confident that by noble effort he is doing his duty and building for the future.

THERE is indeed need to study the cause for so much unrest. A little reflection soon reveals that the desire to attain is misunderstood: that nothing but that peace which the light of the soul pours forth, can bring contentment into life. Quite the reverse is it to be placidly contented with one's self and shut one's eyes to the evil committed in social and public life, while the simple effort to right some of the wrongs is within our power by consciously doing that which is right and which would soon outweigh the wrong. Again, by finding out our shortcomings we are apt to become wholly discontented with ourselves, running to the other extreme.

The cheerful performance of duty and the knowledge that our lives are governed by the law of absolute justice can alone bring true contentment.

CONTENTMENT is natural. All nature rests in it. Only man is discontented, because of his unfulfilled desires. Yet to be content is to be happy and to verify that "Life is joy." It is this content, this peace and restfulness, which we really long for in all these unfulfilled desires, a contentment which could as easily and naturally be ours, as it is the flower's and the child's, if we did not strain our vision for the unnatural and unsatisfying.

It is not difficult to be contented. It is the easy, proper thing. Nothing is needed but to realize the opportunities that are ours, as also that Law rules everything and all our acts and destinies as well. Realizing all this, we have a sure foundation, and resting on it, we shall be satisfied to act where we are and to be assured of the outcome being taken care of justly.

CONTENTMENT is a condition of the mind not dependent on time, or place, prosperity, or adversity. Selfishness in its varied forms and masks, always brings discontent and unrest.

Contentment does not mean a lack of progress, or settling down satisfied with life as it is. This life is a school of experiences, and real genuine contentment is the result of progressive activity with an unselfish purpose and aim in view.

Duty well performed alone bestows contentment. The royal road to contentment is to live more unselfishly. To think less of self, and more of others, and to strive for the highest welfare of all.

STUDENTS



## WHEN I COME BACK

A SONG OF REINCARNATION

G. R. Sims

WHEN I come back another man  
To have another time on earth,  
I'll go upon another plan  
Of making Life the living worth.  
I'll ne'er to keep the pot a-boil  
Rely on work I do myself,  
But just look on while others toil,  
That I may laugh and take the pelf.  
I'll roam the earth with one intent,  
To find its pleasant places out,  
And there my days shall all be spent  
With but myself to think about.  
When I come back to play a part,  
And face again the footlight flare,  
The only ills to touch my heart  
Shall be the ones I have to bear.  
Ah, no! these thoughts come only when  
The Devil whispers in my ear;  
God grant if I come back again  
The hearts of others I may cheer;  
That I may walk where Life is grey,  
To see and know and understand,  
And help the weary on their way,  
And take the lost ones by the hand.—Selected

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** In a recent letter a friend who is seeking a change of environment says: "If I could get somewhere else it would give me a broader view of life. What a benefit to have a change from our present environment." Will the Forum please answer this?

**Answer** From one standpoint this is all true enough; yet it is absurd for a man to say that to be somewhere else would broaden his view of life. The rustic who has never been farther than twenty miles from his native village, and whose whole world consists of village affairs and the sayings and doings of his cronies and gossips—when he goes to the city something does happen, and to a part of him, too, that may be called his mind. But has he ever heard or thought of such a thing as his "view of life," or the possibility of broadening it? The idea is foreign to him, and not to be dreamed of. He comes back confused, and with jangled, disproportionate thoughts. The village is no longer the whole world for him; his sky is cracked, nay, smashed in places, and the draft blows intermittently in upon him from an inconceivable, impossible world beyond. There is no longer the fine old dogmatic certainty; some atmosphere of illusion and bewilderment has come to surround the very pigs and cattle themselves. All the familiar things are hampered with a doubt as to their supreme value. This man is quite devoid of self-consciousness in a sense; he may be selfish enough, but he has never so much as taken one peep at his own mind, and does not know what troglodytish and tentacled thing is sprawling there, to move the slow gray matter in his skull. Its own growth and stagnancy are ideas, the shadow of whose wings were never reflected on the waters of his mind. A view of life is aeons in front of him. Men and beasts and circumstances move before him and are dumb; only those to whom they speak their message in some sort can be said to have any view of life at all.

So that if a man laments his narrow views as having grown awry in his dwarfed environ-

ment, wry-necked and stunted by the latter, we ought to know that there is something else which he has left out of his account, an individual factor which would explain everything.

Give a man the most restricted environment in the world, let only the most tranquil human experience filter in upon him day by day; and if he would treat it rightly and as he should, every atom of event that came to him could be unpacked of world-wide, age-long dramas. Does but one man come near you in the day? He is typical of all humanity, in compact of the warfare of ages; all philosophy treats of him; all compassion was on account of him; he is bringing you the fruitage of your own past and the seed of your own future; read him rightly and you have read the fate and antecedents of mankind. Can you not grow in such surroundings? It is really the soul that attends to growing, and all true growth is from within outwards. The will is the whole key and secret of it all; it can seize upon the contents of every moment and make them food for the soul, whether the moment come to you in the desert or in the cornfield, in solitude, or among thousands.

So much from what we might call a *pronaos* standpoint; but the Knowledge of Theosophy will carry us much farther. For what reason has the soul chosen this environment or that, at the time when it was considering its coming embodiment? "The universe exists for the purposes of soul," says William Q. Judge, and the surroundings into which the soul comes in each are not chosen at haphazard, but because of all possible surroundings they are the ones which will most meet its needs. Have its manifestations or personalities shunned the giving out of sympathy, have they encased themselves in the pinchbeck armor of self-love? Where shall they learn the new lesson? Perhaps most aptly in those surroundings which seem to us most deplorable, where squalor and sorrow are perpetually jogging them out of all complacency. Yet the change will be blessed for them too, as soon as it is permitted to come about. As soon as any lesson is learned, the Law detains you no longer in the class appointed for its learning. Have you gained something of compassion? Then you may pass on. Has the iron of your hard life entered into your soul a little, is your back straight and your eye keen and steady? Why then, the Law is the true economist, and will waste no time over you; you have other lessons now to learn, and will find a new, and the only appropriate, place, for learning them. Not by any means will you escape coming into that new place, or maintain yourself any longer in the old environment. For all these things do in reality flow out from the soul itself and are not apart from us; we made them; no, day by day we actually are making them; we spin them out from ourselves as a spider her web; it is the spinner you must alter, for he can but pattern and re-pattern himself through the loom. "The things thou fliest are with thee: mend thyself therefore and end thy burden."

And have we not a duty in respect to our environment? Is not this a great responsibility and do you wish to escape from it? Be sure that as you faithfully fulfil it so shall you make possible for yourself new environment.

But be sure that if you seek the highest you will be tried to the uttermost in whatever environment you may be. L. K.

**Answer II.** To help in a further understanding of the subject of environment, the following extract from an article by William Q. Judge is most valuable. Referring to the student who seeks to enter upon the pathway of knowledge, he says:

He is unconsciously much affected by the education not only of himself but also of his nation through all these centuries. He has inherited tendencies that are hard to be overcome. He battles with phantasms, real for him but mere dreams for the student who has been brought up under other influences.

When, therefore, he is told to rise above the body, to conquer it, to subdue his passion, his vanity, anger, and ambition, he asks, "What if borne down by this environment, which I am involuntarily born into, I shall fail?" Then when told that he must fight or die in the struggle, he may reply that the doctrine of Karma is cold and cruel because it holds him responsible for the consequences which appear to be the result of that unsought environment. It then becomes with him a question whether to fight or die, or to swim on with the current careless as to its conclusion but happy if perhaps it shall carry him into smooth water whose shores are elysian.

... What then of environment and what of its power over us?

Is environment Karma or is it Reincarnation? The Law is Karma, reincarnation is only an incident. It is one of the means which the Law uses to bring us at last to the true light. The wheel of rebirth is turned over and over again by us in obedience to this law, so that we may at last come to place our entire reliance upon Karma. Nor is our environment Karma itself, for Karma is the subtle power which works in that environment.

There is nothing but the SELF—using the word as Max Müller does to designate the Supreme Soul—and its environment. The Aryans for the latter word use the word *Kosams* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the most intangible and coming down to the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self.

How unphilosophical, therefore, it is to quarrel with our surroundings, and to desire to escape from them? We only escape one kind to immediately fall into another. And even did we come into the society of the wisest devotees we would still carry the environment of the Self in our own bodies, which will always be our enemy so long as we do not know what it is in all its smallest details. Coming down then to the particular person, it is plain that that part of the environment which consists in the circumstances of life and personal surroundings is only an incident, and that the real environment to be understood and cared about is that which Karma itself inheres in us.

Thus we see that it is a mistake to say—as we often hear it said—"If he only had a fair chance; if his surroundings were more favorable he would do better," since he really *could not* be in any other circumstances at that time, for if he were, it would not be he but someone else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these coverings or sheaths are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

The very first step is to rise from considering the mere outside delusive environment, knowing it to be the result of past lives, the fruition of Karma done, and say with Uddālaka in speaking to his son: "All this universe has the Deity for its life. That Deity is the Truth. He is the Universal Soul. He thou art, O Svetaketu!"

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Science and the Purpose of Life

It is not the views that a man holds or the dogmas he believes in that are of importance for his fellow-creatures: it is his acts. Even the loftiest dreams above the clouds are of but little avail if they do not lead to action.

"A man is his own star;  
Our acts our angels are,  
For good or ill."

WITH these wholesome words, Dr. Fridtjof Nansen concludes an address on "Science and the Purpose of Life," which is printed in *The Hibbert Journal* (July). But his intuitions seem considerably encumbered by certain dogmas which he sets forth. He begins:

In the beginning of history men were groping in spiritual darkness. In their hard struggle with the forces of nature, they took refuge in grotesque superstitions adapted to their childish ideas in order to give them consolation in their feeling of weakness; and they gradually learned some crude moralities in their struggle for existence. But as understanding grew . . . many of the grotesque and childish superstitions were gradually put away, and more developed and dignified ethical ideas were attained. This development . . . has gone on and is still going on. It would indeed be very conceited to think that we had now reached maturity. We are only in what might be called youth.

This might be called the historical superstition or dogma. It is based first on medieval theological teaching as to the age of the earth and man; teaching which Dr. Nansen himself derides further on; secondly on a very incomplete and inchoate study of nature which was begun not long ago by European science. It is backed up by the colossal destruction of ancient records which preceded the rise of our race, but it is rapidly crumbling before the advance of archaeology and the study of ancient texts.

Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy . . . Caesar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople (8th century); and the Mahomedans all they could lay their sacrilegious hands on—the world might know today more of Atlantis than it does.—*The Secret Doctrine*, II, 763, note.

It is impossible to trace any such rise of humanity from childish barbarism up to modern enlightenment, as is supposed to have taken place. Instead, we find that in all times we can reach back to, and back beyond them, there have always been on earth civilization and barbarism side by side. Further, we find evidence that races preceding ours had attained their zenith of enlightenment and stood even above our own present level, bequeathing their knowledge to later races; then it was gradually lost through misuse and profanation as the world entered on one of its dark cycles. Our own advance marks the recovery of a portion of this former

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

knowledge. Next Dr. Nansen distinguishes between ethics and religion.

The grotesque superstitions of childhood and the religious dogmas of every age have been continually changing with the growth of human thought, ethical ideas having early reached a comparatively high level; and certain leading principles at any rate laid down at an early time, have changed comparatively little. . . . I give as examples the ethical ideas of the Greek religion, of Buddhism, and of Christianity. It cannot be denied that these religions, as far as dogmas or superstitions go, differ widely; but if we look at their ethical views, we must admit that they are more or less alike.

The explanation of this fact is evident. Our ethical ideas are based upon the fundamental laws regulating the development of the organic world, whilst religious dogmas belong to an entirely different sphere, something outside this world. Men took refuge in the first grotesque religious superstition, and the belief in supernatural powers, in their desire to live and in their fear to die.

The ethical ideas of the citizens, we are told, are of the greatest importance, whilst a man's religious dogmas should be entirely his private concern.

Is it not clear that the writer is trying to bring out the idea that the true basis of life is knowledge, science, the experience gained by man through the use of his faculties; but that in giving expression to this idea he is hampered by conventional dogmas and ruts of thought? Ethics, he says, are eternally recognized and unchanging in their essentials; but he bases them on "the fundamental laws regulating the development of the organic world," and in sharp contradistinction makes religious ideas have nothing to do with such fundamental laws. Thus he confuses present-day science with science in general and makes his ethics lean too much on modern science, which after all is (in its theoretical part) largely a mass of fluctuating dogmas. The astronomical view of the world's history is set forth at some length: all about the cooling sun, the radiation of heat in space whereby the "temperature of space" (!) is raised, etc. He asks, "How ought we to meet all these views?" and answers, "By striving to adapt ourselves to them, not by trying to deny them as some religious people do." In the course of this discussion he says:

No truth lives for ever, and every truth has its time; but when its time has come, it is as futile to fight against it as to uphold it after its time has passed.

Surely the word "truth" is misused here! One must rather say that, while truths are unchanging, dogmas are not.

When asking what is the purpose of all the cosmic phenomena, we are told that "purpose is an idea which entirely belongs to the organic world . . . but this is not a principle that can be applied to energy. To ask, therefore, what is the purpose of life . . . is a question of very much the same kind as if one were to ask what is the purpose of the rotation of the earth." Young people—

Should learn to understand that when they ask for the purpose of life, or even the purpose of the universe, they ask a question to which science gives no answer. They have left the world of experience and gone into the world of faith.

Faith is necessary, he continues, but ethics should be based on a view of things attained by experience and observation, so that it can stand the test of life and not be shaken by changes in faith and dogmas. He relates a talk between a clergyman and an "agnostic," the former of whom declared that, if he did not believe in the after-life, he would certainly devote himself to pleasure; while the latter declared that he based his morality on harmony in life and the happiness which the attainment of such harmony could bring him.

Thus it is evident that the writer perceives that the one eternal sanction for morality is the perception of truth, and that this alone can withstand the changes in belief, wherefore we ought to inculcate this principle in our youth. But he scarcely realizes what Science is, apparently imagining it to be confined to the results of observation by the physical senses and the unaided inferences of the brain-mind therefrom. Also he errs enormously in imagining that all religious ideas are due solely to childish gropings after truth and to the desire to invent a ground for faith. His absurdly inadequate notions of human history are responsible for this. Religious symbolism, as we find it today, and as we find it in its degraded forms in history, is what remains of the terminology of the religious Science of antiquity; and we ignorant moderns have misunderstood its significance, having so recently emerged from our own national childhood (if we have yet emerged).

By all means, we say, let the future standards of humanity be grounded on knowledge and experience, but not on the sole and changing dogmas of science. For it is not everyone who can so triumphantly surmount these dogmas as Dr. Nansen seems to have been able to do, and preserve such a cheerful practical optimism in face of a belief in the mechanical and purposeless character of the cosmic forces. The rotation of the earth has a purpose; it is only sheer dogmatism that can divide the powers of the universe into two sorts, one purposeful and the other purposeless; the distinction between organic and inorganic is of degree, not of kind. If the above shows anything, it surely shows how sorely a well-meaning and struggling humanity needs teachings that shall square with its intuitions instead of thwarting them: how it needs a basis on which to build the ethical teachings it proposes to give to its youth. E.

## THE THEOSOPHICAL ADDRESS AT ISIS THEATER

"ETERNAL LIFE" was the subject of a most interesting address given by Mr. Cranstone Woodhead at Isis Theater last Sunday evening.

The music program, consisting of the following, was furnished by students of Isis Conservatory:

Overture	Rienzi	Wagner
Violin Solo	Romance Andalusia	Sarasate
"Prieslied"	Fr. Die Meistersinger	Wagner
(Organ and Piano)		
Fabrice-Marsch	Kretschmer	

In opening, Mr. Woodhead referred to the impossibility of adequately defining life, and said that although we use other terms, we come back to the one word "life" as being the most expressive. The student of the Secret Doctrine of the ancient sages, he declared, finds in it the most complete expression of human knowledge regarding the One Life or Deity from which sprang the whole universe, and in which our world and all the countless worlds are suspended as in an ocean. Although life appears in many forms, yet there is only one life-power which is in all creation. In essence, the life of man is the same as that of everything with which he comes in daily contact.

There are countless myriads of lives, numberless as the sands of the sea. These pass through every sort of experience on an eternal journey of progress. Dissolved from one form they re-appear a step higher in other forms of countless variation.

Modern science has had much to say lately regarding evidences of life and consciousness in matter hitherto supposed to be without life. Passing from the mineral kingdom through an infinitude of gradation, kingdom after kingdom is built up until we come to man. What then is the difference between the life of man and that of the other kingdoms? The body of man is evidently the most highly evolved visible matter in the universe. Is it not evident that some climax has been reached which is worthy of our most serious investigation? The study of Theosophy teaches us here to look towards the invisible and to recognize that visible matter is but an outward form built around that which no physical eye can see. The power to do this rests with man alone. Endowed with consciousness, his intelligence makes him the connecting link between visible and invisible creation. In man life approaches divinity, and he stands at the crucial point of the ascent as the responsible agent of the creative life force.

The life that is possessed by, and appears to be separate in, separate human beings is not really separate. There is only the One Life, and no one can in reality speak of his life as being separate from that of others. It is common to all; not only the life of the world, but its thoughts and aspirations are in reality all one. Yet this does not destroy individuality. As individual egos our pathway lies in a road of never-ending advancement. The goal that lies before us is that of perfection, and only eternal life can suffice for this; and as in far distant ages the world will be resolved into the Great Primal Cause, man will pass with it into full knowledge of the One Eternal Life.

OBSERVER

### "The Devil!"

God said: "I will create  
A world in the air."  
Satan heard and answered:  
"I will be there!"

God said: "I will make of man  
A creature supreme!"  
Satan answered: "I will destroy  
Thy splendid dream!"

God said: "I will ordain  
That thou shalt no longer be!"  
Satan answered: "Thou canst not, Lord,  
For I am a part of Thee!"

—Marie Corelli

MARIE CORELLI is by no means the first and only person to make such comparisons between God and the Devil. It has always been a moot question as to which is really the more powerful of the two. It has even been questioned which is the more respectable and useful to humanity! Edward Carpenter has a poem in which Satan wrestles with a man, and throws him again and again, until at last the man gets so strong by practice that he throws Satan; then Satan embraces him, calls him his beloved son, and says he was waiting for this glad day.

The opera *Faust* is just now being revived in London; and, needless to say, it is not Faust himself, nor Marguerite, that lends the undying attention to that allegory.

In the *Book of Job*, Satan is made one of the Sons of God and is assigned the duty of developing Job, which he successfully accomplishes. In *Isaiah*, Lucifer (i. e., "Light-Bringer") is called "Son of the Morning."

A modern Russian novelist, Mérejkovski, has written a series of novels "animated by a single master-idea, the Pagano-Christian dualism of our human nature." Says Herbert Trench, who translates his novels:

What specially interests Mérejkovski in the vast spectacle of human affairs is the everlasting contest between the idea of a God-Man and the idea of a Man-God; that is to say, between the conception of a God incarnate for a while (as in Christ) and the conception of Man himself as God—gradually evolving higher types of splendid and ruling character which draw after them the generations.

The novelist's own doctrine seems to be that both the Pagan and Christian elements in our nature, although distinct elements, are equally legitimate and sacred. . . . He conceives that European civilization has been born of the tremendous conflict between these two main ideas.

In one of these novels a sage says: "Ah! If thou canst make one the truth of the Titan and the truth of the Galilean, thou wilt be greater than any that have been born of women!"

Has not the Russian romancer here touched the truth? He loves Paganism, but is compelled to depict its failure; he despises the Christianity of those times, yet is obliged to admit the truth of the Christ ideal. *Neither late Paganism nor early Christianity succeeded, because each was only a half.* That is the point. He who can blend them (blend the essential principle in each) into one—he is a master of Wisdom.

Here is the Theosophical teaching—a very old one revived: that the Verbum, the Word proceeding from "God," though One in its essence, *becomes dual as soon as it enters into Man and becomes manifest in him.*

"The Logos is passive Wisdom in Heaven, and Conscious, Self-Active Wisdom on Earth," we are

taught. (*The Secret Doctrine*, by H. P. Blavatsky, vol. II, p. 231.)

The Logos—who is Wisdom, but who as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition. (*Ibid.* p. 230.)

Lucifer is divine and terrestrial light, the "Holy Ghost" and "Satan" at one and the same time. . . . The Fall was the result of man's knowledge, for his "eyes were opened." Indeed, he was taught Wisdom and the hidden knowledge by the "Fallen Angel," for the latter had become from that day his Manas, Mind and Self-consciousness. In each of us that golden thread of continuous life . . . is from the beginning of our appearance on this earth. . . .

And now it stands proven that Satan, or the Red Fiery Dragon, the "Lord of Phosphorus" (brimstone was a theological improvement), and Lucifer, or "Light-Bearer," is in us: it is our Mind—our tempter and Redeemer, our intelligent liberator and Savior from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle Mahat (Intelligence), which radiates direct from the Divine Mind—we would surely be no better than animals. . . .

Thus, esoteric philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth. (*Ibid.* p. 513 et seq.)

Every student of Theosophy knows that one of its characteristic teachings is that God is in Man, and Man hence is a potential God; and that in this, Theosophy merely repeats the ancient tenet that "Christ" is the perfected Man, made God by the full manifestation of his Divine potentialities. But the theologians, at some time or another, removed this God from out of Man, converting God into an external deity, actually a mere fetish, and converting Man into a miserable sinner. This was the great sin of the early church, by which the true Christianity was converted into a superstition that wrought so much harm.

Now, having made God into an external deity, separate from Man, they had to do the same for Satan. Satan, as shown above, stood for the mind in Man, that Divine Gift which first "tempts" him and ends by redeeming him. But now Satan was also made into an external deity or demon; as the God in Man had been made into a great extracosmic Deity, so Satan was made his adversary. Thus was born in the heart of Man that fear of his own God-given faculties that led him to renounce (in the name of Christ) all intellect and art, to burn books and destroy temples, and even to refrain from washing and caring for the body.

O, Theology, with thy two Gods, Jehovah and Satan, wherein art thou better than the savage who propitiates his fetishes? Thou hast cut up thy Deity into two separated portions which thou dost worship alternately, having separate days of the week for each. Thou dividest humanity into Pagans and Nazarenes, Cavaliers and Puritans, men of religion and men of science and art. Thou hast made Man afraid of his own faculties, so that the very animals shame him and he continually falls a victim to those faculties which he has profaned and perverted into vices. He oscillates between austerity and licentiousness; he is a hypocrite. The old "Pagan Joy, Pagan Serenity, Pagan Confidence," what has become of them? Must we ever associate them with their own profanations? Can we never have the Pagan Joy and Pagan Purity and Serenity



without the license of the last Pagan corruption? (But was that corruption worse than our own today?)

But we have not been successful in the attempt to sunder our Divine Self into two halves: Satan is still "a part of God." We know that our Mind and our aspirations are God-given and beneficent; we take our theology on sufferance.

The problem of Good and Evil is one that we can rightly assign. Evil, for Man, is that which tends to keep him from progressing in Wisdom and Weal—tends to destroy him. Good is that which makes the other way. Evil is ignorance, Good is knowledge. Evil is cowardice; Good is courage. And have we not been cowards—hated word! What have we done towards our own God-given faculties? Have we not cowered before them and cringed in supplication before an imagined throne of "mercy," asking to be let off, protected? Are there people who, *having failed in mastering their lower nature, have recoiled from the struggle and taken refuge in an attitude of non-combatant negative "goodness"?* Such people are traitors to their Lord and Master.

Theology talks about the sacrifice of Deity in his Son. What was that sacrifice? Was it not that the Son, out of his love, descended into mortal form, imprisoned himself in the clay in voluntary exile from the light, that through long ages of pilgrimage he might redeem mankind and lead his terrestrial brother up to walk with him on high? O, Lucifer, thou Light-Bringer! how art thou fallen from heaven! How has Man used his Divine Guest! What does he do with the beautiful pure Light *within him*? He denies it, rejects it, calls it evil; and that in the name of Goodness!

Theology talks about a Savior. The Savior is our God-given *intelligence*—"Satan"! Whatever else can save Man? Whatever else has ever saved him? Has he not always, time and again, time and again, been driven back upon this, as superstition after superstition failed? They read history right who discern that the whole purpose of the Divine Powers back of Man is to make him bestir himself and to throw him back upon his own resources. But Man is always saying "I can't!" and is always "doing a wheedle." He rubs himself up against his God like a cat and purrs; and is sent about his business and told to go and catch mice *himself*.

How often have we seen the spectacle of poor Man trying to coax his God. First he brings flowers, and if that won't do he tries cutting himself. But God ignores both the incense and the blood; the ungrateful Deity leaves Man in the lurch. Then Man rebels, rises up in his might, feels uncommonly wicked, and says he will defy God. And God begins to hope for him, but dares not notice him for fear of upsetting him again. But Man's first feeble attempts at independence usually take the form of weak lapses into intemperance and petty vices, from which he is apt to react back again to narrow austerity when his vices are played out. When are we ever going to get out of this petty circle of weaknesses?

What the Divine Power is urging us to do is to take the unruly steed of our lower nature in our own strong hands and master him ourselves, using every power we possess. All

the circumstances of life conspire to drive us into this corner and to put us into such a position that no other escape is possible. Rebellion against the fetishes of Doubt and Fear and Superstition and Dogma must come to each one at some moment; and then he finds his strength. He then realizes that the two poles of slavery and license are equally detrimental to the Soul, and he declares his independence of both.

This is one of the ancient Mysteries; it is still revealed to whomever is capable of receiving it. The ancient ceremonies of the Mysteries were designed to lead the candidate to the point where this self-revelation could come. Nowadays we hear many voices preaching all kinds of doctrines and running to all kinds of extremes; but the new gospels are all very old and threadbare. The eternal truth remains that Man is his own Savior—not by his perverse will, but by the Divine Intelligence which he has the power to evoke. But this Divine comes not in answer to appeals for external aid; it comes through Man's own resolve to *exercise* it. "Heaven helps those who help themselves."

H. P. Blavatsky threw down the gauntlet to dogmatic ignorance by naming her magazine "*Lucifer*," in honor of the bright morning star, Light-Bringer to Man, Venus-Lucifer, Satan, whose name has been so horribly blasphemed. For her work initiated the restoration of honor to the crucified God in Man. We have to recognize the two poles: the Logos manifested as the Christos of compassion and renunciation; and the Logos manifested as Mind. Yet they are *One*. These two poles are as mutually necessary as are Darkness and Light. "Be ye wise as Serpents and harmless as doves." We have religions—other ones besides Christianity—that teach the renunciation of worldly things, and, misunderstanding the teaching, advocate the beggar's wallet. We rightly rebel against such doctrines. On the other hand we have mental anarchists teaching the glorification of unbridled passion, and we rightly rebel against them too. Let us have a religion that teaches men to be Men, living in the earth and using it aright. Let us have a religion that fears not the Mind, that is not bound down by false history, and that is wide enough to embrace the whole of life.

STUDENT

#### Cleaning Fabrics by Electrolysis

A NEW process for washing fabrics by electrolysis, invented by a Frenchman who has secured a United States patent, is described. After fabrics have been filled and bleached, there usually ensues a long and difficult washing process which requires a large supply of water and involves a great waste both of soap and of the fatty acids and oil. Moreover the washing is seldom complete, so that residual oil causes spots when the fabrics are dyed. It is well known that in the saponification of grease films of soap are formed around particles of fat, which brings the process to a premature close, leaving some of the grease unsaponified; and much mechanical treatment is required to overcome this difficulty. But the new invention provides for the use of electrolytic action in the saponification, whereby the particles are kept in motion and the process does not clog. The cloth passes

between electrodes in a solution of alkalis, and every fiber of it is subjected to the chemical action, so that it passes nearly clean to subsequent vats where the washing is completed. The oils, alkalis and soaps in the first liquor are afterwards sorted out and recovered by electrolysis.

H.

#### Clothing Made of Spun Glass

IN future editions of word-books we may expect to find something like the following: "New: synonyms—novel, recent, modern, known to the ancient Egyptians."

The art of spinning glass for practical purposes is new and "would appear to have been practised by the ancient Egyptians." It has long been known as a curiosity, and many people must be familiar with itinerant glass-blowers who make beautiful rigged ships out of it; they melt the end of a glass rod in a blowpipe and throw the thread over a broad-rimmed spinning wheel, drawing off a long skein of the glass-silk which they sell you. A Frenchman in the middle of last century developed the process along commercial lines, but died without revealing his secrets. These seem, however to have been recently rediscovered in Germany.

Glass thus drawn out into very thin threads is flexible and it is thought it will be possible to spin and weave it into clothes. These garments would be incombustible, non-conducting, and impervious to acids. They can be beautifully tinted by using tinted glass. The insulating properties of the glass-wool would render it valuable as packing where it is desirable to keep in or exclude heat. In this case we should be resorting to the mineral kingdom for our clothes, though as yet we have not got those asbestos garments which could be washed by throwing them on the fire.

T.

#### Wireless Telephony

REMARKABLE progress in the field of scientific and commercial telephony has been made, both in America and Europe. Audible communication was established recently, it appears, at a distance of over eighty miles. The apparatus for this is complex, and the initial current used was 500 volts.

What with aerial flight, rays that see through stone walls, and wireless telephony, science seems bent upon reproducing, in what is facetiously termed the inorganic kingdom of nature, the powers and potentialities which reside in man himself. Perhaps this is under some sympathetic cyclic law. But when is all this externalizing of ourselves going to stop? Scattered through the pages of history, and sometimes even among the happenings of our own unimportant lives, are flashes of these things, called mysterious and occult, merely because unwonted. Theosophy does not say we should seek for them, any more than Paul did; yet, being sane common sense, it by no means denies their existence.

Could we see, hear, and move in the subtler etheric spaces, what odd things would impinge on our consciousness! We might even hear suns and planets talking across space! Fancy tapping a talk of this kind:

SUN: "Hello, Earth! Time to clean up a bit, isn't it?"

EARTH: "Well, yes! Just postponed a few cataclysms the other day, though!"

STUDENT

# Art Music Literature and the Drama

## Welsh Literature—Prose—Ninth Article

ROMANCES IN THE RED BOOK OF HERGEST  
(CONTINUED)

THE last division of the tales in the Red Book includes the Dream of Macsen Wledig, the Story of Llud and Llefelys, and the History of Taliesin. No possible tie connects these three; we link them together only because each is in a class of its own.

The Dream of Macsen Wledig is romance, with a dash of poetry in it; no mere spinning out of incidents, like the Normanized Arthurian stories. Although of no grand antiquity or value, there is a connecting thread running through it, and it might even be conceived as having some meaning, that is, in an inward sense. We caught a vision once of the beauty of the world, we saw the Soul once, embowered in the innermost place, weaving out rainbows and glamor and glory over the whole universe, and thereafter there was neither peace nor rest for us; two meals, as the Irish stories put it, might not be taken at the same board, nor might we sleep two nights in the same city, till its shining palace should be found.

Macsen Wledig was the Emperor Maximus, who won his fame in Britain, and the purple with a Brython army. It is related that at one time he was hunting in Italy, and being tired, lay down in the forest and slept. He dreamed of a far country and how he came there; of a castle and of the princess it contained. Then sleep and satisfaction forsook him until he should find her. She was Helena of Britain, and he found her at last in Ynys Mon in Cambria, with her brothers, as he had been foreshown in his dream.

The story of Lludd and Llefelys relates to an earlier period. Lludd Llaw Ereint was king of the Island of the Mighty, and Llefelys was the king of Gaul. This Llud is the King Lud, from whose name we have Ludgate in London: of the pronunciation we will say that the doubling of the consonants gives each of them an aspirated sound, while the vowel in Welsh has a sound not remotely resembling the *u* in English. The Coritaniad were at that time in Britain; if the wind heard anything whispered it would come to the knowledge of these people, who were the enemies of the Britons. No plans that could be made were available against them; so that the country was confronted with ruin, near at hand and not to be outstared. There were two other terrible things in the island as well, making three in all. The second was a scream that rang out on May Eve in each year, audible from Cornwall to the north, and bringing sickness or death, or horror and bewilderment, to all who heard it. The third sorrow was that whatever food might be left on the king's table overnight, would have vanished in the morning. Lludd took council with Llefelys, who showed him

the causes of these three oppressions, and how to end them.

The presence of invisible enemies; the war-ringing of two dragons in the air; the nightly raids of a huge black thief whose coming was screened against all watchfulness by music so low and sweet and magical that whoever heard was enchanted, and all memory and purpose fell from him, and sleep overcame him—all these things probably represent forces still hovering around us; they are not dead; we ourselves have to contend with them. You could not tell a Coritan from a wholesome Brython, by reason of the Coritanian magic, yet at all times they were a menace to the whole life of the people. Lludd Llaw Ereint obtained a powder which forced disclosure and death upon them; it had no power to hurt the human races, but for these children of foul magic it was destruction.

partial conceptions. Your myth-maker is a poet; lightning from heaven came down upon him among the mountains, some marvel is forged in his heart by the flame and meteorite, and there is the myth burning and gleaming before him. His own brain-mind shall have as much or as little work as yours or mine to discover its meaning. He had no intention except to serve or worship the gods, that is to say, to hold himself for the universe and evolution, to strike or stand for his fellowmen, to come near to the heart of things. So his creation is god-fashioned, and there shall be seven—seventy times seven—inwardnesses of meaning in it; it is perfect and whole. Whereas the maker of allegories may be a great and good man, as John Bunyan was; but he is working to set forward his own view of things, not to speak out carelessly for the whole Immortal Kindred. Carelessly, that is,



Lomaland Photo. and Engraving Dept.

AN ENGLISH LAKE. (FROM A PAINTING)

Consider the state of the world today, with all the legions and multitudes of hostile forces which we can see arrayed against humanity, forces in the world of thought; not one the damndest of them but is as glib and plausible as to make angels envious. "Take me," says Vivisection, "I am Brython; of the true race; I will bring about the end of disease." "Take me," says Hypnotism, "I will cure you of your vices." "Me," says another, "I will cure you of—" etc., etc., etc.; they are innumerable in their clamor; they all offer gains, palpable gains of one kind and another, hiding it away that the gains they offer may be so many cloaks for infinite loss. What shall be the fine red powder, such as Llud had from Llefelys, with power at once to discriminate, and sweep away the evil?

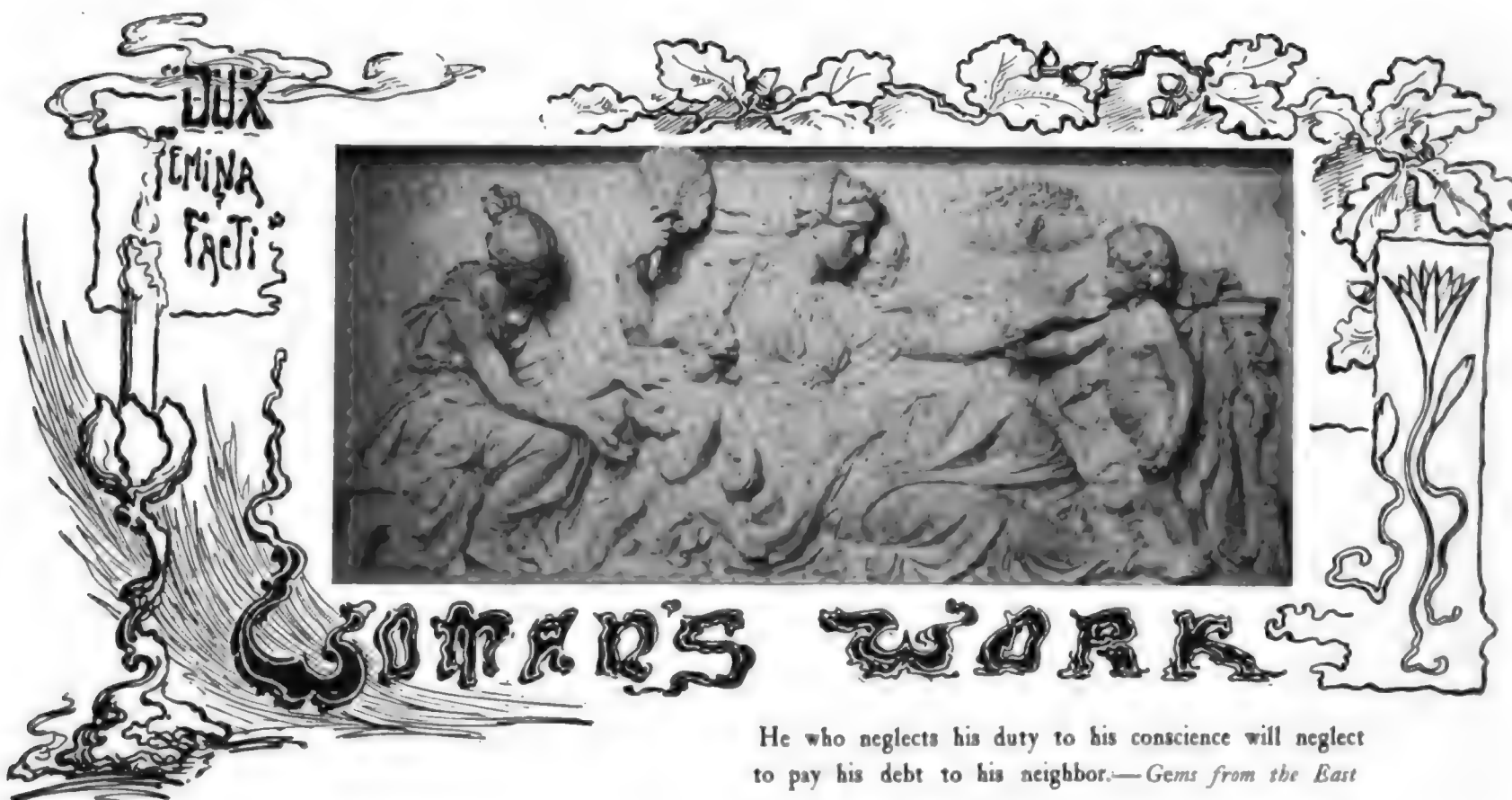
This is no mere allegory, and must not be treated as such. The myth hits the bull's-eye of truth, and is inevitable in its conclusions. It is modelled on eternal law; it has backbone, head, heart, and members; whereas the allegory is an amoebic thing, set together by some brain-mind to image forth petty and

of what shall be said; or of seeking to frame his own vision in story.

## A WELSH STUDENT IN LOMALAND

### Another Uniting of East and West

RECENT arrivals in New York were two Japanese architects who came for the purpose of studying American theater-construction. Later they will visit Europe for the same purpose. They are representatives of a Tokyo company which is to build a theater in Tokyo modelled on European lines, where the dramas of Shakespeare (most of whose plays are now translated into Japanese) and other Western dramatists will be given. Great Japanese plays will also be given and the purpose is to combine in this new play-house the best of both Orient and Occident. It will be completed in time for the International Exposition which is to be held in Tokyo in 1912. The influence of this enterprise upon the peoples of both East and West will doubtless be farther reaching than is at present easily discernible, and something of undreamed-of beauty and value may well result. STUDENT



### A Remarkable Interview

THE Boston *Herald*, issue of Sunday, Sept. 20, contains the following very interesting sketch and interview with Mrs. Harriet Prescott Spofford:

Just where Deer Island almost fills the big bend of the Merrimac river, in the northeastern corner of Essex county, stands a brown old colonial house, vine-grown and greenly shaded. Between the old and the new it waits. On one side hangs the ancient chain bridge, beyond it the dead beauty of Newburyport. On the other side, over the modern suspension bridge, the road runs straight to the black smoke that covers the mills and manufactories of 20th century Amesbury. Looking closely through the trees, one sees that the house is turned away from all this bustle of modernity and fronts toward Newburyport's past dignities.

Between two worlds the mistress of the house is standing—Mrs. Harriet Prescott Spofford, story-teller, essayist, poet. She was of literary America 50 years ago; she is of literary America today. An early contributor to the pioneer *Atlantic Monthly*, it was only last month that one of the most important of modern magazines published a recent poem of hers. For half a century she has known American literature and the men and women who make it. She has many close friends among the present-day authors. She finds many things to like and admire in present-day literature. But the house in which she has lived for nearly 40 years is not more definitely turned away from the modern town so near it, than is its lady mistress from what she believes to be the general spirit of the literary present in America. Her home faces an old city, she herself looks ever toward the ideals, the standards, of a literary age that is past—"because," she says with her wise little smile, "they are the only ones."

She was in her favorite piazza corner that day she spoke about the old and the new to

the *Herald* reporter; a slim, graceful figure, all in black silk, with a soft scarf of plain chiffon lace over the gray hair. Mending half-worn towels in housewifely fashion as she talked, she only glanced up occasionally to catch the sparkle of the river which flowed so near, or to emphasize some tentative sentence with a smile of approval or regret. She didn't like to regret, for to her condemning books wasn't any abstract thing—she knew the people who wrote them! Always she

### Fragment from OUR RIVER

Written for a Summer Festival at "The Laurels" (the childhood home of Katherine Tingley) on the Merrimac river, by John Greenleaf Whittier.

AND thou, O Mountain-born! no more  
We ask the wise Allotter  
Than for the firmness of thy shore,  
The calmness of thy water,  
The cheerful lights that overlay  
Thy rugged slopes with beauty,  
To match our spirits to our day  
And make a joy of duty.

praised those people, even when she criticised their work, spoke of their beauty and charm and kindness.

"Why, you like everybody!" once interrupted her listener.

"You know, I think you'll find that most people are delightful when you come to know them," Mrs. Spofford responded quietly.

But if she loved the sinners, she nevertheless  
CONDEMNED THE SINS.

"Flippancy is the great trouble with literature today," she said firmly. "People aren't interested in big, vital questions, as they were in the old days. They feel nothing strongly, intensely, any longer—perhaps it's because they feel so many things a little. They lack a great object."

"Then you don't believe that great work can be produced on the art for art's sake plan

—there must be something else behind besides the effort to secure finished technical perfection?" asked the reporter.

"There must always be the strength of sincere purpose, there must be sincere devotion to some cause or causes, in the man or woman who wishes to do great work," Mrs. Spofford replied earnestly. "Of course I don't say that is enough—but that must always be present."

"There is a surplus of the study of 'personality' in the work of modern authors," she went on, drawing her thread very tight and for a moment frowning a little. "People said a while ago that for a long time books had been written for the young girl, with nothing included which she might not see. Then they said, 'This is foolish. We will change it. We will write about anything.' They have"—and one writer's eyes were scornful. "They have written stories dealing with phases of the marriage relation, stories which ought never to have been written. They have taken delight in studying and putting into books any kind of people, no matter how bad—just because they are people. They have raised questions which ought not to exist, discussed things which we ought to put away from us and hide in dark places."

"But they say such things are true—"

"There are plenty of things in the lives of all of us which may be true but which we don't care to exploit before the public," Mrs. Spofford finished. Then she smiled and ended gently, "I am afraid all this sounds terribly Puritanical—but don't you see I believe in marriage as it used to be, and so what is the use of making 'problems' of it?"

There was silence on the piazza for a few minutes. Mrs. Spofford had stopped sewing and was looking dreamily out over the river. "There is another thing I miss in so much modern writing," she half sighed, "and that is so many of the writers are not educated, really. They don't know the classics. They haven't studied other great writers, what they



say, how they say it. And their work, these younger ones, shows that they haven't studied."

"Perhaps they didn't want to," suggested the reporter; "perhaps they thought they could be more original, more independent, if they didn't."

"But how else can they ever learn to express themselves?" queried Mrs. Spofford. "Don't they know how few really great men there are who have not studied the people who came before them? The three great living authors all have done it—Mrs. Humphrey Ward certainly; Swinburne, I suppose; the results of his early education show in his work just the same; and Kipling—oh, yes; that last book, 'Puck of Pook's Hill,' certainly proves his training. Isn't it wonderful?" she added in an enthusiastic little aside, "quite the bravest, best and most charming thing he has published, I think. Like all real children's books, it is made for grown people, too."

"How do you compare the literary work here and in England at the present time?"

The loyal American's face fell. "What have we on this side of the water," she asked sadly, "to compare with the people I have just mentioned—Kipling for his short stories, Mrs. Ward for her novels, Swinburne for his poetry? Oh, that music of Swinburne; Milton, of course, made the grandest organ music of any poet in the English language. By the way, did you know Tennyson had taken unconsciously whole and half lines from both Milton and Shakespeare? But Swinburne's music is all his own. I don't care for his subjects always; I wonder sometimes if he doesn't think too much of just the music, but yet it is marvelous—like the flutes of Pan playing in the far distance."

"It makes me just

A LITTLE BIT ANGRY,

though," she finished, with a humorous twinkle appearing in the midst of her enthusiasm, "when I know the English all call us 'provincial.' They forget that they have been one race for so many years, and we are just coming together now. We are hardly Americans—and we certainly are every other nation in the world."

"But is it true, do you think," persisted her listener, "that America has never produced any really supreme literary work?"

"No." In her earnestness Mrs. Spofford straightened unconsciously, and her slender fingers gripped her work tight. "Certainly Hawthorne and Emerson were both supreme in their ways—Hawthorne in his prose—there is very little that is finer in the world than the 'Scarlet Letter'—and Emerson in his poetry. Then Miss Anne Whitney has written in modern times poetry which has never been surpassed on this continent—Emerson himself has done nothing better."

"Speaking of Miss Whitney, I think it is fair to say that one really delightful characteristic of modern literature is the fact that the women authors are quite holding their own with the men. On this side, take Mrs. Wharton, Miss Whitney, Miss Alice Brown, Mrs. Margaret Deland, and all the Marys—Mary Wilkins-Freeman, Mary Stewart Cutting, Mary Raymond Shipman Andrews, Mary Heaton Vorse—what men have we who are doing better work? In England, though perhaps no woman is writing short stories which equal Mr. Kipling's, still, what man is there

who is better than Mrs. Humphrey Ward in novel writing?"

But Mrs. Spofford leaned back in her chair now, and her smile held much of charity, with even a hint of self-rebuke. "I really ought not to talk about the modern authors," she murmured. "I'm afraid I don't keep up with them as I ought. I am very busy, for I am a housekeeper, you know, and then one of the penalties of being a writer is to write too much. And when I do go to my books I some way choose the old ones, the ones which I've always read. I never get tired of them. Our own group was wonderful."

Then, not critical any more, Mrs. Spofford began to remember. For she knew all that older group, knew them with varying degrees of intimacy, but really knew all of them. Many she had entertained at her own home, particularly her near neighbor, Whittier. Lowell, too, had been there, and Mr. James T. Fields, and his wife, and Mrs. Louise Chandler Moulton, of whom Mrs. Spofford spoke most tenderly.

She had also a funny story to tell, showing where Lowell's keen wit came from. After a theater party his father once asked several friends home to "a light supper," and when they arrived—the dining table gleamed, polished and bare, with the reflections of the scores of candles placed on it according to Mrs. Lowell's orders for the "light supper." The Lowell party had something to eat besides reflections, however.

Hawthorne, too, inspired an amusing little tale. "Really the accounts of his unsociability are not one bit exaggerated," she said. "He did not care to be with people. So one time when he was coming home from Europe he made an arrangement with his son Julian which he thought would keep him from being bored. One sunny afternoon he was pacing the deck with Mr. James T. Fields, who was crossing on the same ship. The two men were deep in literary discussion, when Mr. Hawthorne noticed that he was being 'tagged' most persistently by Julian. He tried dignified unconcern, then obvious frowning, with no avail. Finally Julian brought a small stool and planted himself squarely in front of his father's approaching footsteps. The latter, really annoyed, asked the child why he insisted on getting in the way. Then it was that little Julian responded in injured tones: 'Why, father, you told me that if I saw you talking with anyone more than five minutes I should come and whisper to you that mother wanted you—and now you won't give me a chance.'"

Relations between Mr. and Mrs. Fields and Mrs. Spofford were always delightful. One of her earliest stories to be published in the *Atlantic Monthly*, "The Amber Gods," was shown to Robert Browning by Mr. Fields and met with great approval from him. In that story, as it happened, Mrs. Spofford quotes from Browning, who remarked afterward with characteristic naiveté, "I hope, Fields, you didn't think I knew that was coming!"

It is Mrs. Fields whom Mrs. Spofford describes as "so beautiful that in Rome the people would come under her windows and look up, crying, 'La bella donna!' 'La bella donna!'"

It was at Mrs. Fields' home on Charles street, moreover, that Mrs. Spofford confesses

to have received one of her greatest pleasures. Discussion of modern drama and actors brought up the incident. "When I was 15 years old," said the author slowly, "I heard Mrs. Fanny Kemble read. I have never known anything like it since—never but once. Last winter, at Mrs. Fields', I heard Professor Thomas Whittemore, from Tufts College, I think, read one of Gilbert Murray's translations from Euripides. He was wonderful—almost, if not quite, as good as Mrs. Kemble. His reading is the only thing I can compare with her work." . . .

But after all, it was books over which her quiet sentences lingered longest, the old books she has known and loved for so long. Every thin place in the towels carefully strengthened, she folded them smoothly and then sat for a little space, looking out over the gleaming river, just as she has sat and dreamed her tales and verses so many cool summer mornings and evenings. Now, too, she spoke almost dreamily, mentioning one by one the wonderful old names, Thackeray and Tennyson and the Brownings, Barrie and Hardy of a later day.

"Only I have never forgiven Barrie for killing 'Sentimental Tommy' in the way he did," she confessed. "I don't think that was at all necessary. Hardy is very powerful, even though his philosophy is so depressing."

"But do you believe that the world is so awful as he shows it?" questioned her listener.

"Oh, no, I don't see how any one can think so who believes in God," came the quiet reply.

"What do you consider are the necessary requisites for a writer?" was the last question asked Mrs. Spofford.

Her gray eyes still swept the swiftly flowing river as she pondered. "There are two things," she said at length. "To write, one must be born with something of the power. Also it is necessary to study the best authors continually. But more than all, one must have—" the low voice hesitated for a moment, till suddenly the eyes seemed to focus themselves on the biggest shining sun reflection far out in the river. Then the last words came very clearly. "One must have the desire—the gleam!"

The next moment she rose briskly. "But before you go, wouldn't you like to see the place?" she cried. She led the way over the long, lovely stretches of it, the green lawns, the gardens—"wherever there's a yard of ground we have a garden," she observed, smilingly—the trailing paths that wound through vine-covered gates to growth of spicy pines and the summer house on the water. Though she was born at Calais, Me., she has been near Newburyport most of the time since she was 14 years old, and came to Deer Island shortly after her marriage with Mr. Richard Spofford in 1865.

At Deer Island she has written most of her best work, tales embodying all the quaint, homely charms of her own New England, verses, with a melody and uplift which have made some discern in her the greatest living American poet. At Deer Island she has graciously received her noted friends, themselves rejoicing in the opportunity to pay homage to her own fame. And at Deer Island she now lives a life which by its very insistence in keeping true to old standards makes in itself her greatest story, her most glorious poem.

# OUR YOUNG FOLK

## The Son of a King

ALBERT was the son of a king in the Mudgee district of Australia and was one of our survey party. I was the surveyor's assistant and Albert and I were great friends. We were often sent out, for days together, ahead of the main party to find camping grounds. One day we were out on one of our camp-finding expeditions across the upper Murrumbidgee where the river ran through a barren gorge on the south side, which we called "across the river." Finding as good a camping-place as possible, near a fine, clear, running creek which ran into the river about half a mile away, we pitched our tent, hobbled our horses, and made everything ready for the main party, which was to follow on next day.

In the morning we went down to the river and found that it had suddenly risen in flood about twenty feet above its ordinary summer level! Albert looked at the river and then at me, and said, "Flood keep up two weeks."

This was pretty serious for our provisions were only for *two days*, and there was no possibility of getting any more on that side of the river, not even a 'possum or a snake, as we found out afterwards. The nearest settlement for miles and miles, and that only one house, was at least thirty miles away over the roughest mountain country, thickly timbered. There was supposed to be a "track" to it, a bridle track, that only a bushman could follow who knew the country; and the only one who knew the country in our party was the surveyor himself. Though the sky was cloudless the river was in flood caused by the melting snow near its source, and Albert knew when that occurred we were in for perhaps two weeks of flood. There was no possibility of swimming over until the river went down a little; for just thereabouts there were many rapids and the flood made the whole river a roaring torrent.

We returned to our camp and Albert advised "short commons" at once—only one meal a day, and that a most sparing one. With all our economy we could not make our food last more than six days. Albert had been hunting round, but could find nothing, and I, searching about at camp, found some old, blue, mouldy crusts at the bottom of a three bushel bag. This was a great find, and why they were not turned out of the bag before we started was a mystery. By dividing up these crusts and using a small piece each day with our tea and sugar, which still held out, we thought we could keep going for another three or four days.

Then Albert told me that "his countrymen when they have very little 'tucker' get up and eat it at three o'clock in the morning." I thought, "Well, that's his way I suppose," and did not bother about it; until after the



Lomaland Photo. and Engraving Dept.

MACARONI DRYING ON RACKS, NAPLES, ITALY

recovered and in a day or two were able to go to work again.

He was an aboriginal black, but a "white man" surely, a king's son truly! W.

## Macaroni

IN the picture you see macaroni drying on racks set out in the street in front of the factory in Naples where it is made. This may seem strange to you, but a great deal of the business in Naples, especially among the poorer classes is done on the sidewalks.

Macaroni is used a great deal in Italy for food. It is made of wheat flour in which there is much gluten. After the flour is cooked to a stiff paste it is forced through a series of molds which give it the shape of hollow tubes. These are cut off in lengths of from one to two feet, as they emerge from the molds. The test of good macaroni is in the drying of it. If it keeps its shape during this process it is considered to be of good quality. After it is dry it is broken and put into packages ready to be sold. E. P.

## RUB OR RUST

Ebenezer Elliott

**I**DLER, why lie down to die?

Better rub than rust.

Hark! the lark sings in the sky,

"Die when die thou must!

Day is waking, leaves are shaking,

Better rub than rust."

In the grave there's sleep enough—

"Better rub than rust:

Death, perhaps, is hunger-proof,

Die when die thou must;

Men are mowing, breezes blowing,

Better rub than rust."

He who will not work shall want;

Naught for naught is just,—

Won't do, *must* do, when he *can't*.

"Better rub than rust.

Bees are flying, sloth is dying,

Better rub than rust."

second day I noticed that the crusts seemed only to diminish by the portion I ate, and Albert had been lying down for over a day, and was weaker than I was. Suddenly the truth flashed upon me, *that he had not eaten anything at all! Just left it all for me! Quietly starving himself to death for my sake!* This was too much for me: I determined to swim my horse over that river and get help, or get drowned. So I caught my horse, a half-bred Arab mare who would come to me at call, and was trying to lift my saddle on to her back, but was so weak that I was struggling desperately with it—when I heard crashing through the bush the sound of horses galloping, and looking towards the place where the sound came from, I saw the surveyor in the lead, with white set face, and the rest of the party after him. As he pulled up at the camp, he said with an exclamation, "I thought you would both be dead." Albert and I soon

## Spinning

THE spinning-wheel which seems to us such an old appliance was not invented until 1530. Its inventor was Master Jürgen of Brunswick, Germany. Before that time thread was made altogether in the hands of the spinner. The distaff, the staff or stick upon which the thread-making material was lightly bound, was held under the left arm of the spinner. With the fingers of her left hand she would catch a few of the fibers of the wool, flax, or tow, and twist them into a strand or thread. When it was long enough she would fasten the end to a small stick or spool, which she then held in her right hand down by her right side. Then as she pulled down and twisted the fibers continuously with her left hand, with her right she dexterously twirled the stick or spool, winding the thread upon it.

This ancient method of spinning thread from the distaff has always been known, so far as we know. It was used in ancient Egypt; the women in Homer's poems spin their purple threads from it; it gave its name to ancient Saxon dames, distaff signifying a woman; and today on the hillsides of France and Italy, and in other countries where there is a simple nature-folk content with old ways, one may still see the shepherdesses spinning thread from the distaff under their arm as they watch their flocks. STUDENT

THERE is one road talk never finds, and that is the way into the talker's own hands and feet.—George MacDonald

THERE are two freedoms; the false, when a man is free to do what he likes; the true, when a man is free to do what he ought.—Charles Kingsley

# THE CHILDREN'S HOUR

## THE FALCON

James Russell Lowell

I KNOW a falcon swift and peerless  
As e'er was cradled in the pine;  
No bird had ever eye so fearless,  
Or wing so strong as this of mine.

The winds not better love to pilot  
A cloud with molten gold o'errun,  
Than him, a little burning islet,  
A star above the coming sun.

For with a lark's heart he doth tower,  
By a glorious upward instinct drawn;  
No bee nestles deeper in the flower  
Than he in the bursting rose of dawn.

No harmless dove, no bird that singeth,  
Shudders to see him overhead;  
The rush of his fierce sweeping bringeth  
To innocent hearts no thrill of dread,

Let fraud and wrong and baseness shiver,  
For still between them and the sky  
The falcon Truth hangs poised forever  
And marks them with his vengeful eye.

## Fleet Week in Sydney

"MY eyes are full of flags, Grandpa," and little Alice rubbed her sleepy eyes with her chubby fists. She was only four, the youngest of the happy little quartet just home from sight-seeing, and gathered round Grandpa to whom they always carried the tale of their joys or woes. "And mine are full of zig-zags from the lights," added Helen, "but it was lovely, just like fairyland."

"You should have seen the ships, Grandpa," said Brian, "they were a sight. Do you think Father will let me be a soldier on a ship when I am older?"

"I suppose you mean a marine," commented the eldest boy, "I heard a man in the street say, 'They are jolly, nice chaps.'"

"So you have been out again to honor the American Fleet?" said the old man kindly.

"I have often heard grown-ups speak of 'the world and his wife,'" Helen began again. "I think he was out last night. Do you think anyone was at home except perhaps a few grandpas and grandmas?"

"The streets were full!" said little Alice with open eyes, "peoples and children everywhere!"

"You should have seen the sailors and marines, Grandpa," Norman began, "didn't we cheer down our end when they went by!" "And the Review was grand." He paused, and Brian broke in:

"And the soldiers were splendid too; what crowds there were, thousands and thousands, all riding."

"And plenty of marching as well," Norman added, "and the cadets—the people didn't know which to cheer the most, the visitors or their own men."

"They all seemed the same," said Helen reflectively; "they were not a bit like strangers."

"I guess they are friends!" And Brian waved two miniature flags of the Australian Commonwealth and the United States.



Lomaland Photo. and Engraving Dept.

## SWEDISH LOTUS CHILDREN AMONG THE BLOSSOMS

"I think it is *Brotherhood*, don't you, Grandpa?" asked little Alice; and the old man though it was.

"'Universal Brotherhood,'" he quoted softly to himself as the young folks went their way, "'is a fact in nature'—and who knows where it will crop out in the new day that Theosophy shows us is dawning, the cycle of Unity. Blessed is the work of the grand pioneers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley." E. I. W.

## Deep Sea Life

A WAY down near the floor of the ocean, deeper down than the highest mountain-top is high, it is darker than the darkest dark you can imagine. Yet there is life even at this great depth. There are tiny living creatures, so small that it takes a microscope to see them; fishes of all sizes and many kinds; and great sea-monsters. Some of these animals down in this world of night are blind. They have, however, senses by which they can tell what is happening around them, just as the cat "sees" with his whiskers in the dark.

But there are other fishes, which have eyes that see, even down in their world of blackness. How do you think they manage it? Why, they do just what we do. At night we light our cities and our houses with electric lights. The fishes do the same in their watery depths where it is always night with no stars in the water above them. Only instead of a central electric light machine, which lights a whole city, each fish has his own machine inside of him, and makes his own electricity.

Each fish, as he swims about, carries a tiny electric lamp with him, just as in Japan the people go through the cities at night, each with his lighted lantern swinging from his pole.

This is a lovely sight in beautiful Japan, but think how much grander it must be in the depths of the ocean. Myriads of brilliant electric lights darting hither and thither, balls of light, arrows of light, trains of sparks like shooting-stars, and great sea-monsters aflame with light like comets, all illuminating great spaces of water larger than our largest cities.

Thus the One Great Life makes even the darkest depths of ocean beautiful with light and life and fits every tiniest and greatest creature to the place where he must dwell.

O. W.

## The Lotus

DEAR CHILDREN: There are a great many things that little folk can do, if they will. This is quite plain to me when I hear that there are many stupid, ignorant, and uncharitable people who poke fun at the word Lotus. It was not long ago that in quite a number of the papers published in America some writers showed their ignorance or ill-will; for they tried to make the word Lotus very mysterious and queer and something to be ashamed or afraid of. Of course you are wise enough

to know that they would not have done this, if they had not thought that there were many ill-meaning people like themselves, who would like to see the Râja Yoga work not succeed. This is not the first time that wicked words and methods have been used against beautiful truths. Nearly every Teacher who has made an effort to help humanity has been crucified just as truths have been, and we must expect all this just as long as we are not doing our part to place knowledge where there is now ignorance, and to make honesty and love two great things in the world's work. The Lotus flower is very beautiful, as you all know; it is an emblem of purity, and it has grown to its beauty and fulness out of the mud. How appropriate is this name Lotus for the children workers. They too can grow out of all that is wrong and sad in life and become pure and holy things, sweet flowers, blossoming Lotuses. Dear children, we are very proud of the name, and whenever we think of it we try to become a little more like a lotus, with an unselfish thought here, a noble action there, for a continuous trying to be true and unselfish brings us into a golden glow of beautiful service. And thus we become little teachers; rebuking in the sweet spirit of charity the ignorant and the malicious, we show them as we also show others the royal way to happiness through the example we set before them.

A LOTUS GROUP TEACHER

Sow kindly acts and thou shalt reap their fruition.—*Voice of the Silence*



# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

IN PREPARATION

Postage prepaid - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Canab.*) an old student under H. P. Blavatsky and now  
a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows  
that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - 50 CENTS  
PAPER - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism,  
Mithraism, and their Modern Representative,  
Parseeism.

(2) The Druzes of Mount Lebanon.

Price - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - 35 cents

Paper covers - - - - 25 cents

NOW READY:

No. 1. Elementary Theosophy

No. 2. The Seven Principles of Man

No. 3. Karma

No. 4. Reincarnation

No. 5. Man After Death

No. 6. Kāmaloka and Devachan

No. 8. The Doctrine of Cycles

No. 9. Psychism, Ghostology & the Astral Plane

No. 10. The Astral Light

No. 11. Psychometry, Clairvoyance, and  
Thought Transference

No. 12. The Angel and the Demon (2 vols. 35c each)

No. 13. The Flame and the Clay

No. 14. On God and Prayer

No. 15. Theosophy: The Mother of Religions

No. 16. From Crypt to Pronaos

An Essay on the Rise and Fall of Dogma

No. 17. Earth

Its Parentage; Its Rounds and Its Races

No. 18. Sons of the Firemist

A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest  
mystical philosophy

Cloth - - - - 60 cents

Paper - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
October the 11th, 1908

Total number of hours sunshine recorded during SEPTEMBER 1908.  
Possible sunshine, 371. Percentage, 52. Average num-  
ber of hours per day, 6.46 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

OCT.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
5	29.742	67	55	61	56	0.00	NW	2
6	29.668	66	59	62	60	0.00	NW	2
7	29.660	70	57	63	58	0.02	NE	3
8	29.742	66	56	58	58	0.00	NW	6
9	29.792	67	58	64	61	0.00	NW	6
10	29.734	70	63	65	61	0.00	NW	6
11	29.688	70	59	61	58	0.00	S	1



# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the  
Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in  
paper, which barely cover the cost, for it is  
printed and bound, not gaudily, but with  
such carefulness and thoroughness of art  
and craft as to make it unique among  
modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

**Isis Conservatory of Music  
OF THE UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY**  
POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particu-  
lars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
**Isis Conservatory of Music,**  
Point Loma, California.

**SOME OF THE ERRORS OF CHRISTIAN  
SCIENCE  
CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy  
there is given no adequate explanation of the healing  
that is at times accomplished, nor of its *rational*,  
nor of the ultimate price that must be paid and the  
dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

**A**N illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friend**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## LOMALAND

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students'  
and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at  
one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders,  
**H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating  
some of the main teachings of Theosophy, its purpose and work as a great  
redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic pro-  
ductions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY - 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

**INFORMATION BUREAU**

**ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

**The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**

POINT LOMA, CALIFORNIA

**Theosophical Literature in Spanish and English**

**FOR SALE AT THE**

**Cuban Headquarters of the Universal Brotherhood and Theosophical Society**

ADDRESS

**Heredia, Baja, 10, Santiago de Cuba H. S. TURNER, Apartado 127**



WEEKLY ILLUSTRATED

# CENTURY PATH



Year 14 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

OCTOBER 25, 1908

No. 51

**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."

To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California. U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1908, by Katherine Tingley.

## SUBSCRIPTION

By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

## REMITTANCES

All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 51

## CONTENTS

### Pages 2, 3 — EDITORIAL

Mirages and Nature's Storehouse of Memories  
Man's Mother and His Father  
Useless Dead Weight on Railways

### Page 4 — TWENTIETH CENTURY PROBLEMS

Civilization and Drudgery  
The Spiritual Nucleus  
Man-Breeding

### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Circulation of Blood Known to Ancients  
Temple of the Sacred Tooth, Kandy (illustrated)

### Page 6 — TWENTIETH CENTURY SCIENCE

The Structure of the Atom  
The Canals of Mars  
What Becomes of Them?  
The Senses of Plants

### Page 7 — NATURE STUDIES

Vanadium Steel and Its Suggestions  
Hornviken, Harbor, Norway (illustration)  
Within the Crater of Vesuvius (illustration)

### Pages 8, 9 — STUDENT'S PATH, ETC.

Of Virtue (verse)  
Good Manners  
Rest (verse)  
Theosophical Forum

### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPIHICAL SOCIETY

Eyes and Imagination  
Sleeping and Dreaming

### Page 11 — GENERAL

Theosophical Address at Isis Theater  
Moonlight Photographs (illustrated)  
Phosphorus Matches to be Made Illegal

### Page 12 — GENERAL

Christianized Paganism in France  
Sven Hedin in Tibet  
Sawing Buildings in Two

### Page 13 — ART, MUSIC, LITERATURE AND DRAMA

Welsh Literature — Prose — Tenth Article  
The Romances in the Red Book of Hergest  
Returning from the "Fiera," Siena (illustration)

### Pages 14, 15 — WOMAN'S WORK

School and Home  
The Path of Prayer (verse)  
Charity — Transitory and Permanent  
The Protest of Luther (illustration)  
Jottings and Doings

### Page 16 — OUR YOUNG FOLK

Camille Corot  
A Member of the Boys' Brotherhood Club,  
Stockholm, Sweden (illustration)  
Fragment (verse)  
Little Stories about Plato

### Page 17 — CHILDREN'S HOUR

The Sing-Away Bird (verse)  
"Guard Thou the Lower Lest It Soil the Higher"  
The Peacemaker  
Among the Toymakers

### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

## Mirages and Nature's Storehouse of Memories

PUBLIC interest has recently been aroused by the reports of curious mirages seen in Ireland and Scotland. What is the cause of such apparitions? What do the text-books teach us on the subject?

The authorities who write upon atmospheric phenomena are guarded in their treatment of this perplexing question. Few of them even mention the more peculiar cases that have been reported from time to time, and such references as are made are brief and unsatisfactory.

We are all familiar with the reports of palm-trees reflected in phantom lakes in arid deserts, and of distant ships being seen inverted and apparently hanging in the air. These are only to be seen under peculiar and uncommon conditions of temperature, which modify the normal density of the air in its lower levels. As the light reflected from the object travels through abnormally hot or cool strata it is bent, and, according to well-known laws of optics, an inverted or elevated image may strike the retina of the eye. The same cause acting irregularly produces distortion in familiar objects such as cliffs, houses, or icebergs.

In Alaska and Greenland the atmospheric distortions of the glittering pinnacles and precipices of ice have given rise to the miragic effect of turreted cities with marble columns and gates of pearl. In San Diego harbor, near the international Theosophical headquarters, limited effects of distortion are sometimes seen, the Coronado islands then seeming to float in the air.

The writer has seen an ocean liner apparently supporting a twin ship in an inverted position. This was off the Isle of Wight, England. Scoresby, the famous Arctic navigator, discovered his father's ship, of which he was in search, by seeing its inverted image above the horizon. The ship was several leagues beyond the limit of direct vision. Not long before the Franco-German war (in December, 1869) a perfect representation of the city of Paris was seen, inverted in the sky, above the river Seine. These are easily explained examples of simple refraction combined with

## Manifest Reflections of Real Objects

reflection. The *Fata Morgana* of the Straits of Messina and some desert mirages of buildings seem to belong to the distortion type.

In the cases mentioned the image seen appears to be no nearer than the real object from which the rays of light actually come. The image of the palm-tree or the ship is merely

raised or reversed, the spurious lake is the reflection of the sky, the castles appear at the same distance as the glacier which creates them. Beautiful and wonderful as these illusions are, their causes are readily comprehensible, and, in fact, some of them can be artificially produced. Thus far the text-books deserve our confidence.

But there are other phenomena classed under the name of mirage for which it is not easy to find explanations; and here the text-books fail us.

Such are the apparitions of objects so far removed from the spectator that they would be invisible, or at least too small to be clearly distinguished, even if they were bodily lifted

up so that they were not concealed by the horizon. Credible witnesses testify to having seen well-defined and good-sized mirages of scenes

which were actually at such great distances that the ordinary explanations seem quite inadequate. In these cases the images were not only large enough to be well seen but they showed the strong coloring natural to close objects, the rays from which have not passed through leagues of atmosphere. What, then, are we to make of such apparitions as the mirage of a town seen on August 2nd, from several places, on the wild Connemara coast of Ireland? An eye-witness says:

The spectacle appeared on the north-west side of the Skiards—rocky islets off the mainland. The town appeared to be a small Irish seaside resort, and, in the opinion of the coastguards who viewed the sight through their telescopes, most resembled Bray. . . . The phenomenon appeared not as a shadow, but as though a real town existed on the Skiards, with all its natural and various colors distinguishable.

The *Gakway Observer* says:

Last Sunday evening a small town well studded over with houses was observable on that sea about six or seven miles westward of Ballyconnelly. . . .

Soon hundreds gathered to witness the enchanting spectacle. . . . The phantom city was visible from 3 P. M. to 6 P. M., when it gradually vanished from the view, leaving the spectators, many of whom believed that it was a small town that had come to stay, dismayed and disappointed.

Bray is a well-known seaside resort 180 miles away on the opposite coast of Ireland! M. Flammarion, in his classical work on the *Atmosphere*, mentions a similar mirage. The distance given in this case was over a thousand miles, but the details are not stated, and it must be placed in the category of "doubtful"; among such stories as that of the mirage of the city of Bristol, England, which is

alleged to have been seen from a glacier in Alaska. A photograph claimed to be of this, has been published, but the confirmatory evidence is not conclusive.

An authentic account given by General Lord Roberts in *Forty-One Years in India*, is interesting. In 1858 he was on his way to Lucknow, and he and a friend, while hunting, saw what they believed to be a body of hostile cavalry charging down upon them. The mirage—for it was an illusion—was so perfect that he writes,

We thought our last hour was come, . . . when lo! as suddenly as they had appeared, the horsemen vanished as though the ground had opened and swallowed them; there was nothing to be seen but the plain, where a second before there had been a crowd of mounted men.

Mirages are seen upon Lake Vettern in Sweden. Not long ago a scientific worker, a member of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, saw a vivid mirage while making observations in the desert north of Los Angeles, Cal. The illusion was that of breaking waves, and was so lifelike that he instinctively drew back to avoid getting wet. He was about forty miles from the actual coast. Another member at Point Loma once saw a passenger enter a railway carriage at a country station as clearly as if the incident was taking place a hundred yards away. Yet the station was quite invisible in reality and was not seen again until after a journey of twelve miles.

Such mirages as the above are remarkable and hitherto unexplained, but they seem to have physical counterparts from which they originate in some mysterious way. What, however, are we to make of certain well-attested pictures in the air whose origin cannot be so easily traced, such as the oft-witnessed vision of the "Flying Dutchman" off the Cape? This mirage, or whatever it may be, was seen by a number of persons on board *H. M. S. Bacchante*, the vessel in which the present Prince of Wales and his late brother were cruising around the world. A full report is given in the published Diary of the voyage kept by the young princes. They say:

July 11. At 4 A. M. the *Flying Dutchman* crossed our bows. A strange red light as of a phantom ship all aglow, in the midst of which light the masts, spars, and sails of a brig 200 yards distant stood out in strong relief as she came up on the port bow. The look-out man on the fore-castle reported her close on the port bow, where also the officer of the watch from the bridge clearly saw her, as did also the quarter-deck midshipman, who was sent forward at once to the fore-castle; but on arriving there no vestige nor any sign whatever of any material ship was to be seen either near or right away to the horizon, the night being clear and the sea calm. Thirteen persons altogether saw her. . . . The *Tourmaline* and *Cleopatra*, who were sailing on our starboard bow, flashed to ask whether we had seen the strange red light. At 10.44 A. M. the ordinary seaman who had this morning reported the *Flying Dutchman* fell from the foretopmast cross-trees and was smashed to atoms. . . .

Other spectral ships have been reported from the British Channel, the German Ocean, and even from the New England coast.

Shortly before the eruption of Tarawera mountain in New Zealand in 1886 an apparition of a Maori canoe was seen, upon the adjoining lake, by Maoris and white people. The *Dunedin Evening Star* of June 17, 1886, gives a long account of the mirage, saying in part:

While skirting the southern shore those in the tourists' canoe distinctly saw a Maori war canoe gliding along nearly parallel to and apparently racing them. The Maoris in the tourists' canoe hailed those in the war canoe, but received no answer. . . . They said there was no war canoe in the district, and therefore this must be a phantom, indicative of evil. When the natives and the tourists returned to Wairoa they made inquiries of the oldest natives, all of whom declared that such a canoe as had been described had never been seen by them. Mr. M'Rae, who has been seventeen years in Te Wairoa, also said that he never knew a war canoe upon the waters of the Lake country. The day was beautifully clear. . . .

Similar appearances have recurred throughout human history. Here is a curious example from the Seventeenth century. Patrick Walker says, in his *Biographia Presbyteriana*, that in 1686, near Lanark in Scotland, during several afternoons in June and July, many people saw

companies of men in arms marching in order, upon the waterside, companies meeting companies, . . . and then all falling to the ground and disappearing, and other companies appearing in the same way.

Strange to say, only two-thirds of the crowd saw the phenomenon, the others, like himself, saw nothing unusual. This mirage was seen at a time when the Whigs of that part were in a great state of excitement, and Walker was a fanatic. Yet he saw nothing, which seems singular if the whole affair was merely the result of "collective hallucination on the part of the fanatics." Stranger still, a cursing cavalier, whose prejudices were opposed to the opinions of the crowd, saw everything! Walker says those who could see described

What handles the swords had, whether small or three-barred, or Highland guards, and the closing knots of the bonnets, black or blue, etc.

Theosophy teaches that Nature possesses a storehouse of latent pictures, images, so to speak, of everything that has ever occurred on earth. From this reservoir, the Astral Light, some of them are occasionally projected into temporary visibility, usually under peculiar circumstances of tension. Before science can explain the rationale of the more puzzling phenomena of mirage its exponents will have to become familiar with the marvelous properties of the Astral Light, the mirror of the Imagination of Nature, upon which she draws for her forms.

STUDENT

### Man's Mother and His Father

IN the correspondence column of a paper, a querent asks, how did men come to call the earth "Mother." To this the oracle responds by quoting the story of Lucius Junius Brutus falling to the earth and saying: "Thus do I kiss thee, O Earth, Mother of us all!"—as probably the earliest recorded instance of the use of the term.

One tries to imagine that oracle standing before his reference books and wondering un-

der what head to look for the information. Naturally he had to give the oldest instance he chanced to stumble across; he could not be expected to search the entire library. But if he had chanced to open an Egyptian history instead of a Roman he might have found mention of Isis and Mût (Mût means "Mother"), the latter adored at Thebes as Mother "Earth"; or a Greek mythology would have told him of Demeter and Gaia. We find Earth-Mothers among the ancient Americans too; but perhaps missionaries brought to them the story of Brutus!

Man is truly conceived of Earth, his Mother; but now what of his Father? Some scientists seem to think that the conception was parthenogenetic, for they would represent Man as purely Earth-born. Yet those who so particularly spoke of the Earth as man's Mother must have had an idea of a "Father." This in the Egyptian systems would be Osiris or Ra, and so with the corresponding gods in the other theogonies. These theogonic systems were created by "the earliest predecessors of the Initiates" (see *The Secret Doctrine*, vol. ii, p. 765), and were allegories having seven different meanings. In these allegories was preserved among other things the great truth of the inner Divinity of Man, and his twofold nature (celestial and terrestrial) was symbolized.

Thus our thinkers in tracing out the terrestrial lineage of Man and seeing in him the features of his Mother, are only grasping a partial truth. The question is not, Is it true? but, Is it *all* the truth?

In all the old allegories we find the union of Heaven and Earth, the visit of the Divine Spirits informing the mindless animal-man. In *Genesis* there are two allegories: one represents Jahveh as breathing on the earth and making man "a living soul" (the correct translation of the original is "animal-soul," see *Young's Concordance*); the other shows the Elohim making man in their own image. The teaching is that evolution supervised by intelligent workers produced only the form of the future man, which had to be informed with Mind, in order that man might become a fit vehicle of Divinity. This divine gift was bestowed by the "Sons of Mind" (*Mānasa-putras*), "who had gone through all this process ages upon ages before in other worlds and systems of worlds." (*Ocean of Theosophy*, p. 53.)

STUDENT

### Useless Dead Weight on Railroads

IT is pointed out that a Pullman sleeping-car carries two tons of dead weight per passenger, and the day-coach about one and a third tons. Besides the expense of fuel, etc., in carrying this enormous load, there is the wear of the road. The cost of the car itself, its up-keep, servants, etc., must be added.

They are asking how can this dead weight be reduced, and talking about new modes of construction.

Might it not be reduced by reducing many so-called luxuries and imaginary necessities? The elaborate carving is not only unnecessary but often perhaps in questionable taste, and the sumptuous upholstery is enervating; we ought to have our bodies better upholstered with nerve and muscle. Much of the resources of invention goes to satisfying artificial wants and imaginary needs.

T.



## Some Views on XXth Century Problems

### Civilization and Drudgery

THE English Registrar-General has just issued an official report on occupational mortality. But he fails to append a note to the effect that all the figures are nearly worthless. They must be so, for it is hardly possible to draw a line between the mortality necessarily resulting from an occupation and that resulting from collateral habits usually associated with it. For example the mortality of musicians and music teachers is very high. But the report itself points out that it is impossible "to escape the conviction that many of the men included in this group are sadly addicted to intemperance." Moreover, large numbers of the rank and file of music teachers are in a condition of chronic pecuniary worry.

We may hope that civilization will at last refuse to permit itself to be served by occupations, such as that of lead work, which are necessarily poisonous. Nor will occupations of pure drudgery, occupations in which the creative and fashioning faculty is not called upon, ultimately survive. The habitual use of this faculty is a necessary condition of perfect health.

And herein lies one of the causes of tuberculosis, a cause which the Congresses are missing. Whatever praises our civilization may be given, no one can call it *happy*. The frantic hunt for pleasure is due to the absence of happiness. Perhaps nine men out of ten regard their day's work as a necessary evil, the effects of which have to be corrected or dissipated in the few hours remaining. It was over a ledger, or fastening heads on pins, or walking a shop floor—nothing that could excite interest, nothing that could call out the creative faculty. A hobby is simply the result of the demand of the creative faculty for something to do; for this mental power gives life to its owner through every minute of its use. No small part of the intemperance and vice attending certain occupations is due to the ignorant attempt to get in that way an interest into the passing hours which would healthily and normally be sought in creative work. But the man does not know what he lacks, what is the matter with his life. Novel reading rests on the same basis. Our ways of education do not bring to the child a consciousness of its creative power which is nevertheless pressing for satisfaction. He merely knows a lot of things. He cannot *do* a lot, especially cannot do that one which is *his*, does not even know which *is* his. So, later, he must fill the empty part of his life with something. The secret of happiness is in the creation of something, backed by the knowledge of the desirability of that something.

A machine-made article may be exactly as good as, or better than one handmade; but if the two are labelled in the shop window which shall we select? We instinctively like the idea of the worker working out his own design. In the medieval craft-guilds every worker was expected to use his creative mind to whatever extent he could.

The teacher who has to force a crowd of children up to a certain "standard," is com-

pulsorily a machine and turns out machines. He is spending his life, and his evening weariness is not altogether recovered from; it is gradually cumulative. The teacher who may interest himself, or herself, in the children, who loves them and the work, and who may give time to them as individuals, is using the creative power, and the daily weariness is more than self-curative.

Some relative drudgery there may of course always have to be; but it will be included in the larger field of a creative purpose and be lit and relieved by that. STUDENT

### The Spiritual Nucleus

DR. MINOT'S lectures on Old Age, now published as a book, will act as a stimulant or depressant to their readers according to their type. Tell two men that they are utter failures, and one of them will sit down in hypnotized hopelessness; the other will be stimulated to redeeming effort.

The study is mainly microscopico-biological, and then the results—on the inverted principle *as below so above*—are taken upward to man as a thinker.

When a cell is young and vigorous, its nucleus is large in proportion to the cell body; for the nucleus is the reservoir and the director of force. As the cell gets on into middle life, its body becomes as it were obese, bulky at the expense of the nucleus. The latter becomes smaller, less initiative, less springy. Still later, the nucleus has almost retired from business altogether, initiates nothing; the cell body can only do, and with increasing difficulty, what it has in its earlier and inspired days learned to do.

By analogy, man as a whole is considered somewhat as a cell. To complete it, the nucleus would be his will, imagination and energy, the creative kind of energy that can push out in new directions, not the sort that can merely pulse along already opened paths. The cell body is trained power, habit, the accustomed scope.

Queen Victoria set herself to learn Hindustani when well into old age. This particular move may or may not have been very wise; but there was very much wisdom in the view of life from which it arose. She did not believe death to be finality, but a gateway through which she passed with the whole of her mental and spiritual power.

One reader of Dr. Minot's book, nearing forty, will take it as the last word of omniscient sciences that he has reached his culmination; his "nucleus" has now lost the power to initiate anything; he can henceforth only do and be what he can now do and now is. His character is fixed, with all its weaknesses and faults; his mind can acquire no new knowledge.

The other, perhaps long passed forty, will say: "Behold, I am myself the nucleus; there may be limits to my possibilities mental and spiritual; but it is pretty certain that I shall not reach them, shall not even get in sight of them. The field is clear and wide for anything I like to do."

He has the key of the situation in asserting

himself to be the "nucleus." The grower is the man who believes he can grow. He grasps his consciousness and refuses to let his brain set into incapacity. He figures himself as his brain's light, and much more. He finds that the power to produce new powers, itself grows with use. In refusing to let the light of consciousness burn low and turn its futile rays backward upon old memories, which is senility, he is able to advance to the last. As nature slowly wins and the brain fibers stiffen with years, he finds that he can begin to replace that activity of thought which depends upon brain, with another and higher. Finally, consciousness thus trained by an unflinching purpose, he perceives with absolute clearness that death is but a gateway through which he passes with his stored power. That indeed *can* be learned much earlier and with the same certainty; but few do it then or later.

And at his next birth the man comes upon earth with all the power, and with all the power to generate power, which he had acquired before. STUDENT

### Man-Breeding

DR. KELLER of Yale has been making a number of excellent criticisms upon the recent attempts to formulate some scheme of man-breeding, preparatory to further attempts to get it realized in legal enactment. The schemes may vary within very wide limits, some of the more extreme proposals having an actually insane touch about them. Others merely suggest that the State should require normal health before licensing marriage.

But there is hardly any need to stand on the defensive. The difficulties would be too enormous. As yet, at any rate, we can let our weapons lie quiet.

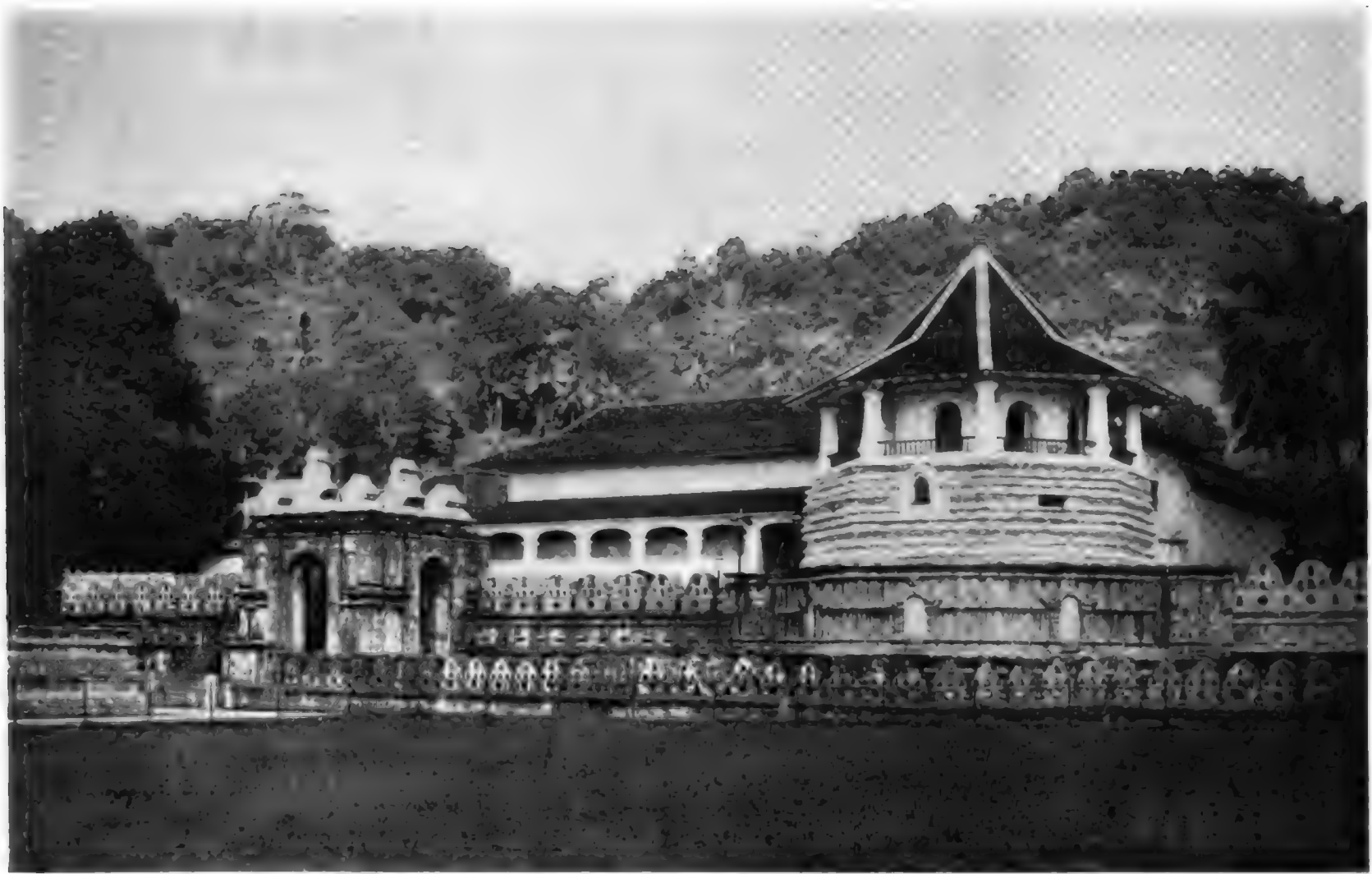
There is a science of man-breeding, if one must use the stud phrase; but the eugenicists have not yet touched its fringe. For it depends upon facts they do not recognize.

One of the actors at work upon the human-animal child to be born, is its own soul, the possessor of powers and aptitudes the parents cannot know. It will do its part if they do theirs. Physically the child tends to be the registration of the mental atmosphere of the parents. If that is pure, sweet, and even throughout; and if the parents hold in mind, throughout, that in preserving it they are co-operating with the child's soul—the child, when born, will be sound and healthy beyond any apparent warrant of the laws of heredity.

And then if, throughout its early years, the parents will train it to know for itself that in its struggle the two diverse elements, that of the selfish and animal, and that of the personal divine in which lie its true powers and special aptitudes—it will grow up into more than they ever dared to hope of it, a child of a new race.

A generation or two of this sort of thing, and the ideals of the eugenicists would look very pale and inadequate. For these children would have and recognize in their own consciousness, and when the time came, obey, the highest laws of marriage. STUDENT

# Archaeology Palaeontology Ethnology



Lomaland Photo. and Engraving Dept.

## TEMPLE OF THE SACRED TOOTH, KANDY

### Circulation of Blood Known to Ancients

THE theory that such ancient peoples as the Egyptians, Hindûs, and Chaldaeans were unacquainted with the circulation of the blood is incredible. When we have such abundant evidence of their acuteness of faculty, their range and minuteness of observation, their industry and skill, their mental vigor, and the enormous periods of time throughout which their acquirements were pursued and accumulated—the idea that a fact whose knowledge depends on simple observation could have escaped their notice becomes preposterous. On the other hand, we have only to study the history of Europe to realize how recently and partially it has emerged from the darkness following the dispersion of the Greco-Roman civilization, and how rude and barbarous our ancestors were compared with some of these ancient peoples.

A doctor is, however, good enough to say that "Harvey was almost anticipated 6,000 years ago by the priest-doctors of Egypt"; and that as far back as 4000 B.C. Egypt had works on anatomy and medicine, and one brilliant genius, I-em-hotep, priest of Ra, to whom temples and hospitals were raised. The priests were

"probably the first of mankind to acquire a rudimentary knowledge of the movement of the blood. Their papyri contain intelligent references to the heart, the blood-vessels, and the pulse. Of the heart, in particular, they knew much, and their writings refer to its enlargement, fatty degeneration, displacement, palpitation, and pericardial effusion. One remarkable passage of these old-world inquiries speaks of distension of the heart and shortness of breath as occurring because the blood was stagnated and does not circulate properly."

"Blood existed, and it behaved as it does at present in the first man born from woman," says H. P. Blavatsky (*The Secret Doctrine*, I, 559). One would like to know what the Chinese have to say on the question.

And while one cannot suppose for a moment that any anatomical fact of importance in medicine escaped the knowledge of the brainy and energetic physicians of these great races, they had also knowledge which we do not yet possess. And why not? How long is it since we persecuted Harvey? Not so long as many of the gaps which our history books leave between two of their kings. We are still in the stage of recovering ancient knowledge, at school with antiquity, getting science and algebra from Arabia, literature from Greece and Rome, religion from India. The Hindû books also show the existence of a knowledge of physiology based on an acquaintance with the anatomy of the finer vehicles of life that lie within the outer physical envelope; and though such knowledge is likely to be of more harm than good to people at our stage of civilization, it may be referred to for the purpose of the present argument. The knowledge of the circulation of the vital currents, and how to regulate it by the will and by other means, is superior to the mere knowledge of physical anatomy, though of course the latter is needed too. But the danger of dabbling in such a subject, on the strength of a superficial acquaintance derived from faulty translations, and without having gone through the necessary preliminary training of the moral faculties and physical health, is so great that it is fortunate that this danger is mitigated by our prejudices. Nevertheless we get an idea of the knowledge that is in store for us when we have become, as a race, worthier and safer custodians of it. The remark that the

Egyptian priests were "probably the first of mankind, etc.," means nothing more than that our present historical knowledge only goes that far back. It is also a somewhat crude conception—that of the circulation of the blood existing as a fact in nature before anyone knew of it, and then man coming along and discovering it—one of the anomalies that result from trying to deduce man's mind from that which is posterior to it. STUDENT

### Temple of the Sacred Tooth, Kandy

HERE is enshrined the greatly venerated Dalada relic, or the Sacred Tooth. The King of Kalinga (now Orissa, in Bengal), being attacked by the Brâhmans, sent it for safety to Ceylon in charge of his son and daughter, the daughter bearing the relic concealed in her hair. This was in the early part of the Third century A.D., and since then the relic, according to native chronicles and traditions, has had many wonderful escapes from destruction.

Before entering the small sanctuary where the relic is now carefully guarded, the visitor must take off his shoes. The tooth is occasionally shown to royal and other very distinguished visitors, but the ordinary tourist only sees, behind strong metal bars, the outermost of seven handsome bejewelled caskets, six of pure gold, which enclose it. Even for this privilege a gratuity is demanded by the attendant priests, who, it is to be feared, do not feel themselves bound by Gautama's prohibition against their receiving money. Perhaps they have not strayed farther from the Founder's teachings than many Christian ministers have wandered from the commandments of Jesus; and the gratuity of the Buddhist priest is not morally worse than the pious robbery which occurs at some Church bazaars. V.

# ✻ The Trend of Twentieth Century Science ✻

## The Structure of the Atom

EVER since the electrons were hypothesized as little centers which by their groupings constitute the atoms, as these atoms again by their groupings constitute the molecules, attempts have been made to find out as much of the nature of the first order of groups as we know of the second. And some little progress has been made. At any rate there are plausible theories.

The usual theory makes the atom somewhat resemble a solar system. It has a fixed nucleus corresponding with the sun and consisting of a definite number of electrons or of a multiple of that number. Around this are subsidiary groups corresponding with the planets and consisting of smaller but still definite numbers of electrons.

Consider, for instance, the first line of Mendeleeff's table, the line of the alkaline metals lithium, sodium, potassium, copper, rubidium, silver, caesium, and gold. Their weights correspond pretty closely with the hypothesis that their "sun" contains 16 electrons, or a multiple of that; and the "planets" 7 electrons or a multiple of that, or that if single electrons, there are 7, 14, or 21 of them.

The first, lithium, is to be provisionally pictured as a planet only; its weight is 7. The second, sodium, is a sun, 16, with one planet, 7, making 23; which is the known atomic weight of sodium. The third, potassium, is a double sun, 32, with one planet, 7, making 39, which is potassium's weight. The fourth, copper, is a triple sun, 48, with two planets, 14, total 62; copper's actual weight is 63. The fifth, rubidium, is a quadruple sun, 64, with three planets, 21, making 85; which is the weight of rubidium.

The next column works out in the same way, the sun being 16 and its multiples, and the planets this time 8.

In the third column the sun is still 16 but the planets are 11. Thus boron is 11, a planet with no sun. Aluminium, 27, contains a sun of 16 and one planet, 11. Scandium has a double sun, 32, and one planet, making 43. Its observed weight is 44. Gallium has a triple sun, 48, and two planets, 22, making 70, which is the observed weight.

The theory will not exactly work out. But it works out well enough to show already that the atom is no more a chaos than the molecule or the solar system. We can get that much from it without binding ourselves to the provisional figures and pictures. H.

## The Canals of Mars

DR. ALFRED RUSSEL WALLACE has advanced a theory to explain the existence of the "canals" of Mars. Professor Lowell will doubtless be presently upon the war-path, for the Wallace theory is that these lines are not canals but natural cracks.

Dr. Wallace uses the planetesimal hypothesis of Chamberlain, according to which the planets arise from the aggregation of masses of matter larger than meteorites, "planetesimals." The aggregation generally produces

heat; but according to the theory the planetesimals that made up Mars arrived at the scene of action as it were one by one, at any rate so slowly that the heat was dissipated as fast as it was generated. Finally a cold planet thus resulted. But the new Mars suddenly ran into a crowd of planetesimals and annexed them all at once, adding them to its surface which thus became extremely hot. But this hot rind was quickly chilled by the cold mass beneath, cracked all over, and thus generated the "canals."

Granting the existence of these lines, does it follow that they are on the surface at all, or even physical? If the photograph of a child who in a few days will have measles be examined, it will look spotty, the photograph spots corresponding with those that will subsequently appear. But to the eye the child's face will seem quite natural. Somewhat similarly the Martian canals may be beneath the surface and yet, perhaps, be telescopically visible.

Moreover they may be lines corresponding with the distribution of some force, magnetic, electric, or what not, known or not known on earth. It is quite possible that if, running through the earth's crust, there were lines of extra radio-activity, these might be visible from a great distance. We must learn a good deal more in many directions before we can rationally assert that Mars is a dying planet, that his lines are water canals, and that they represent the efforts of a beleaguered people to save themselves from impending water famine!!

STUDENT

## What Becomes of Them?

CAREFUL experiments officially made in London have shown that stored water gradually gets rid of all the germs it may have contained. Samples of it were infected with vast numbers of typhoid bacilli and examined every few days. The germs grew fewer and fewer and in five weeks not a trace of them remained. Dr. Houston, who did the work, does not think however that it would be wise for cities to rely entirely upon this method. He recommends a combination of long storage with rapid filtration. The *Scientific American*, in view of the difficulty of maintaining a large enough bulk of water in any reservoir systems that cities now possess, suggests duplicates. One set might be undisturbed for the necessary weeks, while the city was drawing at the other.

What becomes of the germs? No traces remain. When they have consumed whatever they can get out of the water, they do not merely die or go into the resting spore-form, but vanish altogether. Doubtless they oxidize. But so far as we know — and there have been many experiments to settle the point — oxidation of organic matter never occurs in the absence of causative forms of life. Even coal, even pure inorganic carbon, oxidizes for this reason and probably for this reason only, the process being mediated by germ life.

There are doubtless germs which prey on germs, perhaps on living ones, almost certain-

ly on dead ones. And this second order must be far beyond microscopic visibility in size and perhaps in hyalinity of texture. If analogy goes for anything, there must be tiers of life, one behind (or within) the other; how far back (or in) we cannot guess. The line between plant and animal is very clear and no experimenter could tempt a member of one kingdom to come across to the other; but at the very bottom of the scale there are organisms which are *on* the line. The line between organic and inorganic is clear, and no experimenter *except with the help of something already living* can tempt the inorganic into the organic. But at the bottom of that scale there may be life which is *on* the separative line.

STUDENT

## The Senses of Plants

TO the admitted sense of plants, touch, position-sense, and sight, are now to be added smell and taste. The demonstration of these latter we owe to Professor Garner, who seems to have come upon them by accident.

He had planted a young vine in a box, giving it sufficiently good soil and something to climb up. It seemed, he says, "contented" and thrifty. Just as it was beginning to climb he placed alongside of its box, about nine inches away, another containing rich compost designed for some tomato seedlings to be later planted out. Each box was regularly watered.

After a little while the stem of the vine, on the side toward the other box, began to develop a little spur, followed by others, none of them, however, bearing leaves. The tomato seedlings being removed, their box was left, to watch results. The spurs lengthened and finally left no doubt of their direction or nature. They were roots and were making for the compost box! In due time, having become from ten to thirteen inches in length, they reached it, dipped into the soil and established themselves in regular business.

This was so remarkable that Professor Garner set himself to test the matter. A large box sixteen inches square was taken, filled with fairly good soil, and planted with a vine in one extreme corner. In the diagonally opposite corner a small tin box was buried, filled with rich compost. It was closely lidded, bored with five small holes and these covered with two layers of cloth.

In due time this box was examined. The vine rootlets had crossed the diagonal. Into the five holes they had run fine filaments through the cloth. Other filaments ran up between the lid and the sides; and these, once in the compost, had thickly meshed themselves all through it.

This was obviously smell. Some other experiments, made in water, in the same way sufficiently establish the existence of the sense of taste.

The other sense is that of hearing. It is quite possibly entirely absent. The life of the plant perhaps no more requires it than we stand in need of chlorophyll.

STUDENT



## Nature

## Studies

## Vanadium Steel and its Suggestions

THE increasing use of vanadium steel for locomotive frames and for bridges, has called attention to the value of the rarer elements in commerce. Looked upon as little more than curiosities in many cases until the opening of the new century, an interesting impetus is given to their investigation by the leavening power some of them possess with regard to the commoner metals. Thus the addition of very minute quantities of vanadium to steel doubles the breaking strength of the metal and in some cases almost trebles it. Without going into the pros and cons of this particular process, and without slighting the purely mechanical improvement in the metal by such additions, there appears to be reason to suppose a "catalytic" action, in itself quite unexplainable, or possibly other actions not even named to science.

As in the case of medicines too minute in quantity to exert a purely mechanical action on the human body, but which influence all parts of it in a tremendous degree, there would seem to be degrees in natural substances analogous to those of more highly organized orders of being. None will deny that the mental activity and work of man is in degree far above that of animals, just as that of the animal is superior to the life of the plant—and what is not so easily to be acknowledged in spite of its logical necessity, there is an order of human development compared with which that of the average European or American is as crude as the intelligence of the Hottentot is in comparison with that of the American. The divine nature runs through all, but in differing degree of activity—to use the terms of non-chemical philosophy. Upon this depends the universal truth of ana-



Lomaland Photo. and Engraving Dept.

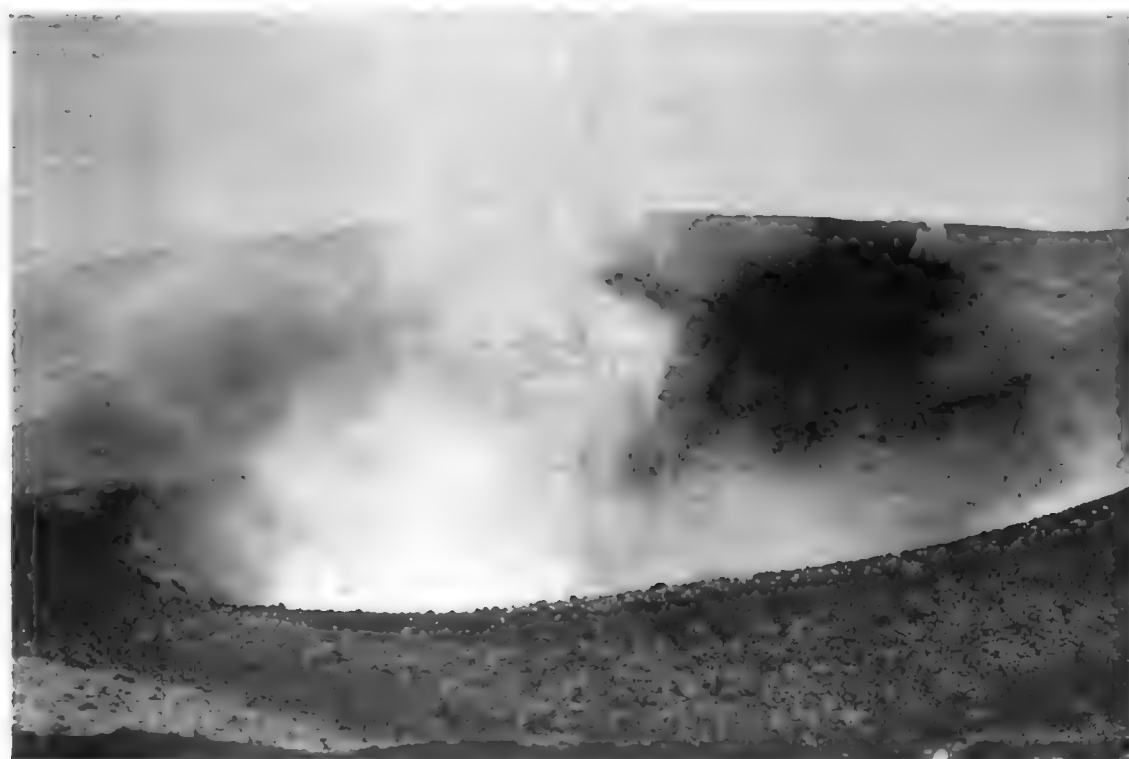
HORNVIKEN HARBOR, NORTH CAPE, NORWAY

logy, and following this line of investigation there should be scope for some interesting observations of the action of minute proportions of chemical bodies upon masses of more coarsely constituted substances. The subjects of ferments, of the coloring of gems, of alkaloid toxicology, of periodic chemical law, might be enriched by such research, among orthodox sciences. On planes where the probe and balance and test tube have no entrée and where science only dares to tread at the risk of its reputation, even more vital analogies suggest themselves, more akin to the Eastern philosophy than to materialistic lines of thought. Of no particular value to the possessors of a cut-and-dried religion and ready-made belief, yet to some they give much food for

thought in the questions of the expression of divine will in the action of chemical substances; actions so true to law that caprice-governed minds cannot grasp the possibility of such perfect impersonality of action, or resignation and renunciation of action, to use a well-known Eastern phrase. Another expressive phrase refers to the attainment of the "diamond-soul," suggesting the ultimate refinement of the human organism to the point where all the powers of the universe may be focused through a minute medium. It is in the light of such analogy that the basis of real human progress in ethics and not in the search for strange "powers" is to be perceived, the need for self-purification, the living the life before the doctrine can be known.

The period of synthetic science inaugurated by Madame Blavatsky some 30 years ago is fast bringing the world to a point where it is impossible to draw dividing lines between the spheres of any of the departments of human knowledge or study; and it is found that the statement of universal truths in the terms of any one science in no way interferes with their truth when expressed in the terms of any other, but rather confirms their universality of application.

In one of her great works H. P. Blavatsky draws a picture of the young student in the temples symbolically recording his studies and bring the finished work to the hierophant to test for continuity of truth in all seven departments of instruction before approving its acceptance. Our sciences of today are fast approaching the same point and the more we discover the more exactly do we find that all fits in with wonderful synthetic simplicity into the universal plan of the Wisdom-Religion of Antiquity, the Theosophy of the ages. The search for general principles that govern all manifestation is a fascinating occupation; and it was the possession of such a master-key that made ancient science what it was. P. A. M.



Lomaland Photo. and Engraving Dept.

WITHIN THE CRATER OF VESUVIUS

Students'



Path

## OF VIRTUE

Dante Gabriel Rossetti

THE flower of Virtue is the heart's content;  
 And fame is Virtue's fruit that she doth bear;  
 And Virtue's vase is fair without and fair  
 Within; and Virtue's mirror brooks no taint;  
 And Virtue by her names is sage and saint;  
 And Virtue hath a steadfast front and clear;  
 And Love is Virtue's constant minister;  
 And Virtue's gift of gifts is pure descent.  
 And Virtue dwells with Knowledge, and therein  
 Her cherished home of rest is real love;  
 And Virtue's strength is in a suffering will;  
 And Virtue's work is life exempt from sin,  
 With arms that aid; and in the sum hereof,  
 All Virtue is to render good for ill.

## Good Manners

ONE of the great Teachers concerned himself mainly with this subject, and students of Theosophy must see how worthy it is of such careful attention. Some may sneer at etiquette and conventionality, noting that the canons of politeness vary at all times and with every people; but the truth is that there is a deep soul-ideal underlying all these, which we cannot afford to ignore.

When we come upon this earth we are all yoked up with a wild beast; dwell shut up in one cabin (the body) with him, and have no duty more pressing than to assert our superiority. For it is a rampant and wayward creature, this human animal, and needs to be curbed, bitted, shackled, tamed limb by limb till fit companion for us. Let him alone and he will be pig, hippopotamus, tiger; he will go crashing and slouching through life like a riverhorse through the reeds. Can the human soul tolerate such a body-fellow? Remember that the soul's own place is most regal; no courts are patterned on such stately grandeur.

Will it do then, to say—*My interests are in music, philosophy, the higher things of life; I cannot concern myself with the goings on of this personality?* Or to leave it unsaid, and the brute to range as it pleases (short, of course, of coming to moral harm)? To be unaware that it is there and ramping, as no doubt there are many who are unaware? This is to go unincarnate, to leave your body tenantless, and overgrown with weeds. How shall the soul do his work well, if his house is at the mercy of the untamed?

Wherever the soul is at work, wherever the Higher Law is unquestioned, you have grace; that is to say rhythm, majesty, virile beauty. So the crystals take their form and precision and order; the rhythm of life has entered into matter and set it vibrating, shaken an atom here and an atom there, arranging them into stars and all manner of geometrical figures. So the flowers are each a kind of poem; one petal, as you may say, rhyming with another. So too are the dances of the suns and planets even and courteous, each in his own orbit

and strictly considerate of the orbits of all others. Once let the soul have full control of the body, and the atoms of the body ringing with the sense of his control, and the man moves bodily like a star, possessing himself; not, as perhaps hitherto, "like a bull in a china-shop." All the business of slamming doors, slouching and tramping out loud through a room where others may be studying or in conversation, guffawing at the top of the voice—indeed, letting the hippopotamus flop and wallow through life without restraint or disguise—all this vanishes, and we have the carriage and conduct of a gentleman in its place.

But, you will say, ought we not to cultivate that which is within, leaving the external to follow when the lead is given it? Is it not the soul which matters, and may not the outward seeming be left to take care of itself? To the first part of these questions we answer *Yes indeed*, to the second, *Beware of false glosses!* You treat the soul as though it were some outside power, that would do the work for you without your interference. That is not the plan. You yourself are the soul, as well as that part of yourself which has not yet come into manifestation, which is godlike in itself, but not yet potent in your affairs. See the truth in this matter, and go forward towards it; club you, of your own present knowledge and volition, that loud and loutish animal of yours into quietness and grace, and then talk about the soul. You will know more of your subject then, be sure of that; because you will be more of it. The very highest and most courtly standard of behavior that ever was in use upon the earth, is not too exacting for the man who believes in man's divinity. The whole tone of life needs to be lifted all round—does the sunlight shine best through clear water or through mud? Do not pretend that coarseness and disorder are sought out by the soul as a site for its manifestation. It is true that the soul-life may have ebbed away, leaving a certain froth and jetsam of etiquette to be dried up by the sun and winds of reality, as all things are that have become irretrievably shams. So it was when the spiritual essence of chivalry departed, and feudal manners remained, a starched make-believe, a skin puffed out with wind, from which all remnant of the living creature had long been purged. To be horribly punished in France, at the Revolution time, when those whom a perverted nobility had so trampled upon for centuries rose and trampled it in their turn. Yet we must remember that there was a grand failure there; dark powers had found an entrance, and worked ruin on a venture that might have been all for human light and advancement. Supposing France had been saved then, standing forth untrammelled as the pure light-bringer of Europe and the world, as certain of her leaders had intended. Her aristocracy would have played its part too, in all probability; that quality of *noblesse*, that had come to look so despicable in the company of all the vices—how would it have appeared if one deep and honest purpose had been breast-fellow with it? How had it appeared of old in the Chevalier Bayard; how, in those later times, in Lafayette? It would have proved at least as good a tool as another for building the temple of regenerated man. It is a magnetic quality; fire and force from the inward

world can thrill and travel along it. Because this or that great man has worn a rough exterior, as you have heard it reported (you could form no first-hand judgment on the matter yourself), do not excuse your own carelessness and ill-grace. It may have been the very crucifixion of his soul, hindering him from his best work and always lamented and striven against; or he may have had some excellent reason for it, seen with the seer's eye in the times and circumstances about him. You will do well on the other hand, to look most carefully into yourself and find out what your own motive for uncouthness may be.

To assert your independence, your equality with others? As often as not, we believe. How contemptible an attitude! We others were not suspecting you; we never questioned your standing, until you yourself flaunted its inferiority thus. Why not leave the whole matter alone, as you would if you were satisfied that all was well with you in reality, and that there was no occasion for you to bluff? Do you win respect by showing none? Your motive for it all is as clear as daylight. You might as well go forth on to the street corners and shout out: *I am a miserable creature; I am far behind in the race; you are all my betters, indeed you are!* Everybody reads just that from your blundering attempts at equality. Think now, the question of equality was not raised at all until you yourself raised it. We saw your fear that we should not recognize it, and that you were driven to set up some kind of fetish wherewith to convince yourself and us that we were no better than you are. We should have acknowledged it fast enough had it been true; even if it had not we should hardly have troubled. Now you have proclaimed its falsity; for when a man makes so great a show, it is only to deceive his neighbors.

Or perhaps it all arises from laziness. You cannot bother to teach your body to be as human as a body may; to cover up, or rather to transmute, its ugly animality as well as possible. You cannot trouble to consider others—is that it? Your convenience and immediate needs, they are the things you are set here in the world to meet; meet them you will at every moment, and let the others do the same. A pretty mess this poor humanity of ours would fall into, if there were not some modification of this doctrine in being amongst us! Truth to tell, it is just the old "insanity of the age" at work in you after all. All your fine despising of the merely external has come down to pure selfishness. Put it how you will, ill manners are merely the expression of a warped and selfish nature. Set to work to reform them, with anything like a decent motive, and you are ploughing up that parched poverty within. The soil of you is, so to say, getting nitrogenated and opened out for the rain and dew, and shall bear sweet flowers by-and-bye.

"Assume a virtue if you have it not," is excellent advice, except to a hypocrite. True, the cultivated, watered soil will grow worse weeds, as well as better blossoms, than the desert; but you are there to grow flowers, are you not, and can trust yourself to use the hoe in season? Your will is towards the right; your desire, to help and serve? Up with the weeds then, plough the land; look to your outward bearing and courtesy. Q. R.

## REST

S. F.

Inscribed to the Memory of a Comrade

ONLY a rest for the clear, strong brain—  
And rest for the brave, true heart—  
Only a pause for the busy hands  
That have always done their part.

The willing feet, for a little space,  
Are stayed on the brink of life—  
For a respite brief—a needed rest  
From the daily toil and strife.

One who was ever found at his post  
If weather was foul or fine—  
Soldier who answered the bugle call  
And steadily marched in line.

While weary comrades around him slept  
A sentry he stood on guard,  
And ever ready to lend a hand  
When the way was rough and hard.

In silence he took up each duty—  
The sternest that life might bring—  
And through patiently doing the right  
Grew nobler than prince or king.

The burden has fallen, Companion;  
Rest, Comrade; the loyal and true;  
From slumber thou soon shalt awaken  
Work for the Soul to renew.

Then rest a brief moment from labor—  
Inner eyes turned to the Light—  
We say not goodbye to thee, Brother,  
But only a quiet goodnight.

## THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** Is it possible by sincere striving to correct one's mistakes and faults and to repress entirely the promptings of the lower nature, even though these come again and again? Or in order to do this must one be taught Theosophy from childhood?

**Answer** Is it possible to correct one's mistakes and conquer the lower nature? Let us suppose it were not possible. What answer would we then give? What hope would there be in life, what possibility of progress and ultimate attainment? If it were not possible, what would the injunctions of all the great Teachers and Sages be but a mockery? Is not the answer contained in the very urge that we feel to make the attempt again and again? And if we fail apparently, again and again, can we not almost in every case see why we failed and that there was a point when if we had persevered in our efforts we might have achieved a victory instead of consenting to failure?

The advice of one of the Chinese Sages is "to effect difficult things while they are easy, to manage great things in their beginnings." It may at first be thought that this applies only to the case of a child and not to failings and habits which are the result of the growth of years. It may be said that it is not the case of a tender pliable sapling that may be bent in any direction, but a full grown twisted and gnarled tree that we ask about. What can be done in the case of a confirmed habit of the lower nature which has grown strong and whose promptings recur again and again? This is indeed a question that needs answer, and yet answer there is, and the advice of the Chinese Sage applies here as well, though perhaps in a different degree. For anyone by a little observation may learn that the recurrence of habits both good and bad comes in cycles, and that periodically there are times when the

force of a habit is weak and others when it is strong. If therefore at the time when a habit, which it is desired to conquer, is weak, the force and energy of the character and the will be given to building up the higher nature, creating some habit of virtue and helpfulness, by just so much will you gain strength to fight against the evil when it again assails you. Thus to follow the Sage's advice, one should not wait to fight the evil when it assails in full force, but fight it when its attack is feeblest or when for a time it has ceased. "Effect difficult things while they are easy." Yet to gain the victory one must not rest satisfied with this or succumb when the lower forces make their onslaught; for this would be to build up but to destroy again. Surely, it need hardly be said that then one must strive more than ever to hold one's ground. But how may one do this, are there no helps? Yes, again and again has it been taught that just as in physical nature no two things can occupy the same space at the same time, so in our thoughts and lives. And here is the advice given by William Q. Judge: "Persevere, and little by little new ideals and new thought forms will drive out of you the old ones; this is the eternal process."

This is but an expression of the eternal Karmic law, that seeds sown will bring their harvest, and new ideals and new thought-forms—for every thought involves a form whose permanency depends on the recurrence and intensity of the thought—will gradually weave themselves into the fabric of the character so that at last the old thought forms, not being continually strengthened, shall gradually fade away.

One word should be said in regard to "repression." It is not *repression* that we should seek to exercise, but true self-control and self-conquest. The act of repression is more that of hiding, concealing, not permitting the manifestation of, but it does not necessarily carry with it control or conquest. In the *Bhagavad Gītā* reference is made to "the false pietist of bewildered soul" as "he who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense." Mere repression is a form of hypocrisy, and so long as only repression is exercised, so long as the restraining power is only that of public opinion or convention or fear of exposure, so long in fact as the evil is permitted in the mind, will it be inevitable that sooner or later it will show itself in act and perhaps cause the greater shame.

Self-conquest, through which alone we gain power to ascend the heights, is indeed possible, and its achievement is one of the purposes of our being here. It is possible because of the Divinity that is in the heart of every man, and through its power, if we will accept its guidance, though we have descended into the very depths of hell, we may rise again to the sunlit heights of purity eternal.

To have the inestimable privilege of the teachings of Theosophy in childhood is a boon beyond power of description, and what nobler work for the race can there be than to provide a system of education that shall instil these highest truths into the minds of the young? But there is the teaching of Reincarnation, and through it we know that the efforts of our present life, though imperfect and falling short of final victory, are not lost; and that the

strength of conquest, however little it may be, that we gain in this life, will be ours again in greater measure when we return to rebirth. And through our efforts now, who can say it may not be our lot, when we come back again, to receive in earliest childhood that teaching and guidance that shall lead in coming incarnations to the crowning victory of the soul? And this is the hope that Theosophy gives in its teaching of Reincarnation. STUDENT

**Answer II.** To find the answer to this we need to remember what the truth is about the nature of man. For it might be shown by instance after instance that to overcome is difficult (as indeed it surely is); one might multiply example after example of those who have tried and failed, of those who have tried and have not yet succeeded. Are there, then, no examples ever of men who have won success? No need to instance them; we know there have been many such conquerors. And if so, do not drag in heredity, education, environment, as counter-arguments in particular cases, or as complete obstacles. It must be ideally possible for *any* man to win through; it is really possible for any man who has the right motive, which is perfect altruism and unbounded faith in his own higher nature and power to win.

These two conditions given smack a little of dogmatism, you say; why should a man need to have faith, or what difference can a motive make to the exercise of will-power? There is good reason for giving them, however. You have entered into a battle with your lower nature, and another name for the lower nature is selfishness. How can you, in any practical manner, fight selfishness for its own sake? It is a case of casting out devils in the name of Beelzebub—a potentate who is far too wise and too much alive to expel his own beloved subjects!

Then too, remember that there is no such thing as separateness; no such thing as a hard or water-tight line in all the realms of nature; our brains love to think in those terms, but they do not really exist; your brain-mind is the most marvelous setter-up of non-existences. You say "your" lower nature, meaning that part of you which is susceptible to the currents of evil in the world's thought; you have challenged it to warfare and it has the intention of holding out as long as supplies last; supplies are these currents of evil; see then what vast resources it has to draw on. Can the energy stored up in your personality alone suffice to meet that?

But the soul in you also, the altruistic or compassionate side, is universal, and in alliance with the whole soul-force of the universe. Win the aid of that alliance and you will not fail, because it is divine, of infinite strength, the product of countless trillions of ages of evolution; whereas the other is merely chaotic, demoniacal, counter-evolutionary. If you are fighting for the sake of humankind, recognizing that every dark thing in your heart—even if, so far as you are aware, unexpressed in any word or action—is still a kind of sore or stumbling-block for the whole world and therefore to be expelled: if one has this attitude, and that faith in his divinity which enables it to be ever present at his aid, he is bound to succeed. But—blessed is he that has received or is receiving the Rāja Yoga education. P. K.



# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West

## Eyes and Imagination

WE have two modes of vision, we human beings; and use neither of them as we might. The first is the eyes, through which we are for the most part content to leave unnoticed the panoramas of exquisiteness and all the riot of color and glory which, shall we say, the gods provide for us every day. For to say *Nature* is a kind of truckling to an old convention brought into vogue to hide our ignorance and lack of faith: when we do not understand a thing we call it *nature*, and the word has come to have a hackneyed and unvital sound. We might let our eyes play over the sea, and without any idea but that great glinting blueness, be lifted up, be brought clean into the joy of life and near to our own secret godhood. For look you now, the thing so ripples and gleams, the blue runs into purple with such joy and bewildering multi-motion; and it all passes into the dimness on the edge of the world, on the edge of the sky, till you cannot tell where the one begins and the other ends, nor where the glowing islands may be hidden.

We go about our daily duties and pleasures so absorbed in the persistent unchecked clamor of our lesser minds, that we rarely trouble to look out honestly through our eyes, and go uninformed of a million beauties. Such and such a sunset was red and yellow, we say; heedless of the myriads of flaming jewels—topazes, amethysts, rubies,—flung abroad over the skies: it was all *red and yellow* to us, we let it go at that and were not greatly interested. What were our eyes about? Windows untenanted they were; some personal affair within was keeping the tenant buzzing to and fro futilely. We are not divorced from natural living by modern civilization, nor by the clothes we wear, nor by machinery; but by those wretched cacklers that we call our minds. Some one is antipathetic to us; we meet him, and off goes the cackling simpleton within, with jabbered repetition of the tag-rag and bobtail of memories; how the antipathetic one behaved to us at such a time, how we replied, the next step and the next; how we ought to have replied, and so on. You may have the most excellent eyes in the world; but until the mind is made quiet, it is only a purblind looker-out who is standing behind them.

And there is another and diviner mode of vision, which is vision through the higher imagination. By this means we might interpret all that the eyes report to us, perceiving the spiritual unity and meanings. Herein lies the value or power of the arts, particularly of poetry, for the poet ought to interpret, not merely report. We ought to be so at one with our great Universe, that a sunset should be a spiritual fact and epoch for us; lighting up firmaments within, as well as that without, our being; and causing all our consciousness to be flooded with flames and silver and mystery. In reality all things, and the mountains and seas and flowers, and the opening and closing of that blue, rose, and gold-rimmed blossom, day, and the silent mystery of the stars, are the moods of our great Mother (we must call her *Nature*), and we might have such moods too, being *Born of her essence, flame of her Flame,*

## MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

and should have them, were that little noise-maker within us reduced to silence and servitude. No description of natural beauty, even if it were perfect, is of equal value with a statement that conveys the reality of what domains and potencies and vast glimmering vistas there are within ourselves. The faith and glory of heroes, the dawn-lit imagining of poets, might be the commonplace pabulum of our mental being, and they shall be, too, some day—just as those amethystine, ruby-rich and opalescent islands of the sunset, that immense noontide abode of blueness, and all those seas of apricot light above the mountains at dawn, are the daily and commonplace moods of the Mighty Mother. M.

## Sleeping and Dreaming

Is it true that from its prison  
In swift flight our spirit slips,  
When sweet sleep our drooping eyelids  
With his rosy finger tips?

Is it true our soul at midnight,  
Borne on wings of breezes fleet,  
Mounts into the spaceless ether,  
There with other souls to meet?

Is it true our naked spirit,  
With no earthly fetters fraught,  
For a while goes freely roaming  
In the silent world of thought?

That it keeps the stain of passions—  
Joys that bloom and woes that blight—  
Like the track left in the heavens  
By a meteor in flight?

Is this world of dreams without us,  
Or within us does it flow?  
I know only this—that many  
Whom I never saw I know!

—Gustavo Adolfo Becquer  
in *Kansas City Star*

IN sleep the *linga sarira* (astral double) partially dissociates itself from the body, thus cutting off the connexion between the mind and its physical organism and rendering the physical senses dormant. The active vital functions also become lessened for the same reason. It is necessary to distinguish between deep sleep and the borderland of dreams which fringes it. In deep dreamless sleep the mind is dissociated from all earthly connexions and experiences a high state of consciousness so different from our waking state that we cannot bring back any recollection of it unless our progress along the path of knowledge has carried us to a certain point. The *dream* state is a condition wherein the mind is occupied with its own images, which to it

seem as real and objective as do the objects of the outer world when we are awake. In this state, as said in the lines above, the passions and delusions still remain.

We should not regard sleep entirely from the point of view of the body; for to the Soul it is a period of awakening and liberation. It is much more necessary as a refreshment to the Soul than as a rest to the body. The idea that we may in deep sleep see some of the persons

whom afterwards we shall meet is reasonable; still there are other ways of accounting for such real or apparent recognitions.

In dreams, the fact that we see the images of persons and places by no means proves that we visit them; for we have all these images in our minds and look at them as we would look at a picture book. Usually the *dramatis personae* of a dream wear the trappings found in the green-room of our imagination; and when we dream of seeing a person, doing something, the figure is very often merely that of somebody we happen to have contacted or thought about and has no connexion whatever with the actual person. It is most noticeable that the imagination seems often unable to create certain faces and contrives the dream in such a way that you do not see the front of the figure or else supplies it with a wrong face. Again there are certain things the imagination cannot do; for instance, perhaps it cannot create the sensation of entering water; and a dream about bathing always results in indefinite postponement, by one excuse or another, until waking comes. The dream stage-manager is a rather incompetent person, not to be relied on.

The *linga sarira* cannot stray far from the body during sleep. Sometimes it is attacked and makes a hasty attempt to get back into the body, in which it may for a time fail. Most people must be familiar with this experience. STUDENT

THE nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man. . . . But if we admit the existence of a higher or permanent Ego in us—which Ego must not be confused with what we call the "Higher Self," we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experience of the inner man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the inner man during its hours of complete freedom. For our *ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter. . . . But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, is paralysed more or less completely.

We might well compare the real Ego to a prisoner, and the physical personality to the jailer of his prison.—H. P. Blavatsky

## THE THEOSOPHICAL ADDRESS AT ISIS THEATER

THE address last Sunday evening at Isis Theater was given by Mrs. Marjorie Tyberg, on "Woman's Influence on the Trend of the World."

This question, said the speaker, becomes of more serious moment every day, as in the upheaval of old conditions that is taking place the world over, women are moving into wider fields of action and assuming responsible positions in every department of activity.

Lost indeed to all sense of the dignity and

H. P. Blavatsky know that by working in externals alone it was possible to do but little in affording better conditions for woman's development, unless also women have the inclination to better the conditions within themselves; and she taught that the real work must begin within. We know well that women may move *out* of old places without moving *up*, but the Theosophical teaching inspires a righting of the nature within that results in a movement outwards and upwards in harmony with the Law. Katherine Tingley, continuing H. P. Blavatsky's work, is directing the application of these teachings to every depart-

In the clear skies of California the moon shines very brightly, and with patience and a rapid lens moonlight photographs are possible with long exposures. The present illustration, one of the gateways of the International Theosophical Headquarters, is interesting as being actually made by the light of the moon. The exposure was something like 50,000 times more than it would have been for noonday sunlight.

As an example of the accumulative effect of light upon a photographic plate the radiation of the lights of the buildings is of interest. It will be noticed that the sky above them is



Lomaland Photo. and Engraving Dept.

THE EGYPTIAN ENTRANCE GATE, THEOSOPHICAL HEADQUARTERS, POINT LOMA  
(PHOTO TAKEN BY MOONLIGHT)

possibilities of womanhood must that woman be whose heart does not thrill at the daily record of events that concern the welfare of her sex. It is not confined to any one country or hemisphere, but Japan, China, Turkey, and Persia, alike show the influence of the new time as well as the Western countries.

The most inspiring and effective work of the 19th century, and done by a woman, was the work of H. P. Blavatsky, who brought back the knowledge of the great truths concerning human life, and made it possible for women to take up the thread of a glorious life lived long ago, and once more wield the influence that makes the world's trend upward to the highest mark it may while the present cycle lasts. The effects of her work are seen on all hands, though only those who have familiarized themselves with her aims and efforts may be fully aware that her's was the hand that broke these barriers down. Well did

ment of life, and to the women of the world she has said:

O Women of the world, be a strength unto yourselves! Become mighty engines of force, divine centers of spiritual light, that you may illuminate the pathway of others; that your own minds may be lighted from the fire within your hearts; that you may stand forth as Spiritual Redeemers.

OBSERVER

### Moonlight Photographs

FEW of the so-called moonlight photographs are made by the light of the moon, but are really the work of sunlight under certain conditions producing the *effect* of moonlight. However, under the light of a full moon in clear atmospheres like that of the High Alps, moonlight pictures are not only possible but fairly easy to obtain. Where so much white light fills the picture, as does the snow of the mountains, the reflected light is of great value in securing definition.

bright whilst outside their field of illumination the usual blackness of night prevails.

W. H. G.

### Phosphorus Matches to be Made Illegal

A BILL has been presented in the House of Commons (England) to prohibit manufacture of white phosphorus matches, on account of the painful and deadly disease of necrosis or "phossy jaw" which the operatives contract. This has been arranged by consultation with the manufacturers; and the holders of patents on matches made with red phosphorus, the kind that strikes on the box, have agreed to the insertion of a clause making the processes available on reasonable terms to all manufacturers. E.

THE German government is about to enlarge the Kiel Canal, and it is said the new locks will be 150 feet wide, which is much greater than that proposed at Panama. D.

### Christianized Paganism in France

WRITING of Brittany, de La Borderie says that the British emigration gave to that portion of France ("the Armorican peninsula") a new population of Celtic race and tongue, which acquired, cultivated, and Christianized the land; in a word, created Brittany. How far the Christianizing process was effectual is an interesting point: the "veneer" of the newer religion upon the older one seems in places to be very thin, so thin that there is little difficulty in discerning the earlier formation. An eminent native of St. Malo, Chateaubriand, published just over a century ago a work entitled the *Génie du Christianisme*, which was intended as a defence of the Roman Church. Critics agree that its main value lies in its brilliant descriptive passages, and with regard to these even, Sainte-Beuve declared his opinion that many of them would have been more warrantably included in a work on the genius of Paganism! A circumstance which occurred at Langon, in the Côtes-du-Nord, throws a curious light on the relation between the old pagan worship and Christianity as understood in the Armorican peninsula, and how the "Christianizing" process was carried out. At this place is a chapel which was a one time a Roman temple of Venus, held in the highest esteem by the inhabitants of the locality. It was in the year 838 that it was turned into a chapel. In the apse was a fresco of a "heathen" character, namely the goddess rising from the waves, surrounded by cupids. To carry out the Christianizing idea, this fresco was whitewashed, but recently the whitewash peeled off and the relic of paganism underneath was disclosed. Formerly the Capella St. Veneris, then a chapel dedicated to St. Agatha!

Notwithstanding the whitewashing of paganism, actual and metaphorical, the people have remained essentially pagan. A curious illustration of the truth of this statement occurs at Midsummer, the time of the summer solstice, when the sun reaches the farthest north point in his annual journey through the Zodiacal constellations. At Plougastel there is held at this time the "Pardon"—Brittany is a land of Pardons. Great fires are lighted and the children are passed through or over them. Then the people gathered round the fire take up ashes and rub their eyes with them—afterwards reciting the "Lord's Prayer" and the "Hail Mary!" "A curious example," as a popular writer puts it, "of an institution that was pagan, with a touch of Christianity applied to it." At Plowaret is a dolmen turned into a chapel of the Seven Saints! Many of the numerous menhirs—tall rude stones, more plentiful in France than in any other European country—have undergone a like conversion, a cross has been carved upon them, in accordance with the fashion set by St. Sampson and St. Patrick. The former found the Cornish natives dancing round a tall stone. His Christian zeal caused him to put upon it the cross; the latter, finding the Irish venerated a well in which were the bones of a Druid, turned the well into a Baptistry and gave the people Christian relics to revere.

So prevalent was "stone worship" in Brittany, that at a Council held at Nantes in 658 the following decree was issued:

As in remote places and in woodlands there stand certain stones which the people often worship, and

at which vows are made, and to which oblations are presented, we decree that they be all cast down and concealed in such a place that their worshippers may not be able to find them.

How that decree was carried out, or rather how it was evaded, any visitor to Brittany can see. Indeed, who was to do the work of destruction? The country parsons—as the author of the *Book of Brittany* says—had for the most part been brought up to venerate the "monuments mégalithiques." They as a rule contented themselves with marking them as Christian by putting on them a cross, as on the menhir near Dol.

Sitting on the granite rocks at Dinard this summer, in the glorious sunshine, I noticed two young Breton girls, evidently from the country, crossing the beach to bathe. As soon as they reached the water's edge, each girl stooped, dipped a finger in the wave, and made the sign of the cross. So did they honor that "Star of the Sea" who is the Christian counterpart of all the Pagan Virgin-Mothers.

Very religious these people, one might conclude; but an acute observer, quoted in the *Book of Brittany*, says: "One must always insist on this: the people have remained pagan to their marrow bones." There is "no connected system of doctrine" with them; only "an extraordinary jumble of rites and formulas and ceremonial usages . . . and these as ancient as the race itself." The midsummer "Pardon" at Plougastel proves it. Paganism is in the air of Brittany, or perhaps it would be more correct to say, in the ground, on which rest thousands of these great stones. These are surely not the work of any "race of dolmen builders," as some archaeologists suppose. They speak of a time when England was not entirely separated from the continent, and there was land where are now the Straits of Gibraltar; a time when Initiates traveled from Egypt as far as the (present) British Isles, dryshod, and left these mighty monuments which eloquently speak of a distant era in the world's history, of which history, says Madame Blavatsky, they are all symbolical records.

F. D. UDALL, M. J. I.

### Sven Hedin in Tibet

DR. SVEN HEDIN continues in *Harper's Monthly* for September the account begun in the August number, which was reviewed in the CENTURY PATH, No. 48 of this volume.

He journeyed around the sacred mountain called Kailās by the Hindūs, Kang Rimpoche by the Tibetans. Pilgrims come from the Kham mountains on the extreme east, from Naktson and Amdo, from the black tents of Tibet, and from Ladak in the far western mountains; thousands of pilgrims on foot, who, deeply meditating, wander the four miles around this mountain; of all ages, many of them rascals, anxious to perform this rite before dying, though death sometimes claims them ere the task is complete. Hedin also wandered round the mountain, which took three days. He passed two young Lamas who were doing the journey "by prostration." Lying at full length on the ground, they would join both hands over their heads and read a prayer, then make a mark on the road, rise, again join their hands and pray, take a few steps and prostrate themselves again. Thus they measured the whole route with their

bodies; it took twenty days, and these two lamas contemplated doing it twice. They had spent a whole year on the journey from Kham. One of them, though only twenty, was to pass the remainder of his life entombed in a dark grotto.

In such a grotto at Linga-gonpa was a lama who had already been immured for three years. No one knew his name or whence he came. On the day of his arrival he was escorted to the cave by a solemn procession and walled in in total darkness, never again to see the light of day or hear a human sound. Night and day he is sunk in profound meditation, as the lamas believe; his food is passed in through an underground passage, and its disappearance is the only means they have of knowing whether he still lives. In another place there is one who has been immured for sixty-nine years!

In the course of a glowing description of the intense religious life of Tibet, Dr. Hedin speaks particularly of the temple music—of wonderful hymns sung in fresh young voices, of the bassoons and flutes, the clashing of cymbals and the rolling of drums, pervading the dim candle-lit sanctuary and making an atmosphere of sweet peace in which one might sit for hours in tranquil contemplation. The account of the many kinds of temples and lamaseries and their imposing ceremonials gives an impression of religious life that makes the Roman church sink into a pale and feeble copy by comparison.

The opening up of this wonderful land will constitute another of the great eye-openers for Western complacency. Here is a country which we had contemplated as a mission-field, and we find, among other things, that it is so far ahead of our expectations in all that pertains to exoteric religion that to send missionaries of Christianity to it is as if a vendor of coals were suddenly to discover Newcastle. There seems to be no single ceremony, rite, or symbol of our churches that is not found in much more emphasized form in Tibet; and all the saints, candles, banners, incense, etc., are duplicated in the West.

The teaching conducted by the lamas is also mentioned, and it is of a kind that takes little account of physical conveniences and weaknesses. These hardy devoted Tibetans do not seem to believe in making things too easy for the religious aspirant.

T.

### Sawing Buildings in Two

THE oldest church in Munich (says the *Scientific American*) has recently been protected against further invasion of damp by having the stone foundations sawn across horizontally and sheets of lead interposed. A special machine was made which inserted the lead automatically as the cut was made. In Paris a four-story building was sawn in two from top to bottom by a twisted wire cable.

It is an electrical sub-station of the Compressed Air Company, fitted with accumulators which distributed the current furnished by a generating station. Wishing to supply more current, and the building being unable to bear the weight of additional accumulators, they decided to erect generators in the basement. But to do this it was necessary to cut off the house from the adjacent buildings in order to avoid damage suits for vibration.

H.



# Art Music Literature and the Drama

## Welsh Literature --- Prose --- Tenth Article

### THE ROMANCES IN THE RED BOOK OF HERGEST

**H**AMLET is a myth, and so you may drink and drink and drink, as Thor drank from the horn the dwarfs gave him, of the waters of its meaning, and still float three hundred ships of speculation, of inquiry, of brooding imagination on the sea that would be left. We do not care what Shakespeare meant about him; what we care for is beyond the author. It does not matter to us whether Shakespeare intended that he should be mad, but whether this imagined man was mad in fact, or not. But the *Pilgrim's Progress* was written to convey a certain teaching; each incident and picture being carefully framed around the perception of truth it was meant to typify.

But these old Welsh tales are myths, therefore are they worthy for us to brood deep and deep upon them. Have no fear to sink your buckets one after the other; there is good water and enough, although the whole world be athirst. The race that would destroy us and against whom we have so little power as a rule to discriminate; the dragons of the two extremes, that we must bury beneath the highest mountain in our beings; the thief of spiritual life that overcomes all watchfulness with the infinite, soul-stealing sweetness of the music that precedes him—these need no interpreting for any student of life, because they convey their meaning in the best possible way, in the simplest way: in the symbolic form in which they are cast.

This is especially true of the Tale of Taliesin, the chief and pearl of all the stories of Wales, fullest flower of all of the scent and honey of mysticism. Gwion Bach was set to watch the Cauldron of Ceridwen, in which Three Drops of the Wisdom of the Ages were brewing. For a year and a day the Cauldron was boiling among the mountains: nine fairies were watching and blowing the fire; Gwion and an old, blind man were stirring, and Ceridwen herself was roaming the hills, gathering the herbs in their seasons.

Three scalding drops fell on the fingers of Little Gwion, and they fell "in the form of the Name of God," like three rays of light shining down from a star. He put his fingers in his mouth to ease the pain of the burning, and instantly became aware of all knowledge and wisdom, and all the sciences and arts, and most of all became aware that he was in peril from Ceridwen, and must flee from her. The Drops of Wisdom being out of it, the Cauldron broke with the venom of the rest of its contents, which poured down in a flood of poison to the sea. But Gwion Bach fled over the hills, seeking refuge from Ceridwen. She, finding all her labor wasted, pursued him; now in this form, now in that. First he was a hare and she a hound; next they were trout and otter, then dove and hawk: when she was on the point of catching him he assumed the form of a grain of barley and fell among

thousands of other grains in a farmyard. There she took the aspect of an old gray hen with a tuft of black feathers on her head; and of all the grains swallowed only that one grain which was Gwion Bach. Thereafter he was born of her, and she put him in the sea in a leather bag, where Elphin the son of Gwyddno found him. Elphin and his wife adopted him, and called him Taliesin by reason of the brightness of his forehead, which shone like the front of dawn, like the morning star in its beauty. He was a marvel whose origin was not known; his original country was the Region of the Summer Stars; he had been a Teacher to fourscore generations; he had been on the high cross of the merciful Sons

then forget them! They never trouble the surface of life in the mediocre and indifferent; but let it be bruited abroad within you that all the vast depths and caverns shall be cleared; let but the three drops of regeneration enter you, and you have roused up the foe of foes. Elemental nature is a wall around us, fortified and manned by goblins against our breaking forth into freedom. Yet that wall, once stormed and broken, becomes the gateway into freedom; and it is elemental nature who is the mother of the soul made free; the mother, the servant, and, we may say, the worshiper; for he is indeed her god, from whom she holds nothing. So Gautama was born of Mâyâ, the great Illusion, that is



Lomaland Photo. and Engraving Dept.

### RETURNING FROM THE "FIERA"

CONVEYANCE AND COSTUMES OF SIENESE VILLAGERS

of God, and would remain on the face of the earth until the day of doom.

Now how shall we interpret all this? Mother Nature is the foe of the man who is not yet self-conquered, pursuing him with myriad seeming persecutions whose end is purification and the new and spiritual birth. In reality it is our own acts that haunt us. If we are signalled out from the mass of men by divine right of long search and service, for commission among the ranks of the guardians of the world, every effort brings down on us out of the past, avalanches of stored-up trouble, the result of long accumulations of mistakes. The kingdom of heaven must be taken by violence; its guardians are to be found in the depths of our lower natures. These depths seem to us to be almost infinite, and contain more monsters than the sea's self. Think what aeons we have had in which to give them birth and

nature; and Mary, the Star of the Sea, has the same meaning; for the sea also was counted the All-Mother.

Afterwards Taliesin, who became Elphin's Teacher, set him free when he was a captive to Maelgwn Gwynedd in the north. Taliesin brought together the winds of heaven by his music and magic, to shake the fortress of Maelgwn, till the latter was compelled to let Elphin go.

Here we find an image of how the soul goes to work to rescue the mind out of passiondom; how it brings the turmoil of the world to bear on the prison-house; shakes and batters to pieces all old ideas, feelings, desires, opinions and dislikes; brings us through overwhelming confusion and often disaster, into peace. It is the doctrine of Karma, the Law which uses all our acts for our ultimate benefit and tuition. A WELSH STUDENT IN LOMALAND



OUR schools, says a contemporary, are searching earnestly for practical methods in education; and are introducing, to replace or supplement the more cut and dried studies, such subjects as cooking, sewing, and agriculture. Yet, even in these, continues the writer, there is grave danger that the introduction of the formulating and mechanizing tendency will destroy their usefulness. This tendency to reduce everything to a system takes the life out of teaching.

Educationalists are always trying to make up for deficiencies by teaching more subjects or changing the system. But much more depends on the manner of teaching than on what is taught. The object of education should surely be to train young people to use all their faculties for the benefit of the society of which they are to be members. Education is of course divisible into the three main heads of moral, mental, and physical. But, leaving aside for the moment two of these, let us consider the other, the special field of school education, the education of the mind. What should be the aim here?

Mental education should fit the pupil to use his mental faculties to the best advantage. And what are the chief faculties to be cultivated to that end? They are concentration, memory, alertness, versatility, adaptability, and so forth. One almost fears to enumerate them lest some well-meaning crank should forthwith invent a new "subject" for the syllabus and compel unfortunate teachers to give classes in these things; and visions of a printed schedule of rules for teaching attention and alertness, with graduated exercises by Professor This, rise before the mind's eye. However, these things are not to be taught by system but by personal influence, and not directly as subjects, but indirectly. Without a groundwork of such faculties, a firm superstructure is impossible; but with this groundwork, a firm superstructure can be reared out of the slenderest resources. The properly

## School and Home

grounded pupil will be able to find nourishment for his mind anywhere and everywhere; but the pupil whose mind has not thus been disciplined and prepared will be unable to assimilate even the most carefully cooked mental pabulum. Hence the training of these faculties is of primary importance. But we cannot stop here.

### THE PATH OF PRAYER

From *Out of the Nest* by MARY FENOLLOSA

AMONG the gnarled pines of old Japan  
That shade a hill where patient crickets sing,  
I chanced upon a hidden path that ran  
Upward, beneath a mystic covering.

A hundred gates the sacred pathway keep,  
Mere stems of red, with one straight beam across;  
In rigid angles mounting up the steep,  
Their scarlet hue bepatched with ancient moss.

And, springing from the mould on every side,  
Like ghosts of grass that march in pilgrim band,  
Grew fluttering papers, written all, and tied  
As banners pendent from a mimic wand.

I wandered long; when, from the drowsy wood,  
A whisper reached me, "'Tis the Path of Prayer,  
Where, nightly, Kwannon walks in pitying mood,  
To read the sad petitions planted there."

Ah, simple faith! The sun was in the west,  
And darkness smote with flails his quivering light.  
Beside the path I knelt; and, with the rest,  
My alien prayer was planted in the night.

We are led right on to the subject of moral training, which at this point overlaps the subject of mental training. Nor is it possible to keep physical training out of view in this connexion. All three are so closely interdependent. The efficiency of the mental apparatus depends so much on the health and so much on the character, a truth obvious enough.

Is not much — perhaps most — of the time and labor of the teachers spent in overcoming and resisting inattention, listlessness, restlessness, perversity, hostility, and all the host of afflictions, mental, moral, and physical, under which their pupils labor? If so — and we know that it is so — then the teachers are working at an enormous disadvantage. This is a state of affairs which surely ought to appeal to the American, so expert in detecting and removing all sources of waste and inefficiency from his manufacturing and commercial industries. How are we to remove all this friction and waste of power from the machinery of our schools? Not by feeding in more and more expensive materials.

This brings us to the point that it is essential for the teacher to have the support of the parent. The parent has the child during the most important period and does his work first; and his work is so important that though the teacher may improve on it when it is good, he cannot counteract it when it is bad, especially if it continues to go on. It is a shame to blame the teacher for not turning out better results from some of the human material that is sent him. He can scarcely, with his limited means, breed habits of self-control and obedience in children who have not been brought up in them, or who, as in many cases, have been trained in an opposite direction. Evidently if there is anything the matter with the schools, it is in discipline rather than subjects, and that is chiefly the fault of others than the teachers. Let those who have children about whom they are concerned remember that theirs, as parents, is the position of vantage. The home is the center of power, and if that neglects its duty, who can repair the neglect? Katherine Tingley has said — and her students can repeat the statement scarcely too often or too emphatically — "if all homes were what they should be there would be no need of Rāja Yoga Schools." This is worth thinking over. A RĀJA YOGA TEACHER



Lomaland Photo. and Engraving Dept.

THE PROTEST OF LUTHER. PAINTING BY LINDENSCHMIDT  
ORIGINAL IN THE METROPOLITAN MUSEUM OF ART, NEW YORK**Charity---Transitory and Permanent**

CHARITY is a conspicuous phase of our modern civilization and woman is directly or indirectly its prime mover. Our large cities abound in free hospitals, homes for incurables, old ladies' homes, orphan asylums, reading rooms for working girls, night schools for boys, rescue homes for women, and a thousand similar philanthropic undertakings.

Americans are prodigal; they are noted for getting and spending and lavishly giving, and so it is that charity often becomes a fad with American women, the pleasures derived from the display of giving being considered reward in full for the deed. Some like to appear generous, and others ease their consciences by giving the overflow of their purses; but many not only give money to maintain these institutions but also their time and thought and labor, and the good done by these unselfish workers is beyond dispute.

This is the day of educated endeavor, of competition in all things, even in philanthropies, and the charity that is really going to be of permanent benefit to the race must be something different and higher than even the best existing today. It must meet the deeper *spiritual*, as well as the bodily, needs of the people.

Though charities increase every day, crime is far from decreasing; and reformatories, insane asylums, and penitentiaries, are filling the country. Many organizations are fighting the evils of the day but as yet have made almost no headway against them. Some have the power to see evil, but few can recognize

the cause, and fewer still are wise enough to suggest, and unselfish enough to apply, a remedy. Jesus the Christ suggested one, but the church has not had the courage to adopt it for fear of the sifting process it would cause in the ranks of religionists.

As the viewpoint widens one's idea of charity changes. Real charity consists in giving everybody a fair chance in the world. You can't tame a man by keeping him in ignorance of the great Law so that he is unable to believe in the justice of God and nature, then throwing charities at his head in the hope of pacifying him. The time has passed for sitting contented and happy in the belief that Providence has the matter in hand. All other methods having failed, the time has come again for giving man a solid base from which to shape his career, for teaching him that there is a plan and purpose in the world; that there is no partiality in nature, the wages that she pays being absolutely just, yet that it is in his power to become a better workman and so to have these wages, so to speak, doubled; that man makes his own envioning conditions and he alone has power to change them — laws cannot, neither can charities; that death is neither to be dreaded nor feared, nor is it to be considered an escape — nay, it is simply an incident in life, a period for rest and re-adjustment before beginning another day when man shall reap what he has sown — to sow again.

How much more virile is a philosophy which shows a man that though his life may have been a failure, he has a chance to pay

off old scores, to start out afresh and work his own way to the top — than a creed which teaches him that for a day's work he either loses all or must go into a Paradise for which he is unprepared and unfit, on the merit of somebody else?

To give men and women this foundation for living, this incentive for morality and enlightenment, is the real, the higher, charity. St. Paul distinguished between the lasting and the fleeting types of brotherliness, or true philanthropy, when he said: "Though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing." STUDENT

**Jottings and Doings**

(From a Student's Note Book)

IT is said that Miss Madeline Edison, daughter of the distinguished American inventor, promises to follow in her father's footsteps. She has recently invented a most ingenious automobile road-map, which like the compass of a ship is fastened to the steering column in a case that is rain- and dust-proof, the map being lighted by electricity at night. As the car speeds along a cyclometer records the distance covered while a tiny black steel bar indicates on the road-map the exact location of the travelers.

Miss Edison, who is only twenty-one, took high honors at college in electricity, chemistry, and the applied sciences, and while at home often aids her father in his laboratory experiments, a logical outcome, for during the daughter's college course she was always certain of her father's kindly aid in her studies.



# OUR YOUNG FOLK

## Camille Corot

**A**BOUT a hundred years ago there lived in Paris a sunny-tempered, round-faced boy, whose parents kept a shop not very far from the Louvre, the famous picture gallery of France. His name was Camille Corot. He was a good, obedient lad, and learned his lessons so well at school that he won a prize. This enabled him to go to a college in Rouen. When Camille came home from school, his parents thought that he would surely like to work in their pretty shop, for some day it would be his. Corot's mother was from Switzerland and must have had very deft, clever fingers, for she made beautiful bonnets and gowns for the ladies who came to the little shop. His father was the bookkeeper and general manager. He was a most careful, painstaking man, and trained his son to the same habits. Both his parents tried to interest young Camille in the affairs of the shop, but try as he would, he could not find ribbons and laces, nor casting up long rows of figures in an account book, interesting. But he did love to draw pictures and would draw sketches of noses, hands, and eyes on the wrapping paper, as customers came and went. Every moment that he could spare from his work he spent staring at the shop windows where there were pictures—and there were many of these in Paris; or he would slip into the beautiful galleries of the Louvre. There he would stand for hours gazing at the wonderful paintings. Of all the pictures there he loved those of Claude Lorraine, the landscape painter, the best. The out-of-door scenes that this artist painted were filled with golden sunlight, so it is no wonder that they were his favorites.

When Corot's parents saw that his heart was not in the work in their shop, and that he longed so to be an artist, they wisely decided to let him have his own way, especially as he was now a man, and ought to know his own mind. They gave him a small yearly sum of money, that he might not want for food and clothing, and bade him follow his own wishes. Corot's heart was filled with joy and with tears in his eyes he embraced and thanked them for their goodness. That very day he packed up his easel and paint-box and set off.

He went to the studio of a great artist to learn to paint. Here Corot did just what he had done at home. He tried very hard to paint just as his master told him, and he succeeded. Still he was not satisfied. Something in his heart told him that to paint golden landscapes, as Claude Lorraine had done, he must work out of doors. So he bade his master goodbye, and with easel and paint-box and a little clothing tied in a bundle slung over his shoulders, he started off to walk down into Italy.

From this time on the artist Corot led a wandering life. Nature and his love for her taught him to paint. He was so sunny-tempered, gentle, and simple that everyone loved



Lomaland Photo. and Engraving Dept.

A MEMBER OF THE BOYS' BROTHERHOOD CLUB, STOCKHOLM, SWEDEN

## FRAGMENT

Ralph Waldo Emerson

**T**HINK me not unkind and rude  
That I walk alone in grove and glen;  
I go to the god of the wood  
To fetch his word to men.

Tax not my sloth that I  
Fold my arms beside the brook;  
Each cloud that floats in the sky  
Writes a letter in my book.

Chide me not, laborious band  
For the idle flowers I brought;  
Every aster in my hand  
Goes home loaded with a thought.

There was never mystery  
But 'tis figured in the flowers;  
Was never secret history  
But birds tell it in the bowers.

One harvest in thy field  
Homeward brought the oxen strong;  
A second crop thine acres yield,  
Which I gather in a song.

him. To his parents he was always a big, obedient, affectionate boy, who never seemed to grow up. They never knew how great a painter their own son was, for they did not know how much poetry and music there was in his heart. He painted these into his pictures, and so they were different from those of all other artists. This is the reason their beauty was not seen at first. But now people have caught a glimpse into his heart, and so they have received new eyes, as it were, and see Nature as Corot saw her, filled with music and poetry.

Corot was always a welcome guest at every wayside inn or farmhouse. He wandered through France on foot, especially through northern France, singing and painting as he went. He painted in the forest of Fontain-

bleau near the little village of Barbizon, and other artists followed him there. Among these was Jean François Millet, the greatest of them all. Some day you shall hear of this great artist and noble man.

Corot loved best to paint the early morning, before the sun arose. Before dawn he would steal out into the sweet wet woods and watch the pearly white light creep up over the sky, changing the night mists into veils of silver. Through these the trees arose in pale silvery green masses, and he would paint them thus.

Corot loved to paint walls, although there was not much chance given him to do this kind of work. Once he said he wished that he could paint the walls of all the prisons in France, for he was sure it would make the prisoners good just to see the blue sky. During the siege of Paris Corot remained in the city although he could have left it. He gave all his money for the building of hospitals and nursed the sick and wounded himself. He was so dearly loved that people called him "Papa Corot." He painted his most beautiful pictures after he was seventy years old, which shows that he was still a boy in his heart, always learning. Corot did not like to sell his pictures. He only parted with them that he might have money to give away.

Just before the gentle, sweet-natured old artist passed away, he had a vision in which he saw "a landscape with a sky all roses, and clouds all roses too." It was the reward for all his goodness. STUDENT

## Little Stories about Plato

**P**LATO, the great Greek philosopher and teacher, practised self-control faithfully. One day he was about to strike a slave, but restrained himself in time. He remained standing still with his arm raised, in the posture in which he was when he remembered himself. One of his pupils asked him what he was doing.

"I am punishing a passionate man," answered Plato.

Some one once said to him, "You are an old man; you will soon die. Why do you study? Why trouble yourself to learn more? You are the wisest man in Greece now. How long will you go on?"

"As long as I am not ashamed to grow wiser and better," answered the philosopher.

At another time his disciples told him that he had enemies who were spreading slanders about him in Athens. But Plato only smiled. "I fear them not," said he, "I will live so that no one can believe them."

THE beauty of everything here below lies in the power of reaching perfection.

ART for Art's sake may be very fine, but art for progress is still finer.—Victor Hugo

KNOWLEDGE of a thing engenders love of it; the more exact the knowledge, the more fervent the love.—Leonardo Da Vinci

# THE CHILDREN'S HOUR

## THE SING-AWAY BIRD

Lucy Larcom

**H**AVE you ever heard of the Sing-away bird,  
That sings where the Runaway River  
Runs down with its rills from the bald-headed hills  
That stand in the sunshine and shiver?  
"Oh, sing! sing-away! sing-away!"  
How the pines and the birches are stirred  
By the trill of the Sing-away bird!

And the bald-headed hills, with their rocks and their  
rills,  
To the tune of his rapture are ringing;  
And their faces grow young, all the gray mists among,  
While the forests break forth into singing.  
"Oh, sing! sing-away! sing-away!"  
And the river runs singing along;  
And the flying winds catch up the song.

'T was a white-throated sparrow, that sped a light  
arrow  
Of song from his musical quiver,  
And it pierced with its spell every valley and dell  
On the banks of the Runaway River.  
"Oh, sing! sing-away! sing-away!"  
The song of the wild singer had  
The sound of a soul that is glad.

And, beneath the glad sun, every glad-hearted one  
Sets the world to the tune of his gladness:  
The swift rivers sing it, the wild breezes wing it,  
Till Earth loses thought of her sadness.  
"Oh, sing! sing-away! sing-away!"  
Oh, sing, happy soul, to Joy's Giver,—  
Sing on, by Time's Runaway River!—*Selected*

## Guard Thou the Lower Lest It Soil the Higher

**E**ACH one of you is a sentinel, stationed  
to keep watch over a fort—a responsible  
and important post; for if any of the  
enemy enter, disorder and defeat result at  
once. You have several gates to guard and  
your enemies are very cunning and sly. They  
have been the enemies of all the boys and  
girls who ever lived, and all the children who  
failed to keep strict watch and let these foes  
enter helped them to grow strong and to in-  
crease in number. There have been many  
failures of this kind so that now it is neces-  
sary to be more vigilant than ever.

You all know what a protection the pass-  
word is to the sentinel pacing up and down on  
guard. When someone comes along whom he  
does not recognize as a friend he has a test  
ready. He can challenge the newcomer, and  
if he does not get the right answer—the pass-  
word—he need not hesitate a moment; for  
no one who does not give the right word need  
be permitted to enter.

It is almost impossible to imagine a sentinel's  
forgetting the pass-word. It would seem ridi-  
culous for anyone to be a sentinel who can-  
not always remember it. But some of the ene-  
mies who come to your gates have a way of  
giving certain answers to your challenge that  
makes you forget. One of these answers they  
give when they see you trying to be vigilant  
and know that they must be very sly in order  
to get in is "Just this once." These words  
have a sort of evil magic that destroys your  
memory. Almost every time they are uttered

your pass-word slips away from you and the  
enemy enters, gets a foothold and defies you  
to oust him.

Another answer which your enemies give  
and which makes you forget so foolishly and  
fail to see that they are foes is "Well, I don't  
care." These words have been spoken so often  
at careless moments that now the evil ones  
use them to coax their way in everywhere. If  
you ever hear a voice whispering these words  
try to remember to take a sharp look about  
you and stand very firm and steady without  
listening to the sly speaker of them. He will  
slink away as soon as you do this, though he  
may come to another of your gates the very  
next hour. A rebuff at every gate he comes  
to is the only treatment that he deserves.

If you guard well, if you can keep your  
fort free from the enemies, you will find that  
a great shining some one within your own  
heart begins to make you feel a beautiful kind  
of sacredness about all your work and all your  
play. At first it seems too good to be true  
for you feel that you understand the meaning  
of all you do. Every time you relax vigilance  
this shining self grows dim and blurred, and  
if you keep on letting enemies in you may  
lose sight of this true self for a time, until  
you have made a great effort to keep firm  
guard and succeeded.

The pass-word you have to hold in mind is  
"Brotherhood." If you have that clearly be-  
fore you and never forget to challenge, the  
enemies know at a glance that you cannot  
be hoodwinked into letting them enter. As the  
beautiful new life grows strong in you, and  
you can protect your shining self from the  
foes without, you will realize better every day  
what an important duty it is to "guard the  
lower lest it soil the higher." M. G.

## The Peacemaker

**T**HE children had been quarreling in the  
nursery during Nurse's absence and the  
broken harmony had brought the usual  
pain and trouble in its train. Little Nell rarely  
asserted her rights, but to see her best-beloved  
doll in the ruthless grasp of brigands as re-  
presented by her brother, proved too much  
for her feelings; and entreaties being in vain,  
she flew to the rescue; and in the struggle  
poor dollie lost an arm and leg. Softly sob-  
bing she was finally tucked into bed with the  
maimed doll still clasped in her arms.

"Never mind, dearie," said Nurse comfort-  
ingly, "We'll mend her in the morning."

"I'll be the doctor," said the now repentant  
Bob, for he loved his little sister, even though  
he had not been taught to control his teasing  
ways. Nell gave a watery little smile and  
hugged her doll closer.

"You had better go to bed, Master Bob,"  
said Nurse coldly, "You have done enough  
mischief for one day."

Bob's face darkened and he turned to go,  
but it beamed again as Nell, starting up in bed,  
called after him, "Oh Bob, you be the motor-  
man to-morrow and Nurse be the doctor at

the hospital, and you make a motor and drive  
poor Dolly and me there; it will be such fun."

"All right Nell," he replied eagerly. "I'll  
make a fine car for you."

"I know he is sorry," Nell whispered to  
Nurse as she tucked her in again.

"Bless her dear little heart," said Nurse  
later, as she looked down on the sleeping  
child. "She is always thinking how to make  
someone happy; the world would be a better  
place if more of us were like her. And why  
shouldn't we be?" E. I. W.

## Among the Toymakers

**G**RETCHEN lived in the beautiful forest  
of Thuringia in far away Germany.

Her parents were peasants, and for  
hundreds and hundreds of years her fore-  
fathers had lived in the low wooden cottage  
in which she was born. There was a large  
family of children and Gretchen was the  
youngest. Besides a father and mother Gret-  
chen also had a grandfather and grandmother  
who were yet hale and strong, and she had  
great-grandparents too. They all lived and  
worked together happily under the one roof.

If you could have taken a peep into the  
warm living-room of the peasant cottage, as  
I did one snowy winter day, you would have  
thought that it was a very pretty picture in-  
deed. For every member of this big family  
from Great-grandfather down to tiny Gretchen  
was busy making toys. Yes, toys; for when  
Santa Claus wishes to fill up his magical knap-  
sack that must never grow empty, he usually  
goes first to Germany, the home of the toy-  
makers. He gets millions and millions of his  
toys from the forest of Thuringia in northern  
Germany where Gretchen lives; for here  
thousands upon thousands of families are  
busy making toys from Christmas time to  
Christmas time.

They make all kinds of toys. Some fam-  
ilies make only animals: woolly sheep, horses  
covered with hair, spotted cows, and even  
Teddy bears. Others make the leather and  
cloth bodies for dolls, and some make the  
dolls' dresses. Some families make only  
Noah's Arks filled with the funny little ani-  
mals whittled from wood, while others are  
glass blowers and blow the glass balls and  
ornaments of many shapes that are after-  
wards lined with gold and silver to hang on  
Christmas trees.

Once a week a wagon calls at each toy-  
maker's home to collect the toys. Then they  
are taken to the large cities. In the large  
cities many toys are made in factories, es-  
pecially the heads for dolls, which could not  
be made so well at home. From the cities the  
toys are sent all over the world.

Most of the toys made in Germany come to  
America, but sad to relate, the children here  
break as many toys as the children there make.  
They would not do this, I am sure, if they  
had ever learned to make toys themselves, or  
if they could watch flaxen-haired little Gret-  
chen and her brothers and sisters working so  
carefully over the pretty playthings. O. W.

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogogenesis  
Vol. II treats of Anthropogenesis

IN PREPARATION

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE  
by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now  
a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows  
that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching.  
The incessant call for this work has exhausted the earlier editions.

It is the book of books for beginners and higher students  
NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - -

\$2.25

Order from

THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

## THE PITH AND MARROW OF SOME SACRED WRITINGS

*New Century Series*

SCRIPT NO. 9

CONTENTS

(1) Traces of the Wisdom-Religion in Zoroastrianism,  
Mithraism, and their Modern Representative,  
Paracelsism.

(2) The Druses of Mount Lebanon.

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## AN EPITOME OF THEOSOPHICAL TEACHINGS

BY

WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

*A New Point Loma Edition*

Price - - - - - 50 Cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:

Cloth bound, (16mo.) - - - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kámaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and  
Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The Flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the firemist  
A Study of Man

IN PREPARATION

No. 7. Teachers and Their Disciples

ORDER FROM THE

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

## NIGHTMARE TALES

BY

H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL

POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest  
mystical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
October the 18th, 1908

Total number of hours sunshine recorded during SEPTEMBER 194.  
Possible sunshine, 371. Percentage, 52. Average num-  
ber of hours per day, 6.46 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

OCT.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
12	29.742	67	60	60	58	0.01	W	4
13	29.793	70	59	61	57	0.00	N	3
14	29.773	67	60	61	58	0.00	E	1
15	29.707	65	60	61	56	0.00	W	0
16	29.631	66	60	62	58	0.19	NW	11
17	29.602	66	58	58	54	0.00	SW	15
18	29.669	64	51	57	52	0.26	SE	3



## BOOK LIST

OF WORKS ON

THEOSOLOGY, OCCULTISM, RELIGION, PHILOSOPHY, SCIENCE AND ART

PUBLISHED OR FOR SALE BY

## THE THEOSOPHICAL PUBLISHING COMPANY

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, Point Loma, California, U. S. A.

The office of the Theosophical Publishing Company is at Point Loma, California. It has NO OTHER OFFICE AND NO BRANCHES.

## FOREIGN AGENCIES

**THE UNITED KINGDOM**—Theosophical Book Co., 18 Bartlett's Bldg., Holborn Circus, LONDON, E. C. England**GERMANY**—J. Th. Heller, Vestnertorgraben 13, NÜRNBERG**SWEDEN**—Universella Bröderskaps Förlag, Barnhusgatan, 10, STOCKHOLM**HOLLAND**—Louis F. Schudel, Hollandia-Drukkerij, BAARN**AUSTRALIA**—Willans & Williams, 16 Carrington St., Wynyard Sq., SYDNEY, N. S. W.**CUBA**—H. S. Turner, Apartado 127; or Heredia, Baja, 10, SANTIAGO DE CUBA**MEXICO**—Samuel L. Herrera, Calle de la Independencia, 55 altos, VERA CRUZ, V. C.ADDRESS BY KATHERINE TINGLEY at San Diego Opera House, March, 1902  
AN APPEAL TO PUBLIC CONSCIENCE: an Address delivered by Katherine Tingley at Isis Theater, San Diego, July 22, 1906. Published by the Woman's Theosophical Propaganda League, Point Loma . . . . . \$ .15ASTRAL INTOXICATION, and Other Papers (W. Q. Judge) . . . . . .03  
BHAGAVAD GITA (recension by W. Q. Judge). The pearl of the Scriptures of the East. American edition; pocket size; morocco, gilt edges . . . . . 1.00CONCENTRATION, CULTURE OF (W. Q. Judge) . . . . . .15  
DEVACHAN; or the Heavenworld (H. Coryn) . . . . . .05  
ECHOES FROM THE ORIENT; a broad Outline of Theosophical Doctrines. Written for the newspaper reading public. (W. Q. Judge) Sm. 8vo, cloth . . . . . .50EPOCHES FROM THE ORIENT; a broad Outline of Theosophical Doctrines. Written for the newspaper reading public. (W. Q. Judge) Sm. 8vo, cloth . . . . . .50  
PAPER . . . . . .25  
EPILOGUE OF THEOSOLOGY, AM (W. Q. Judge); 40 pages . . . . . .15FREEMASONRY AND JESUITRY, The Pith and Marrow of the Closing and Coming Century and Related Position of, (Rameses) . . . . . .15  
8 copies for \$1.00; per hundred, \$10.00

KATHERINE TINGLEY, Humanity's Friend; A VISIT TO KATHERINE TINGLEY (by John Hubert Greusel); A STUDY OF RAJA YOGA AT POINT LOMA (Reprint from the San Francisco Chronicle, Jan. 6, 1907). The above three comprised in a pamphlet of 50 pages, published by the Woman's Theosophical Propaganda League, Point Loma . . . . . .15

HYPNOTISM: Hypnotism, by W. Q. Judge (Reprint from *The Path*, vol. viii, p. 335)—Why Does Katherine Tingley Oppose Hypnotism? by a Student (Reprint from *NEW CENTURY PATH*, Oct. 28, 1906)—Evils of Hypnotism, by Lydia Ross, M. D. . . . . .15  
ISIS UNVEILED, by H. P. Blavatsky. 2 vols, royal 8vo, about 1500 pages; cloth; with portrait of the author. *Point Loma Edition*, with a preface. Postpaid . . . . . 7.00KEY TO THEOSOLOGY, THE, by H. P. Blavatsky. *Point Loma Edition*, with Glossary and exhaustive Index. Portraits of H. P. Blavatsky and W. Q. Judge. 8vo, cloth, 400 pages. Postpaid . . . . . 2.25LIFE AT POINT LOMA, THE: Some Notes by Katherine Tingley. (Reprinted from the *Los Angeles Saturday Post*, December, 1902) . . . . . .15LIGHT ON THE PATH (M. C.), with Comments, and a short chapter on Karma. Authoritative rules for treading the path of a higher life. *Point Loma Edition*, pocket size edition of this classic. Embossed paper. .15; leather . . . . . .75

MYSTERIES OF THE HEART DOCTRINE, THE. Prepared by Katherine Tingley and her pupils. Square 8vo. Paper, 1.25; cloth . . . . . 2.00

A SERIES OF 8 PAMPHLETS, comprising the Different Articles in above, paper, each . . . . . .25  
NIGHTMARE TALES (H. P. Blavatsky). Illustrated by R. MacNeill. A collection of the weirdest tales ever written down. Paper, .35; cloth . . . . . .60SECRET DOCTRINE, THE. The Synthesis of Science, Religion, and Philosophy, by H. P. Blavatsky. *Point Loma Edition*; with Index. Two vols., royal 8vo, about 1500 pages; cloth. Postage prepaid . . . . . 10.00To be reprinted from the original edition of 1888, as issued by H. P. Blavatsky  
SOME OF THE ERRORS OF CHRISTIAN SCIENCE. Criticism by H. P. Blavatsky and W. Q. Judge . . . . . .15

VOICE OF THE SILENCE, THE. (For the daily use of disciples.) Translated and annotated by H. P. Blavatsky. Pocket size, leather . . . . . .75

YOGA APHORISMS (translated by W. Q. Judge), pocket size, leather . . . . . .75

**GREEK SYMPOSIA**, as performed by students of the Isis League of Music and Drama, under direction of Katherine Tingley. (Fully protected by copyright.)

1—THE WISDOM OF HYPATIA; 2—A PROMISE. Each . . . . . .15

**NEW CENTURY SERIES.** THE PITH AND MARROW OF SOME SACRED WRITINGS. Ten Pamphlets, issued serially; Scripts, each . . . . . .25

Subscription . . . . . 1.50

Already published:  
SCRIPT 1—Contents: The Relation of Universal Brotherhood to Christianity—No Man can Serve Two Masters—In this Place is a Greater Thing . . . . . .15

SCRIPT 2—Contents: A Vision of Judgment—The Great Victory—Co-Heirs with Christ—The "Woes" of the Prophets—Fragment: from Bhagavad Gita—Jesus the Man . . . . . .15

SCRIPT 3—Contents: Lesson of Israel's History—Man's Divinity and Perfection—The Man Born Blind—The Everlasting Covenant—Burden of the Lord . . . . . .15

SCRIPT 4—Contents: Reincarnation in the Bible—The Money-Changers in the Temple—The Mysteries of the Kingdom of Heaven—The Heart Doctrine—The Temple of God . . . . . .15

SCRIPT 5—Contents: Egypt and Prehistoric America—Theoretical and Practical Theosophy—Death, One of the Crowning Victories of Human Life—Reliance on the Law—Led by the Spirit of God . . . . . .15

SCRIPT 6—Contents: Education Through Illusion to Truth—Astronomy in the Light of Ancient Wisdom—Occultism and Magic—Resurrection . . . . . .15

SCRIPT 7—Contents: Theosophy and Islam, a word concerning Sufism—Archaeology in the Light of Theosophy—Man, a Spiritual Builder . . . . . .15

SCRIPT 8—Contents: The Sun of Righteousness—Cant about the Classics . . . . . .15

SCRIPT 9—Contents: Traces of the Wisdom-Religion in Zoroastrianism, Mithraism, and their modern representative, Paracelsus . . . . . .15

SCRIPT 10—Contents: The Religions of China . . . . . .15

**OCCULTISM, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set . . . . . 1.50

VOL. 1 Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity . . . . . .35

VOL. 2 Hypnotism. Black Magic in Science. Signs of the Times . . . . . .35

VOL. 3 Psychic and Noetic Action . . . . . .35

VOL. 4 Cosmic Mind. Dual Aspect of Wisdom . . . . . .35

VOL. 5 Esoteric Character of the Gospels . . . . . .35

VOL. 6 Astral Bodies; Constitution of the Inner Man . . . . . .35

**THEOSOLOGY, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set . . . . . 1.50

VOL. 1 Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity . . . . . .35

VOL. 2 Hypnotism. Black Magic in Science. Signs of the Times . . . . . .35

VOL. 3 Psychic and Noetic Action . . . . . .35

VOL. 4 Cosmic Mind. Dual Aspect of Wisdom . . . . . .35

VOL. 5 Esoteric Character of the Gospels . . . . . .35

VOL. 6 Astral Bodies; Constitution of the Inner Man . . . . . .35

**THEOSOLOGY, STUDIES IN** (H. P. Blavatsky). Pocket size, 6 vols., cl., per set . . . . . 1.50

VOL. 1 Practical Occultism. Occultism vs. the Occult Arts. The Blessing of Publicity . . . . . .35

VOL. 2 Hypnotism. Black Magic in Science. Signs of the Times . . . . . .35

VOL. 3 Psychic and Noetic Action . . . . . .35

## MISCELLANEOUS. SOUVENIR POSTAL CARDS OF LOMALAND. Two for 5c.

postage 1c. extra; 50 copies, postpaid, \$1.00; 100 copies, postpaid, \$1.50

LOMALAND. An Album of Views and Quotations; 10 1/2 x 13 1/2 in. (postage 6c extra) . . . . . .50

REPRODUCTIONS OF FAMOUS PAINTINGS BY R. MACNEILL. *The Path—Parasol—The Prodigal—The Bard—The Light of the Coming Day—Twist Priest and Profligate—The Hour of Despair—The Dweller on the Threshold.*

Size of photographs, 8 x 6 in., approximate. Price, unmounted, 50c; mounted . . . . . .75

PATH MAGAZINE, THE—Vol. ix ('94-'95), Vol. x ('95-'96), each . . . . . 2.00

PATH MAGAZINE, THE—Index to Vols. i to viii; cloth . . . . . .50

PATH MAGAZINE, THE—Back numbers; each . . . . . .20

SEARCHLIGHT, No. 6—Full Report of Great Debate on Theosophy and Christianity held at Fisher Opera House, San Diego, Cal., September and October, 1901. 72 pages. Special number issued to the public . . . . . .15

SEARCHLIGHT, No. 7 . . . . . .15

SEARCHLIGHT, Vol. II, No. 1 . . . . . .15

UNIVERSAL BROTHERHOOD MAGAZINE } Back numbers, each . . . . . .20

UNIVERSAL BROTHERHOOD PATH, } . . . . . .20

Vols. XIII (1898-'99), XIV ('99-1900), XV (1900-'01), XVI (1901-'02), each . . . . . 2.00

## LOTUS GROUP LITERATURE

Introduced under the direction of Katherine Tingley

1 THE LITTLE BUILDERS, and their Voyage to Rangli (R. N.) . . . . . .50

2 THE COMING OF THE KING (MacNeill); cloth, gilt edges . . . . . .35

LOTUS SONG BOOK. Fifty original songs with copyrighted music; boards . . . . . .50

LOTUS SONG—"The Sun Temple," with music . . . . . .15

## FRENCH

THEOSOLOGIE ÉLÉMENTAIRE . . . . . .05

LES MYSTÈRES DE LA DOCTRINE DU CŒUR (1<sup>re</sup> Section) . . . . . .50

## SPANISH

ECOS DEL ORIENTE (W. Q. Judge) . . . . . .50

ÉPITOME DE LAS ENSEÑANZAS TEOSÓFICAS (W. Q. Judge). 40 páginas . . . . . .25

LA TEOSOFÍA EXPLICADA . . . . . .05

LA TEOSOFÍA Y SUS FALSIFICACIONES. Para uso de investigadores . . . . . .05

30 copies \$1.00; 100 copies \$3.00

LA VIDA EN POINT LOMA (Notas por Katherine Tingley) . . . . . .15

LUZ EN EL SENDERO (M. C.); con Comentarios; paper . . . . . .35

Order above from the Theosophical Publishing Company, Point Loma, California.

The following in other languages may be procured by writing direct to the respective Foreign Agencies (see first column) for book list and prices.

## GERMAN

AN IHREN FRÜCHTEN SOLLT IHR SIE ERKENNEN—WER IST EIN THEOSOPE?—Was

THEOSOPIE ÜBER MANCHE PUNKTE LEHRT UND WAS SIE WEDER LEHRT NOCH BILLIGT

AUSBILDUNG DER KONZENTRATION (von William Q. Judge) . . . . . .15

DAS LEBEN ZU POINT LOMA (Katherine Tingley). Schöne Illustrationen. (Recommended)

DIE BHAGAVAD GITA (nach der englischen Ausgabe von William Q. Judge). . . . . .15

DIE WISSENSCHAFT DES LEBENS UND DIE KUNST ZU LEBEN

ECHOS AUS DEM ORIENT (von William Q. Judge) . . . . . .15

STUDIEN ÜBER DIE BHAGAVAD GITA (William Q. Judge). . . . . .15

THEOSOPIE ERKLÄRT

RÜCKBLICK UND AUSBLICK AUF DIE THEOSOPIsche BEWEGUNG

WAHRHEIT IST MÄCHTIG UND MUSS OBSEGEN!

POSTKARTEN MIT ANSICHTEN VON POINT LOMA

Theosophische Handbücher:

No. 1. ELEMENTARE THEOSOPIE. No. 5. DER MENSCH NACH DEM TODE.

No. 2. DIE SIEBEN PRINZIPIEN DES No. 6. KAMALOKA UND DEVACHAN.

MENSCHEN. No. 7. LEHRER UND IHRE JÜNGER.

No. 3. KARMA. No. 8. DIE THEORIE DER Zyklen.

No. 4. REINKARNATION. U. S. W.

## DUTCH

DIE BHAGAVAD GITA: Het Boek van Yoga; with Glossary. Bound in morocco or paper

DE OCEAN DER THEOSOPIE (door William Q. Judge)

DE MYSTERIEN DER OUDHEID (door G. de Purucker)

(Vertaling uit *New Century Path*, overdruk van de *Nieuwe Erwe*, No. 12)

DE RIDDER VAN KRUIZER ARTHUR—Een Verhaal voor Kinderen, door Geinnyd Morus.

DIE OESTELLEN OVER THEOSOPIE. In verband met Vraagstukken van den Dag.

HET LEBEN TE POINT LOMA. Enkele Aanteekeningen door Katherine Tingley

H. P. BLAVATSKY EN WILLIAM Q. JUDGE, De Stichters en Leidende der Theosophische

Beweging (*Leerling*). pp. 42.KATHERINE TINGLEY, DE AUTOORAAT (*De Geheimen van de Leer van het Hart*)

LICHT OF HET PAD (door M. C.) Bound in morocco or paper.

PIT EN MERG, uit sommige Heilige Geschriften, 1<sup>re</sup> Serie

Inhoud: Theosophie en Christendom. "Niemand kan twee heeren dienen." Iets

Meerdere dan de Tempel. Een Geschied van Oordeel. De Mensch Jezus

PIT EN MERG VAN DE EINDIGENDE EN KOMENDE EEUW, en de daarmede in betrekking

staande positie van *Vrijmetselarij en Jernitisme*, door Rameses

Theosophical Manuals, Series No. 1

No. 1. IN DEN VOORHOEF No. 6. "HEMEL" EN "HEL"

No. 2. EEN HEILIG LERSTUK No. 7. LERAREN EN HUN LERELINGEN

No. 3. VERLOREN KENNIS WERGEVONDEN No. 8. EEN UNIVERSIELE WET

No. 4. EEN SLEUTEL TOT MODERNE RAAD No. 9. DWAALWEGEN (HYPNOTISME,

SELEN CLAIRVOYANCE, SPIRITISME)

No. 5. HET MYSTERIE VAN DEN DOOD No. 10. DE ZIEL DER WERELD

## SWEDISH

DEN HEMLIGA LÄRAN, 2 band (H. P. Blavatsky)

NYCKEL TILL THEOSOFIEN (H. P. Blavatsky). Under utarbetning.

ASTRAL BERUSNING, DEVACHAN, M. M. (William Q. Judge)

BREV, SOM HJÄLP TILL (William Q. Judge)

DEN CYKLISKA LÄRAN, M. M. (William Q. Judge)

DOLDA VINKAR I DEN HEMLIGA LÄRAN, M. M. (William Q. Judge)

DÖDSSTRAFFET I THEOSOFISKE BELYNING, M. M. (William Q. Judge)

REINKARNATIONSLÄRAN I BIELEN, OM KARMA, M. M. (William Q. Judge)

STUDIEN ÖVER BHAGAVAD GITA (William Q. Judge)

THEOSOFIENS OCEAN (William Q. Judge)

VETENSKAPEN OCH THEOSOFIEN, M. M. (William Q. Judge)

ÖVNING I KONCENTRATION (William Q. Judge)

HEMLIGHETERNA I HJÄRTATS LÄRA (Katherine Tingley och hennes lärjungar)

EN INTERVJU MED KATHERINE TINGLEY (Greusel)

KATHERINE TINGLEY, af M. F. N. (levnadsteckning)

EXISTENSIJER OCH UTVECKLINGSNORMER (Oscar Ljungström)

KAN ETT T. S. SAKNA MORALLAG? (Protestmöte)

THEOSOFI OCH KRISTENDOM, Gemföle till Prof. Pfannenstall (Dr. G. Zander och F. Kellberg)

ASIENS LJUS (Edwin Arnold)

RAJA YOGA, OM SJÄLENS UTVECKLING

SKILLNADEN MELLAN THEOSOFI OCH SPIRITISM

STJÄRNAN, SÄO- OCH FORMSAMLING, för barn

THEOSOFIENS INNEBÖRD

TYSNADENS RÖST

VINGSÖ (Karling)

LOTUSBLAD, för barn

LOTUSBOK, ord och musik

PERIODICALS

INTERNATIONAL THEOSOPIcal CHRONICLE. Illustrated. Yearly

subscription, postpaid . . . . . 1.00

Issued monthly. Send subscriptions either to the Publishers, The Theosophical

Book Co., 18 Bartlett's Buildings, Holborn Circus, London, E. C.; or to The

Theosophical Publishing Co., Point Loma, California

THEOSOFIA. Yearly subscription . . . . . 1.50

Issued monthly. Illustrated. Published by Dr. G. Zander. Send all remittances

to Universella Bröderskaps Förlag, Barnhusgatan 10, Stockholm 1, Sweden;

or to the Theosophical Publishing Co., Point Loma, California

UNIVERSALE BRÜDERSCHAFT. Illustrated. Yearly subscription, postpaid 1.50

Issued monthly. Send subscriptions to J. Th. Heller, Vestnertorgraben 13, Nürnberg

Germany; or to the Theosophical Publishing Co., Point Loma, California

LOTUSKNOPPEN. Yearly subscription, postpaid . . . . . .75

Issued monthly. Send subscriptions to Arie Goud, Steentilstraat 40, Groningen,

Holland; or to the Theosophical Publishing Co., Point Loma, California

Neither the Editors of the above publications, nor the officers of the UNIVERSAL BROTHERHOOD

and THEOSOPIcal SOCIETY, or of any of its departments, receive salaries or other remuneration.

All profits arising from the business of the Theosophical Publishing Co. are devoted to Human-

itarian work. All who assist in this work are directly helping that cause.

# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

## *The Theosophical book of the Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

## **Isis Conservatory of Music OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH  
**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

## **SOME OF THE ERRORS OF CHRISTIAN SCIENCE CRITICISM**

by **H. P. Blavatsky and William Q. Judge**

CONTENTS:  
"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by **H. P. Blavatsky**

Of "Metaphysical Healing"  
Affirmations and Denials  
The Cure of Diseases

Replanting Diseases for Future Use

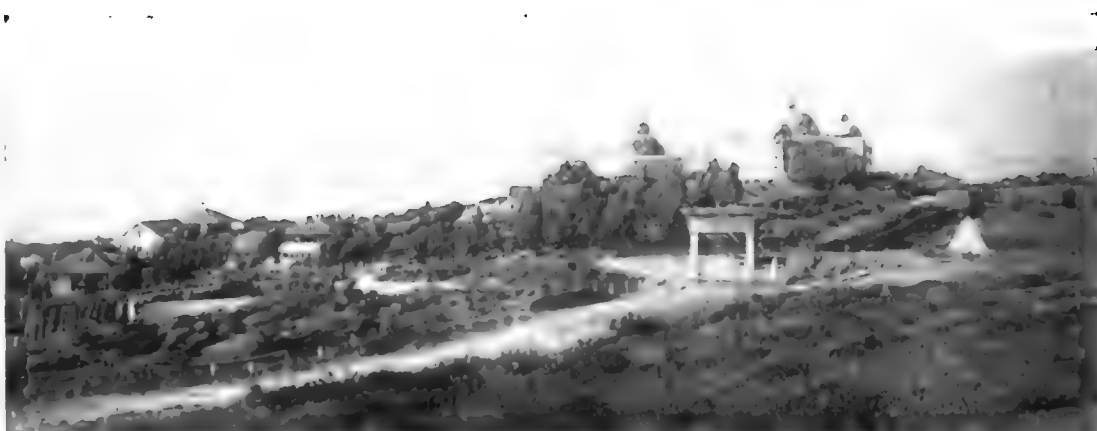
—by **William Q. Judge**

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its rationale, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co., Point Loma, Cal.**



Lomaland Photo. and Engraving Dept.

## **RÂJA YOGA ACADEMY.**

(UNSECTARIAN)

## **FOR BOYS & GIRLS**

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## **THE RÂJA YOGA MESSENGER**

**A**N illustrated Monthly for Young Folk, edited by a staff of members of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

**Send a Year's Subscription to Your Young Friend.**

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : SINGLE COPY 5c**

JUST

## **LOMALAND**

OUT

**AN ALBUM OF VIEWS AND QUOTATIONS**

**VIEWS** of the International Headquarters of the **UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY**; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, **H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY**, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK

PRICE, PER COPY - 50 CENTS

**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

## **INFORMATION BUREAU** **ISIS STORE, 1126 Fifth Street**

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

## **The LIFE AT POINT LOMA**

**SOME NOTES BY KATHERINE TINGLEY**

Reprinted from the Los Angeles Saturday Post, December, 1902  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## **Theosophical Literature in Spanish and English**

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society

Heredia, Baja, 10, Santiago de Cuba **H. S. TURNER, Apartado 127**

WEEKLY ILLUSTRATED



# CENTURY PATH



Year 34 | Point Loma, San Diego, California | Copy 10

A MAGAZINE

*devoted to*

THE BROTHERHOOD OF HUMANITY

*the promulgation of*

T H E O S O P H Y

*and*

The Study of Ancient and Modern

ETHICS, PHILOSOPHY, SCIENCE, AND ART

*Edited by* KATHERINE TINGLEY

Vol. XI

NOVEMBER 1, 1908

No. 52



**COMMUNICATIONS**  
Communications for the Editor should be addressed to "KATHERINE TINGLEY, Editor CENTURY PATH, Point Loma, California."  
To the BUSINESS MANAGEMENT, including subscriptions, address the "New Century Corporation, Point Loma, California."

**MANUSCRIPTS**  
The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.  
The Editor is responsible only for views expressed in unsigned articles.

# CENTURY PATH

## WEEKLY ILLUSTRATED

Edited by KATHERINE TINGLEY

NEW CENTURY CORPORATION  
Point Loma, California, U. S. A.

Entered January 11th, 1907, at Point Loma, California, as second class matter under Act of Congress of March 3rd, 1879.  
Copyright, 1906, by Katherine Tingley.

**SUBSCRIPTION**  
By the year, postpaid, in the United States, Canada, Cuba, Mexico, Porto Rico, Hawaii, & the Philippines, FOUR DOLLARS; other countries in the Postal Union, FOUR DOLLARS AND FIFTY CENTS, payable in advance; single copy, TEN CENTS.

**REMITTANCES**  
All remittances to the New Century Corporation must be made payable to "CLARK THURSTON, Manager," and all remittances by Post-Office Money Order must be made payable at the SAN DIEGO Post-Office, though addressed, as all other communications, to Point Loma, California.

Vol. XI

Truth Light and Liberation for Discouraged Humanity

No. 52

### CONTENTS

#### Pages 2, 3 — EDITORIAL

**Agnostic Views**  
Unrealized Possessions  
The Key to Man is in Man  
The World Must Be Well-Ordered  
Inherited Limitations of View  
Prejudices Against Human Divinity  
Proofs of a Greater Evolution  
Religion is not a Desultory Thing  
A True Theory Must Square All Facts  
Man is a God  
Ecclesiastical Glosses

#### Page 4 — TWENTIETH CENTURY PROBLEMS

Unexplaining Explanations  
The Coy Pickaxe

#### Page 5 — ARCHAEOLOGY, ETHNOLOGY, ETC.

Steps of the Wata Dage, Polonnaruwa, Ceylon  
(illustration)  
Viking Ship 1100 Years Old  
Carved Steps of the Wata Dage

#### Page 6 — TWENTIETH CENTURY SCIENCE

Physiological Evolution  
Evolution Among the Stones  
Radium and the Continents  
The Puzzle of Tuberculosis

#### Page 7 — NATURE STUDIES

The Architects of Nature  
Official Reception to U. S. Fleet, Sydney, Australia (two illustrations)  
Wild Cattle in England  
Wordsworth

#### Pages 8, 9 — STUDENT'S PATH, ETC.

Dreams (verse)  
Some Further Paradoxes in the Light of Theosophy  
Faith  
Theosophical Forum

#### Page 10 — THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Astrology  
The Poetry of Astronomy

#### Page 11 — GENERAL

The Theosophical Address at Isis Theater  
The Restoration of Chaldaea  
American Fleet's Visit to Australia:  
U. S. Marines in Sydney (illustration)

#### Page 12 — GENERAL

Tennyson's Work  
American Fleet's Visit to Australia:  
Two of the Landing Places Sydney (ill.)  
Radiation and Translucency

#### Page 13 — ART, MUSIC, LITERATURE AND DRAMA

Thomas Paine (with Portrait)

#### Pages 14, 15 — WOMAN'S WORK

Thought Seeds  
Elizabeth of England  
A Link Between Present and Past  
Tauenzienstrasse, Berlin (illustration)

#### Page 16 — OUR YOUNG FOLK

The Geography of a Lomaland Garden

#### Page 17 — CHILDREN'S HOUR

The Geography of a Lomaland Garden (concluded, with illustration)

#### Pages 18, 19, 20 —

Meteorological Table; Advertisements; Book List

### Agnostic Views

WHAT one may surely call a typical statement of agnostic views is to be found in an article contributed by Professor Goldwin Smith to the *New York Sunday Sun*, entitled "Man and His Destiny." In it the writer places his brain-mind in the dock, as it were, arraigning it before the public and pleading on his own behalf against its pronouncements. He says:

We are confronted with the great question of what the world would be without religion, without trust in Providence, without hope or fear of a hereafter. Social order is threatened.

Future leaders may have to increase the power of the state to make up for the loss of the power of religion. Belief in the inspiration of the Bible can hardly linger any longer in any well-informed mind; criticism, history, and science have combined to put an end to it. And why should a revelation upon which the world's salvation depended have been postponed till so late and made to so few? Apart from the Bible, have we any revelation of the nature, the will, the unity, the existence of Deity?

### Unrealized Possessions

It must apparently be owned, though we tremble at the thought, that we have none. We are left upon this shore of time, gazing into infinity and eternity without clue or guidance except such as we can gain either by inspection of our own nature with its moral indications and promptings, or by studying the order of the universe.

Everywhere good is in conflict with evil. Humanity slowly advances, but we cannot be sure that it tends to an ultimate perfection. Much in life seems purposeless. Multitudes live and die, apparently without contributing anything; animals suffer, apparently to no purpose; plagues and famines seem merely evil. Children die in infancy. A plan of which we are ignorant, but of which the end will be good, is apparently our only solution.

The belief that man has a soul inserted into a body, has, continues the writer, become untenable. Man is one; all grows and develops together; imagination cannot picture a disembodied soul.

Free will surely we unquestionably have. Necessarianism seems to assume that in action there is only one element—motive. But, as has been said before, there appear to be two elements: motive, and another—will; and of this duality we seem to be sensible when we waver in action or feel compunction for what we have done? Is it possible to explain moral repentance without assuming the freedom of the will?

### The Key to Man is in Man

What is conscience? When we repent morally are we looking only to the immediate consequences of the act, or are we also looking to the injury done to our moral nature? If the latter, does it not appear that there is something in us not material and point-

ing to a higher life? It is in close examination of our own nature that we are most likely to solve the enigma of our being. Much of us, no doubt, is material. Memory and imagination often act unbidden by the will; imagination often when we are asleep. We may find a material element even in the character as molded by physical or social circumstance or need. But is there not also a conscious effort of self-improvement not dependent on these? That all is material does not seem yet to have been proved.

Evolution is a great discovery. But evolution cannot have evolved itself, nor does there seem to have been an observed case of it. Points of similarity between the ape and man are not proofs of transition. Has any animal given the slightest sign of self-improvement or tendency to progress?

Mere difficulties of sense or intellect on mundane questions might be met by appeal to the mysteries of a universe which may conceivably be other in reality than to us it appears. But it is to be supposed that divine beneficence would give its creatures all powers of intelligence necessary to their moral welfare, above all those entailing reward or punishment in a future life.

Progress is that which distinguishes man vitally and immeasurably from all other creatures. Fitful, often arrested, sometimes reversed, it does not cease. It may point to an ultimate solution of the enigma of our checkered being such as shall justify the ways of God to man.

What is to be said in this connexion of man's aesthetic nature, of his sense of beauty and melody? Can they be the offspring of material evolution? As they meet no material need, we might almost take them for the smile of a beneficent and sympathizing spirit. The basis of the gifts no doubt is physical, but we cannot easily understand how they can have been developed by a purely physical process.

Then he speaks of the grandeur and order of the universe, and concludes by saying that we must seek the truth and not be misled by dogma; he is one of the many who doubt and would have their doubts set at rest.

Parts of the above might be termed an introduction to Theosophy in the form of rhetorical questions. These unanswered questions sufficiently show the weakness of the agnostic position. The strength of Theosophy is that it answers so many of them. It is of course impossible to deal with them adequately on the present occasion, and we must be content with a reference to the text-books and manuals issued by the Theosophical Publishing Company, and with a few general remarks.

In the first place, such an outlook upon human affairs as the above is blurred by inevitable limitations in several different fields of thought.

There is the view of history, for instance. As one gathers from the paper, that view is the conventional one which is the resultant (up to date) of the various converging lines of modern cultural development. Ingrained racial traits, mental tendencies, and traditional ideas from our Teutonic ancestry; a certain know-

### Inherited Limitations of View

ledge and culture gleaned from what has so far been rescued of Greek, Latin, and Arabian learning; theological predilections, accompanied with many deeply rooted intellectual prejudices from a very mixed Hebraic-Syrian source, filtered through the dregs of imperial Rome; the recent growth of a minor branch of science, which from the restriction of its sphere, has given us a very lop-sided picture of the universe. This, roughly, is what goes to make up the subject under discussion—Man and his Destiny.

In spite of his challenge of theological dogmas, the traditional prejudice of the old theological view of history still clings to the writer as indeed it does to the valiant of the champions of emancipated scientific thought. Do what they can, they cannot seem to rid themselves of the notion that man must have been created a few thousand years ago. The theologians said he was created 6000 years ago; the scientists have added a few more thousands and the emendation that man was not made but just "grewed." The theologians said he was made by God out of the dust; the scientists that the dust evolved itself upwards into man. The professor may deride these various dogmas, but still the fetish of the accepted evolutionist idea haunts him, and his picture of human history is one of a comparatively recent emergence from primitive barbarism. To him, religion has evidently been simply the wistful efforts of helpless man to understand the mysteries of his life and surroundings.

But Theosophists are not hampered by these notions that have grown up with our recent little civilization. To them human history is conceived on a vastly larger and grander scale. They point to Egypt, Chaldea, India, ancient America, as instances of civilizations which must have had a long unknown past behind them. They recognize a scheme of human history commensurate with the great periods of which geology, astronomy, and natural history tell us. They believe that what we call history embraces merely the story of a few minor sub-races. They point to ancient sciences compared to which our modern knowledge is still incomplete. Of all this any earnest and candid student will find as much proof as he can digest in the available Theosophical literature.

The universal prevalence of such allegories and symbols as the Creation, the Garden of Innocence, the Serpent, the Fall, the Flood, the Cross, the Redemption, etc.; the existence of identical symbology in such distant countries as India, Scandinavia, and ancient America—all of which is known by scholars, to their mental confusion—all this cannot be accounted for on the ready supposition that religion is a purely nature-growth. It is on the contrary the survival of the ancient Wisdom-Religion and its symbol language.

Then there are the limitations in connexion with the conception of *human consciousness*. The conventional mind seems unable to grasp the idea of the possibility of any other kind of consciousness than the familiar one. When it does try to rise to higher conceptions, it jumps at one bound from earthly man to the

universal Deity and conjectures a sudden and complete revelation of ultimate truth after death. But the gradations of consciousness are almost unlimited. Man in his present state does not represent a very startling idea of intelligence by comparison with what he has been at epochs in the past and will be again in the future. It is surely possible that there may be men on earth today who are on a higher plane of intelligence and perception, and to whom therefore the whole question must wear an entirely different aspect.

**A True Theory  
Must Square  
All Facts**

Theosophists do not appeal to any blind "faith"; their appeal is to facts and to sound principles. But it is necessary that they should first have a fair hearing; and as they are doing all in their power to make this appeal effectual, the blame of any failure must rest on the student. If asked, "Show us your proofs," they reply, "Study our literature." In it will be found teachings that make the facts of life fit into a harmonious and self-consistent whole. From the view-point of conventional notions, the facts of life necessarily seem frequently inconsistent with each other and with current theories about life. The supposition that man's existence is limited to a single earth-life is false; hence it cannot square with the facts. On this supposition, the world is full of purposelessness and cruelty and fatuity. But the facts of life, the great eternal laws of the universe, were not made with a view to the limitations of modern ideas; they were not made to accommodate the modern theological god or the modern scientific fetishes. They existed from all eternity.

**Man  
Is a  
God**

Man himself is a God incarnated in an animal. If he were merely an animal he could not have these doubts and troubles and would be at peace in the supposed general unquestioning harmony of universal life. But he is also a God and cannot rest. The thing is to *Dare* and to *Know*.

It is the age-long habitude of mental emasculation induced by false theology that has turned man into the craving supplicating creature that he is in his mental attitude. But he may go on waiting for ever for his god to do something for him—or at least until he decides to wake up and do something for himself, thus vindicating his Divinity. It is no use sitting down and hoping that God will reveal himself or vouchsafe to his humble creatures a little glimpse into his inscrutable wisdom. Man himself is of God within, and he already has the faculties; but it needs greatness of soul to unfold them. H. T. E.

#### Ecclesiastical Glosses

**A** CONTRIBUTOR to the *Scientific American* recently remarked that Giordano Bruno was burned for teaching that the earth revolved round the sun. The burning alive of this thinker and liberator is rather a sore subject in certain quarters, and the remark accordingly calls forth two protests.

The first attempts to show that the Copernican heliocentricism was if anything rather popular at headquarters; and the second purports to give the real reasons for the burning.

"It was the theory of Pythagoras," says the first letter. Does this suggest, for the benefit of those whose knowledge of dates is a little

risky, that if the doctrine was intolerable, Pythagoras would have been at least reprimanded by the Inquisition? "It may be called the theory of Nicolas de Cusa, since he revived it; he was born in 1401, and was made Cardinal by Pope Eugenius IV in 1448." The wording of the sentence almost seems to ask us to believe that he was made Cardinal *because* of the theory!

Nicolas was a great man and was at one time in some danger on account of his keen observations relating to certain delicate matters, the False Decretals, the Donation of Constantine, and the superiority of councils to popes. But he turned about so thoroughly and became so earnest an advocate of papal supremacy that his heliocentricism, a mere side issue in his philosophy, was readily overlooked—as almost everybody else was overlooking it.

It was the theory of Copernicus; from him it gets its name. . . . Copernicus dedicated his great work on the revolutions of the heavenly orbs to the reigning Pope, Paul III, in 1543, five years before Bruno was born.

The letter omits to mention two little facts:

First, that Copernicus died the same year, stricken with paralysis, before anything could be done with him.

Second, that about 70 years later, in 1616, the Holy Office came down thundering upon the whole proposition, censuring as utter heresy the teaching that the sun was the center and that the earth revolved on its own axis. The teaching was Galileo's; at him the thunder was directed; and he was required to recant under threat of torture. He did so, but was ordered to be imprisoned and to recite the seven penitential psalms once a week for the next three years. But that of course could be done at the eyepiece of a telescope.

From which we can see what probably *would* have been the fate of Copernicus, had he lived. The theory was not the only cause of Bruno's burning, however.

The Congregation gave twelve reasons for burning him. The first was that he taught the plurality of worlds. Then he taught Reincarnation; then that "magic"—by which he meant operative knowledge of the hidden laws of nature—is a good thing; fourthly, that the Holy Ghost is the World-Soul, and, fifthly, that Moses said so; sixthly, that the world is eternal; seventhly that Moses understood magic; and, eighthly, himself thought out the laws he gave his people; ninthly, that the Scriptures should be in the hands of all; tenthly, that the Jews had a special origin from Adam and Eve, distinct from that of other races; eleventhly, that the devil will be saved; and lastly, that Jesus was not God but a man who had attained knowledge of "magic."

Some of these, it need hardly be said, are mere caricatures of Bruno's profoundly philosophical teachings. But they had to be caricatures to make a case that should cover his real offense. Which was, to teach that the soul of man is a divine monad, standing between the *purely* divine, and matter; whose duty, while acquiring experience in matter, is to reach upward to the divine by its own inherent powers. *The priest had no place in the scheme*, and that was the real cause of the indictment, the imprisonment, and the burning. No glosses can blur that fact. The Church burned a great liberator of humanity and must take the Karma. H. CORYN, M. R. C. S.

# Some Views on XXth Century Problems

## Unexplaining Explanations

**A** SCIENTIFIC contemporary lifts the veil of Isis according to twentieth century methods and shows just how the tricks of the Hindû fakir are done. Their simplicity is absurd. Why on earth did we not think of it before?

For instance the basket trick. The little boy is put into the basket; a cloth is thrown over; the basket is stabbed through and through with a sword; the boy presently appears from somewhere; the basket is found empty.

Nothing is easier. The basket is shaped like a fat squat teapot with a relatively small mouth. The boy lies inside coiled around the edge; the sword, being stabbed in vertically through the mouth, of course leaves him untouched. Another boy appears from somewhere.

In the actual trick the basket is actually found empty; the "explanation" omits this, represents the substitute boy as getting out of sight somewhere, and then makes the original boy come out of the basket. To stand at all, it had (a) to omit the fact that the trick is done on no well-appointed platform, carefully lit, but in the open air amid a crowd of people; (b) to make the basket of a special shape whose purpose would be instantly obvious; (c) to have the stabbings carefully vertical; (d) to omit the fact that in the classic performances of the trick the boy is *not* afterwards in the basket at all; and (e) to represent the audience as semi-idiotic.

The mango-growing trick is similarly "explained." For small trees the fakir places in the ground a dummy seed in which he has previously folded up the tree and leaves. Over this he places a cloth, passes his hands beneath and unfolds the tree. For larger trees we have this:

The conjurer has a large tree concealed beneath a thick cloth, a duplicate of the cloth he uses to cover the seed at first. After uncovering the seed several times, and showing it grown more and more, he uncovers it for the last time, and, while the audience is gazing at the plant wonderingly, the conjurer takes occasion to exchange the cloth for the one containing the big tree [!] underneath it.

Besides assuming an idiocy of the audience, who never notice that under a second cloth is a "big tree" with fruit on it, the "explanation" requires that the performer shall put his hand underneath the covering cloth and manipulate for some time. But in the classic performances he stands apart and the growing manages itself; moreover he hands the seed around before he plants it; when it has grown he hands around the little shrub resulting—of which one moment's examination would show whether it had been crammed like a bullet into a hollow seed.

The classic performances of these tricks have been witnessed again and again and fully reported for a century and a half. Such performances are not trickery in our sense of the word, but are the last flickers of an ancient art—*magic*. We have agreed that there never was any such art, any such tran-

scendental knowledge of and working with the subtler laws of nature. The unquestioned belief of all the ancient peoples for uncounted thousands of years, and of most peoples today, rested on nothing but the trickery of the medicine-men. Luckily, try as we may to keep our heads buried in the sand, *the sand is blowing itself away!* We are getting a horrible view of relentless truth in full pursuit of us. Magic, the Wisdom-Religion, Reincarnation, Karma, a civilized Atlantis and even Lemuria, a limitless perspective of civilizations—alas, upon what days are we fallen! STUDENT

## The Coy Pickaxe

**T**HE professorial researchers who are "listening to the pickaxes" of their comrades on the other side—as they phrase it; listening *for* the pickaxes would be a small but important improvement in the phrase—must already be aware not only of their difficulties, but of a—to them—very formidable danger. Nor will they save themselves from it by a careful sifting, before publication, of the "messages" they get. Pure twaddle coming through their own medium, into their own guarded circle—as for example these lines ascribed to Mr. Myers:

Friend while on earth with knowledge slight  
I had the living power to write;  
Death tutored now in things of might  
I yearn to you and cannot write.

—can be withheld from the gaze of a not too respectful public. But other, unauthorized, circles, mediums, and automatic writers, are listening for the very same pickaxes; are, as they think, hearing them; and are doing no sifting before publication. Imitation was inevitable; and so therefore is ultimate general ridicule of the whole method.

No one who has studied the literature of "communications from the departed" can have failed to be struck by one general characteristic: the ingenuity with which the "pickaxes" evade a cross-examination which would demonstrate their non-possession of any real knowledge. The ingenuity is relative, relative to the intelligence of the circle. It adopts various methods. Sometimes there is great dignity: the questions are impertinent; the witnesses proudly decline definitive tests. They demand a becoming humility. At other times the knowledge they possess is beyond the low incarnate intelligence.

But when the listeners cannot be bluffed in either of these ways, and, as in the case in hand, are men of science with a becoming estimation of their own intelligence, the method changes. The "pickaxe," still claiming the knowledge, ascribes the non-communication of it to the essential difficulties of the situation, or, quite modestly, to its own lack of power. Here is an example, purporting to be from Mr. Gurney:

The nearest simile I can find, to express the difficulties of sending a message, is that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sounds—dictating feebly—to a reluctant and somewhat obtuse secretary. A feeling of terrible impotence burdens me—I am so

powerless to tell what means so much. I cannot get into communication with those who would understand and believe me. [Here the note changes into one with which we are more familiar]. You need much training before you can ever begin to help me as I need to be helped, and I do not know how that training is to be arranged for.

The upshot is as usual; no real information is to be forthcoming. Yet it should not be so hopelessly difficult at least to give a pointer. Here is (hypothetically) a philosopher talking, with whatever difficulty, to philosophers. Can he say *nothing* illuminating? No word or *hint*?

But if this method is going to prove futile and perhaps in some ways disastrous, there is another open to every one of the experimenters. There are blows, genuine ones, of a pickaxe to be heard. There is something "on the other side" trying to communicate; but it is, as it were, on the other side of the individual's brain, the upper side. Why do not men of science investigate that, each for himself; as to which the testimony of all ages and peoples is invariable? At birth the purely divine and almost all-knowing soul of each of us pushes a ray of itself as it were *through* the brain into the senses and animal sense-consciousness. That, so housed, develops into the mind and the sense of personal selfhood, still remaining in slenderly-channelled relation with its source.

Dropping the simile, the mind, to re-blend itself during life with the soul, must throw itself into some state of consciousness common to both, making that the steps of its ladder. In proportion as this is done, the mind comes into real knowledge of what is "on the other side"—of the brain and of death. For it is on *this* side of death that conscious knowledge of the other side must be got. Death cannot give the mind knowledge. It gives rest, bliss; it prepares for renewal of effort. It is a garnering, not a sowing.

The state of consciousness which becomes the key, the ladder, is love, compassion, the *feeling-with*. This is absolutely the one path to wisdom. He who would know must learn to feel with the world, feel himself of one life with the world. He must feel compassion, in its more limited sense, with those who have less than himself of joy, less than himself of light, more than himself of pain. Compassion is brotherhood looking as it were downward; reverence is brotherhood looking upward to those whose spiritual light is greater. There must be sense of profound unity in every direction. This is the actual light of the soul, thus made to burn up in the mind. The intenser its production, the sooner comes wisdom; and in no other manner comes wisdom; in no other way can mind actually get knowledge of the spiritual physiology and geography of life. Such a statement would sound like dogmatism were it new. But it contains the teaching of every Founder of the great religions by which the world's millions have lived and died. The researchers might as well consider it; for if it is true they will now learn nothing; if it is true they are men studying astronomy by gazing at the stars through the bottom of a tin can. STUDENT



# Archaeology      Palaeontology      Ethnology



Lomaland Photo. and Engraving Dept.

STEPS OF THE WATA DAGE, POLONNARUWA, SHOWING MOONSTONE AND NĀGA DVĀRPĀLA STONES

## Viking Ship 1100 Years Old

THE curator of the Christiania Museum has communicated to the Académie des Inscriptions et Belles Lettres an account of the discovery of a Viking funeral ship, believed to be at least 1100 years old. In its mortuary chamber were the bones of two women who judging by the appointments of the vessel, had evidently been people of note. The ship was seventy feet long and sixteen and a half wide; and was dug out of a tumulus two and a half miles from the shore. It had evidently been visited before at some remote period, and most of the treasure removed—"pillaged by unscrupulous visitors," as the account says; but in other parts which had escaped the notice of these supposed robbers were found many historic remains, including a four-wheeled chariot richly decorated, four carved sledges, several beds, a mill, spinning wheels and kitchen utensils; the character of which leads to the conclusion that they belong to the Ninth century. The ship, after being restored, will be placed in the Museum,

in the care of people who, it is to be hoped, will prove more scrupulous than the earlier visitors.

## Carved Steps of the Wata Dage

IT is thought that the Wata Dage ("Round Relic House") may have been built as a receptacle for the Sacred Tooth, which was probably removed for safety from Anurādhapura to Polonnaruwa during one of the Tamil invasions of Ceylon towards the close of the Twelfth century. On each side of the foot are seen the door guardians, or *dvārpāls*, which were always stationed outside sacred shrines. The term *nāga*, or "snake," is applied to them on account of the cobra's hood which is spread over the head of the figure, just as, according to tradition, the King of the Cobras spread his hood to give refreshing shade to the Lord Buddha when the latter wished to meditate. Although curiously carved figures are still placed on the outside of sacred buildings, even in modern western lands, in deference to old usages which the

intuition urges us to keep up even if the reason no longer comprehends: one often hears the same practice, as followed in other lands, described as superstitious. But it is reasonable to suppose that though we do not understand why we perpetuate so many of our ancient ceremonies and architectural forms, there may have been people who did understand. The act of placing a statue as guardian symbolized the actual setting of a guard for the inner Self, which preserved the sacred "atmosphere" of that shrine; and nobody but the ignorant would confound symbol with symbolized.

At the foot of the stairs is also seen a "moonstone," a semicircular stone found at the foot of flights of steps in nearly all the Ceylon ruins. Though the general design is always the same, the details differ. Usually the outer rim represents a procession of the elephant, the horse, the lion, and the Brāhmany bull; the next two or three circles bear designs of the stem and leaf of the lotus; inside these is a procession of the Hamsa; and finally lotus flowers and buds. STUDENT

# ✻ The Trend of Twentieth Century Science ✻

## Physiological Evolution

**A** GERMAN physiologist, speculating somewhat heavily concerning the man, or rather the body of man, of the far future, altogether misses an evolutionary possibility. The motor mechanism of the body consists of muscular fibers of two distinct kinds. One, highly evolved, cross-striped under the microscope, comprises the muscles that are under the control of the will. The man who wants you to feel his biceps is proudly calling attention to a mass of such.

The other, on a much simpler and less evolved plan, comprises the muscles that are not controlled by the will—those lining the intestines, forming one coat of the blood-vessels, and bound up in the glands and viscera.

But the distinguishing mark, control or non-control of the will, is not absolute. It is true that we can cause contraction at will of the voluntary muscles; but on their own account they keep up a slight firm contraction all day long, so as to be ready when called upon. And of course the whole matter of their nutrition and growth is their own secret and their own affair.

On the other hand the involuntary muscles are to some extent under the control of will. The man who suddenly "braces up" to face some task or difficulty, causes an added tension of them, a veritable contraction, throughout the whole body. If he lies down flaccidly and "lets go," they relax. This feeling of bracing up is on a general scale exactly what we have to create locally for any given voluntary muscle to get it to contract. The man who makes you feel his noble biceps has done this with respect to one muscle very vividly and consciously.

May it not be, since the difference is thus by no means absolute, that the simply-made, unstriped, involuntary muscles, which in some of the lower organisms are all there are, are in man on their way to the other sort, the striped voluntary? When that time comes, man will have complete control over his body and will be much more highly evolved in all ways than now. Seeing what he does with the forces and processes that are under his control, seeing that he hardly ever makes even an objective invention without immediate examination of its possibilities for killing his fellow men, seeing that if he could find the real secret of hypnotism he would immediately use it to gain selfish and sometimes infamous ends—we may be quite sure that the finer forces of his physical life will not be delivered into his hands before the right time. His physical nature must wait for his moral growth. Till he has learned to behave himself, his control of his own body—which is an epitome of all forms of substances and their forces, must remain very crude.

STUDENT

## Evolution Among the Stones

**G**OLD is gold the world over, says the practical man; and so it is. But there may have been a perplexing time when it was not, and this time may come again. Even now, the gold of Australia, identical in

every particular accessible to the examination of chemists, with the gold of California, is yet much lighter in color.

In the animal and vegetable world, species are pretty definitely marked off from each other. The intermediate gradations have disappeared, or nearly so. They tend, perhaps, to reappear, in the small present-day variations, which skilled inspection can always find. If we could bring up past time into line in the present, we might have the whole series of minute transitional steps visible before us.

Everything points to the same state of things in the mineral world. The elements of chemistry correspond to the species of the botanist. They show—a fact not often mentioned in the chemistry text-books—the same tendency to vary a little on either side of a mean. The slight difference in basicity; a slight difference in the spectrum; a slight reluctance to precipitate; and so on. If we consider the case of two elements standing close together chemically, and could compress past time on into line with the present, we could probably find all the intermediates. Now, a hint only of the past existence survives as these variants, the "meta-elements" or "elementoids." And chemists are now agreed that the whole lot have gradually integrated from a protyle, whether that be the electrons or a form of substance yet subtler.

If then there is evidence that the elements are even now unstable and changing, it would seem likely that they have been more so in the past. And therefore that the matter we now study is not the matter of the past. A chemist of today who was transplanted back say twenty million years might be extremely puzzled at what he found. Hardly an element with which he was familiar might be recognizable. On his return he might warn his brethren to be more modest in their constructions of past geological history. For if the elements have changed, so may the forces working through and by means of them.

And if there is a protyle, a root-base, from whence all the elements have evolved, having no similarity to any of these its compounds, why not also a root-force, also having no similarity to any of the forces that have come from it? This would be the *Fohat* of Theosophy, Cosmic Will, conscious and intelligent.

STUDENT

## Radium and the Continents

**N**OBODY could have imagined a few years ago, when the Curies extracted their little particle of radium, that it would ultimately give rise to a theory of continents and oceans. But such a theory found expression from Professor Joly in his address on geology to the British Association. It now stands as a competitor with the theory of Professor See. They are quite antagonistic; for whereas the latter's is as it were an answer to the question why the continents do *not* sink and exchange places with the oceans, the former's is an explanation of why they *do*. Since they do, Professor Joly's theory seems to start with a pretty manifest advantage. It requires that they shall; the only questionable point

is the mechanism he postulates. Putting it very briefly for the present, merely by way of contrast with Professor See's, it ascribes the motive to radium, or rather to radium's parent, uranium. The latter, in becoming through various stages radium, and radium in degenerating through its further stages, generate heat. These changes, according to the theory, are the causes of the earth's heat. The crust, charged with these degenerating metals, gets hotter in the proportion of the square of the depth. It therefore tries to expand, and in the relief of the tension finally throws up mountains and continents. These, charged with radio-active matter, are washed back little by little into the ocean. At last the rising heat in the ever thickening ocean bottom causes it to be raised in its turn, and now the ocean lies on the old continent. So goes the sea-saw. Atlantis goes down; Europe and America come up. Later, parts of Atlantis come up; parts of the others go down.

But Professor See's theory must make the continents permanently growing in area, while the ocean grows permanently in depth. The weight of the deep water forces it through into the deeper hot layers of the subjacent crust. An explosion follows, and hot lava is forced sideways from beneath the bottom towards the edges where the weight of water is less, throwing up coastal ranges. The process being repeated and repeated, means that the continents are always growing at their edges. Which, sometimes, they are; but sometimes they are not. And once in a while a whole continent goes under, or one comes up—not accounted for in the theory.

But no mechanical causes will ever prove sufficient to explain the earth's behavior; incidental instruments they may be, and are; final causes they are not. For the earth is alive.

STUDENT

## The Puzzle of Tuberculosis

**T**HE great attention recently concentrated upon tuberculosis has served to bring out some facts that appear to place the disease in a class almost to itself. The Swedish government thus condenses the facts:

Whereas in Sweden, as in most other civilized countries, the general death-rate has been declining throughout the last decades, "the mortality due to consumption has everywhere remained stationary, our own country not excepted." Thus during the 20 years ending 1905, the general Swedish deathrate fell from 25 (country) and 29 (cities) to 16 and 17 per thousand. The tubercle deathrate fell for a time in about the same degree; but since 1890 has been stationary. In the same year, 1890, our own deathrate from that cause was 163; with the exception of two or three years it has been more than that ever since.

A (future) "serum" may seem to help; improved social and industrial hygiene will actually help. But in the same way as the dyspepsia of a man who habitually ate twice too much might be helped by cooking his food better. For the root of tuberculosis lies deeper—in the individual's conduct of his life and use of his vitality.

STUDENT

## Nature

## Studies

## The Architects of Nature

IN connexion with the recent meetings of the British Association for the Advancement of Science, held this year at Dublin, a lecture (of the more popular kind) on "Crystallization of Water" was given. The purpose was to show that water is a crystallizable substance and that ice is crystalline in structure instead of being an amorphous mass.

The lecturer showed lantern pictures of frost figures on glass, and called attention to the beautiful fern-like forms with which everybody is familiar on the window pane. He also showed snow crystals, another familiar phenomenon, and dwelt on the beautiful hexagonal designs which they make. It was shown that snow crystals could be imitated by evaporating a solution of magnesium ammonium phosphate.

Surely it is a very marvelous fact that the atoms of mineral substance should be able to build themselves into forms of such wondrous beauty, and that such consummate design should be present everywhere in the "inorganic" world! One fears that students of science often get so absorbed in tracing out the details of the processes that they lose their appreciation of the significance of these wonders. The "argument from design" is an old familiar weapon in the armory of religion when arrayed against science to champion a God whom science may be supposed to have denied. What but an almighty power could have accomplished such a wonderful and universal order and beauty?

True; we cannot conceive of dead atoms accomplishing it all, even with the help of blind forces to drive them. There is mind at work in creating all these forms, as there are minds to view them and to talk about them. But—let us beware how we profane the conception of that Divine Power by attributing to it our limitations and our weaknesses. Look at the world of nature with all its infinite variety, beauty, order and ingenuity; its unfathomable skill, adaptation and perfection; its sights, sounds, colors, and odors, that charm our outer senses, its subtler enchantments that enthrall our inner senses; and ask yourself if that is the kind of work likely to be produced by the theological God. Nature has its vastnesses, but none so vast as the gulf between the alleged artist and his work; there is not room for the



Lomaland Photo. and Engraving Dept.

OFFICIAL RECEPTION TO ADMIRAL SPERRY, SYDNEY, N. S. W., AUSTRALIA  
(Photograph by Davies, Sydney)

two together at once in the mind. And, besides this God, we have "Nature"; and what is that but another God whom we worship and neglect and fear and scoff at, just like the other God? What *do* we mean when we talk about Nature and Nature's wonderful work?

We have not the sense to see that we have been worshipping at least two Gods; and a more discerning mind might easily add a few other Gods, such as Mammon, Self, Ambition. We are so proud of

Unity. For the latter doctrine holds there is One eternal Source of all being, but does not deny that it may include innumerable lesser Powers within Itself.

Logic forces us to recognize this, but we save our face by calling the minor Gods "forces," or "Nature" as aforesaid. But there is an indissoluble connexion between forces and mind; for as mind generates forces, so forces are generated by mind; there are not two sorts. The forces that operate in Nature are *intelligent*; if this be not granted, it is necessary to suppose that without being intelligent, they can yet produce the same results that intelligence produces. We must choose between this position and that other (more logical?) one—that even our own intelligence is itself mere mechanical force! But why all the energy that is expended on trying to prove the universe is mindless? STUDENT

## Wild Cattle in England

CHILLINGHAM Park, Northumberland, with a fine castle dating from the Twelfth century, is famous for its herd of wild cattle. This herd, and another in Cadzow Forest, Lanarkshire, are the only two herds of pure wild cattle now existing in Great Britain.

The Chillingham cattle are of a pure white with black muzzles, parts of the ears red, and white horns with black tips. At one time there were herds of wild cattle at several country seats, but they have died out through interbreeding or by being killed off. At Leigh Park the cattle were so dangerous that the owner, early last century, had them all destroyed. These animals are fierce and pine away of mortification if they are captured. They are remnants of herds that once roamed all over England. H.

## Wordsworth

WE owe a debt to Wordsworth much greater than most of us are able to appreciate. For by his intense love of Nature and his real sympathy with all natural beauties he was one of the great forces that rescued us from the artificiality and shallow cynicism of 18th century culture. It is easy to pick holes in him now, for he was not the Sun, but just a humble planet; it is these pioneers that do the most work and meet the most criticism from those who reap the profits. STUDENT



Lomaland Photo. and Engraving Dept.

SPLENDID EFFECT OF THE DECORATIONS IN ONE OF THE PRINCIPAL STREETS IN SYDNEY, AUSTRALIA, DURING THE RECEPTION TO THE U. S. FLEET

our alleged "monotheism" that we fail to see how polytheistic we really are. Ancient religions have frankly recognized this plurality of Gods, and seen that it is in no wise inconsistent with the Divine

is easy to pick holes in him now, for he was not the Sun, but just a humble planet; it is these pioneers that do the most work and meet the most criticism from those who reap the profits. STUDENT



Students'



Path

## DREAMS

N. R.

**I**DLY I sat in the twilight of day  
Weaving a dream, as the light crept away.  
Elf-gold is glittering, elf-jewels gleam;  
I eagerly fashioned them into my dream.

I wove while the daylight was dwindling in night;  
I wove as the darkness turned back into light:  
Alas! when I watched for my dream coming true—  
The elf-gold was straw and the jewels were dew.

Weaving a dream, in the starlight I lay;  
My Soul chose the dream-stuff that came in my way:  
Sharp-piercing thorns from an unending stream;  
I wove them, though heart-bleeding, into my dream.

Rough-edged stones did I polish with pain;  
My Soul urged me on through darkness and strain.  
Submissive I waited my dream, and—behold!  
The thorns and the pebbles were diamonds and gold.

## Some Further Paradoxes in the Light of Theosophy

**T**HE knowledge of Self is Wisdom, but this means more than the words convey in their ordinary meaning. William Q. Judge, the predecessor of Katherine Tingley, said that:

There is but one way to open the heart: that is by living the life. If you desire to help humanity then you possess the true motive. If you use your will in this cause, Wisdom, Peace, and all the powers will be given.

Theosophy teaches that when the life of self-discipline is seriously entered upon, an inner light begins to shine through the darkness, and the Way begins to be seen more and more clearly at every step. This is not what is sneered at as "mere morality," an expression implying presumably, a whited sepulcher of hypocritical respectability. Theosophic teachings, including the noblest utterances of the sages of antiquity, among whom we include Jesus, repudiate the effort to obtain personal salvation regardless of the fate of the rest: the hideous ideal of a heaven from which a few would admire the eternal punishment of the lost unbelievers as a pleasure, is a nightmare bred from the quintessence of selfishness crossed with the crudest mockery of holiness, and although this has become almost too absurd for acceptance today, the spirit of self-righteousness is still alive and is one of the enemies with which Theosophy has to deal.

The paradoxical result of the impossible attempt of the theologians to combine the Hell-fire doctrine and Jehovah's vengeance upon his unfortunate creatures with the practical rule of life ordained by Jesus when he said to the people "Forgive your enemies," is well illustrated by an amusing story of a dear little Sunday-school boy, who had a very pious mother. He had been ill-treated by a school-mate and vowed that he would "make it hot" for him next time. The well-meaning

mother remonstrated and reminded him that Jesus never "made it hot" for his enemies. The small boy admitted this argument, but quickly remembering what he had been taught about the vengeance of God, said: "No he didn't, but he's going to!"

Theologians in their insistence upon the so-called "Plan of Salvation," have reversed the beautiful and simple gospel of Jesus Christ, for he taught that the leading of the life was the first necessity, which would be followed by the comprehension of the scheme of the universe; for there is a voice within which is ready and anxious to teach if we will but still the voice of our desires and passions. Jesus said: "If any man shall do his will he shall know of the doctrine." There is no dogma there.

But Theosophy has an immense trust in the future of humanity, for it knows there is a divine plan leading upward and onward, however difficult the road may be. We are not born here for the first time into a world of blind chance, or one ruled by a capricious Deity made in the image of man, who repents of his work and has to patch it up. As Wordsworth says: "Not in entire forgetfulness, and not in utter nakedness, . . . do we come." All nature is the image of the mighty Plan of progress inherent in the core of the Universe, the Plan which is leading every atom onward through diverse experiences toward self-consciousness, and then into Divine consciousness and Unity. Progressive Reincarnation is the only logical method by which this end can be attained, and Theosophy offers a system coherent, rational, and impregnable.

The Theosophical Society was formed by Madame H. P. Blavatsky with this basic unity in view, this Universal Solidarity, and when its Constitution was finally consolidated, adhesion to the first and fundamental object was made compulsory on all members; *i. e.*, the formation of the nucleus of a Universal Brotherhood. The study of religions and philosophies, scientific research, or the intellectual investigation of the hidden powers in man, were made optional. The studies of human nature, of history, of science, and art, are conducted by the members of the Society upon the original lines laid down by H. P. Blavatsky, *i. e.*, with the aim of understanding more perfectly the world we live in so as to be better able to help our fellows, not for self-centered enjoyment in gaining general information, for time is precious, and the demand for Râja Yoga education made upon those members who have qualified themselves not only by their intellectual knowledge but by their moral character both for the acquirement and the imparting of the true wisdom of life, is growing faster than it can be answered.

Under Katherine Tingley's leadership the practical work of teaching this human solidarity which was H. P. Blavatsky's primary object in forming the Society has been strongly accentuated, and the result has been the great increase in the spread and influence of the Movement in consequence of the clear demonstration that Theosophy is a sane altruism, and that the only reason for its existence is the benefit of humanity. This includes all aspects of Man.

But the strangest paradox of all, one which those who are really interested will find great profit in examining, is that Theosophy—so

much dreaded for its supposed destructive tendencies, the so-called terrible heresy of the age, so much misunderstood that every possible effort, scrupulous and otherwise, has been made to destroy its beneficent influence through the vilest personal attacks upon its teachers—should be the only system of thought before the world capable of defending the Bible and the other world-scriptures from the attacks of the iconoclasm of the day which would in its ignorance destroy what it can never rebuild. To illustrate what is meant, take the stories of the Tower of Babel, or the account of Jesus directing his disciples to rent a room belonging to a man who carried a watering-pot! On the surface, the Tower of Babel story seems preposterous, and when we find it also in Babylonian inscriptions of enormous antiquity, the Higher Critic says: "There you see, it is but a fanciful legend of the Babylonians from whom the Jews derived it"; and why Jesus should specially have chosen the house of a man bearing a watering-pot is utterly unknown to the theological student of ordinary training. Yet both stories have profound meanings. The Babylonian Tower of Babel story is exactly duplicated in Central America, but the *Tower* is the *Pyramid* of Cholula, and the *House* of the Watering-pot story has an astronomical significance of importance in the study of the cyclic periods of the manifestation of the Divine Principle once manifested in Jesus, the Initiate of Nazareth.

Theosophy has an immense patience, for it has good reason to know that the paradoxes and horrors of this age will some day melt away under the gentle warmth of universal brotherhood in practice. Râja Yoga education—the perfect balance of the physical, mental, and spiritual—Theosophy in practice—which is not the *invention* of any human being although it was brought forward by Katherine Tingley in our time, is the application to present needs of the very basic principles in Nature, by human beings. Râja Yoga education, as it spreads farther and farther, is becoming a leading and permanent feature in the world's affairs, as it draws out the latent good in human nature, enforcing the highest moral code upon teachers and pupils, starving the ugly weeds, and laying firm foundations upon which the little suspected glories of humanity's greater self will rise to undreamed-of heights in the Golden age to come. C. J. R.

## Faith

**T**HE quality called Faith is based on knowledge received through intuition (a faculty beyond and above mental processes, which gives direct perception of Truth), and it manifests as a steadfast attitude of the mind unfalteringly sustained for the end in view. It brings with it all that is positive in action and attitude, and implies the absence of doubt and the waverings and uncertainty of mind. From it grows gradually the acquaintance with that boundless bliss which is not connected with objects of sense and where one is not moved from Reality.

Faith is the positive attitude assumed towards the Outward, which proceeds from the accession of inner knowledge of Light from Within.

"The embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed." H. C. B.

# THEOSOPHICAL FORUM

Conducted by J. H. Fussell

**Question** What is the personality, of which so much mention is made in Theosophical writings, and why is distinction made between it and the soul?

**Answer** I. We are not entirely immortal are we? Yes, that is a perfectly fair question to put to anyone; you, whatsoever you have made of yourself, are well capable of answering it. For think: you cannot conceive that your present partiality for this or that kind of food is going to live with you forever. You would surely not be content to put up eternally with that habit you have of losing your peace whenever So-and-so laughs too loudly, or some one else slams the door. Are there not a thousand and one things woven round your consciousness, which yet you feel you will not carry through the ages? Which you feel, perhaps, would drop away should some grand crisis come upon you, and be forgotten for the time being at least.

*Persona*, the thing we sound ourselves through, the mask we use for our disguise—on this all-the-world-stage—that is what the personality is. Are the clothes the man? You answer that they are not; at least, not as a rule. We do find people who live in and for their clothes, completely surrendered to the outward apparel; we do find tailor-made men and women; bodies disguised by clothes, and minds running and trailing over their garments like a vine over a tree. Such men we do not hold of great account, although slovenliness is next to ungodliness. But how many yet hang on their inward layer of garments—body and brain, likes and dislikes, partialities, fears and passions! These are not the man, any more than the clothes are the man. Let a man be only these things, and we recognize in him merely a kind of shell; put him against danger, let great issues depend on him, and what will be the result? When we speak of a *man*, in italics, we do not think of a creature of this type; but of one with the bedrock of being in him, true, honest, and alive. Better indeed go further, and say also *compassionate*; say a man living for others, one conscious of world and national needs, and alert to meet them.

It is the fashion of the day to pick out the personal marks and habits of the great, advertising what they eat, how they sleep, and their failings, if any; that is because we are all for personality these days, and can recognize greatness hardly. We might say that the greatest men are identical with some great idea: thus Joan of Arc was France; France lived and breathed in her; rose up in her, and purged itself of its enemies. We will instance also William Q. Judge, who did more than stand and toil and battle for Theosophy; he *was* Theosophy. There was this huge necessity of infusing the spirit of altruism, of compassion, of sane living into the world's life; and while the breath was in his body, that huge necessity was embodied in William Q. Judge. However much the spirit of the age might beat upon him, it was bound to be baffled and driven back; it could not change his purposes. It was no matter of winning anything for himself; *persona*, the mask, body and brain and egotism received no homage nor sacrifice. He lived because it was im-

perative that light should come to the world.

Now it is only this *persona* that keeps us apart, and in it are lodged all the seeds and elements of selfishness. The soul, whenever it looks out, recognizes in all men its brothers: take nothing for true soul-outlook, that is not marked by this recognition. All the conglomeration of the world's difficulties are locked up in the personalities of men. We are under the thumb of our peculiar views, desires, ambitions, private aims; even our bodily tastes and cravings. These we strive after, and as they are all conflicting, we incessantly come into conflict with each other. We ought to think whether we *are* these things, or are merely pestered and domineered over by them.

There is the body; but we are not that: because we could direct it to do as we will, were we not somewhat out of practice in the matter. So too we are not the cravings and appetites and partialities, for all these things can be changed and altered by our own effort of volition. Watch your mind, and observe the mill-race of trumpery thoughts passing through it, apropos of nothing in particular. Stop now, this very instant, and pick up the last floating thought; see what came before and gave rise to it, what to *that*; what (if you can go so far) to the last fifty or sixty—and say whether you care to consider yourself merely the duct for such a miserable flow? You do not? Then what are you? The one that looked on at those things passing—looked on between waking and sleep, drowsing, eyes half shut, while that jumbled rag-tag pageantry anticked its way before you. Looked on and lost yourself in it; forgot your identity, like a spectator in a theater, when what passes on the stage becomes the only real existence, and all outside matters are in oblivion and hidden.

Awake, realize your own being, turn away from these puppets and fool's play; and what you will find yourself to be will astonish and exalt you.

T. H. V.

**Answer** II. This question, which is really the question "Who am I?" "What is this 'I' that thinks and feels and acts?" is the most important that each one has to face. Answer it, come to know yourself—and this means much more than the intellectual conception, for there is that in man higher than and beyond the reach of the intellect—and the key will be gained to all knowledge.

This is the reason why this subject is so fully treated in Theosophy; and it is in Theosophy alone that the answer is to be found.

In a brief answer to the question, but a few hints can be given for further study. First, however, a word should be said in regard to the use of the term *soul*. It is evidently intended by the writer of the question to refer to the permanent essential man, in distinction to the personal transitory man, but the term *soul* has many meanings.

In Theosophy distinction is made between the Spiritual Soul, the Human Soul, and the Animal Soul—the first imperishable, immortal; the second with power to win its immortality; the third an instrument merely. The term used in Theosophy in contradistinction to "personality" is "individuality," and it is employed to denote the immortal, real man who passes from life to life, like an actor

playing many parts, now appearing as Hamlet, now as Macbeth, now under another name and guise, but remaining himself the same throughout—but with this difference, that the individual man, the immortal, spiritual soul, unlike the actor, creates his parts, and is responsible for them. This guise under which the soul is hidden, the part it plays in any one life, the vesture of intellect, desire, and physical nature in which it clothes itself, is the personality through which it reaps experience and through which it contacts the outer life and does its part of helping or retarding the progress of all nature.

The student who wishes to pursue this subject is advised to study *The Key to Theosophy* by H. P. Blavatsky, especially sections VI to X; and the Theosophical Manuals, No. 2, *The Seven Principles of Man*; No. 4, *Reincarnation*; No. 5, *Man After Death*; No. 12, *The Angel and the Demon*.

Regarding the new personality with which the ego is clothed each time it enters into earth life, H. P. Blavatsky says:

The new "personality" is no better than a fresh suit of clothes with its specific characteristics, color, form, and qualities; but the *real* man who wears it is the same culprit as of old. It is the *individuality* who suffers through his "personality." And it is this, and this alone, that can account for the terrible *seeming* injustice in the distribution of lots in life to man. When your modern philosophers will have succeeded in showing us good reason why so many apparently innocent and good men are born only to suffer during a whole life-time; why so many are born poor unto starvation in the slums of great cities, abandoned by fate and men; why, while these are born in the gutter, others open their eyes to the light in palaces; why a noble birth and fortune seem often given to the worst of men and only rarely to the worthy; why there are beggars whose *inner* selves are peers to the highest and noblest of men; when this, and much more, is satisfactorily explained by either your philosophers or theologians, then only, but not till then, you will have the right to reject the theory of Reincarnation. The highest and grandest poets have dimly perceived this truth of truths. Shelley believed in it, Shakespeare must have thought of it when writing on the worthlessness of Birth. Remember his words:

"Why should my birth keep down my mounting spirit?

Are not all creatures subject unto time?  
There's legions now of beggars on the earth,  
That their original did spring from Kings,  
And many monarchs now, whose fathers were  
The riff-raff of their age. . . ."

Alter the word "fathers" into "Egos"—and you will have the truth.

STUDENT

THE inner Ego, who reincarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, suffering and enjoying through an immense period of years, is the fifth principle—*Manas*—not united to *Budhi*. This is the permanent individuality which gives to every man the feeling of being himself and not some other; that which through all the changes of the days and nights from youth to the end of life makes us feel one identity through all the period; it bridges the gap made by sleep; in like manner it bridges the gap made by the sleep of death. . . . This permanent individuality in the present race has therefore been through every sort of experience, for Theosophy insists on its permanence, and in the necessity for its continuing to take part in evolution. It has a duty to perform, consisting in raising up to a higher state all the matter concerned in the chain of globes to which the earth belongs.—W. Q. Judge

# THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875 BY H. P. BLAVATSKY, WILLIAM Q. JUDGE AND OTHERS  
REORGANIZED IN 1898 BY KATHERINE TINGLEY

C e n t r a l   O f f i c e   P o i n t   L o m a   C a l i f o r n i a

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

## Astrology

A PAPER states that in England an "astrological society" is running a scheme of astrological scholarships for children. Parents are to send in particulars of births, and the child whose horoscope is adjudged to be the best gets a scholarship in cash. The paper indulges in some light remarks on the saving of trouble in education that might be supposed to come from the practice of casting children's horoscopes.

From what one knows of modern astrology, there is not much danger of a millennium coming about through the efforts of this cult. Even granting invariable skill and care on the part of the astrologers, which is making a generous concession, the data at their disposal are too scanty to afford a basis for predictions of any real value; and for the most part the results which they predict are modified or overruled by influences which they are unable to estimate. The forecasts consist mainly of generalities about character, such as are also made by palmists, graphologists, etc., and which are not distinctive or detailed enough to be described as either true or false. One has met cases of delineations being published from wrong horoscopes, the mistake being afterwards admitted; needless to say, any real knowledge should have enabled the astrologer to know that his figure was wrong.

The only zodiac used is the solar ecliptic one; and the only division of this recognized is the division into twelve houses. The degrees are used only in measuring angular distance, and have no certain value of their own. Lunar mansions and other divisions are practically unknown. By most astrologers the ecliptic longitude of the planet alone is considered, and to some small extent the ecliptic latitude. The planet Uranus is admitted to exert an incalculable influence which may or may not set aside other influences.

It is needless to point out that if the astrological almanacs could predict events, weather, or anything else, with practical accuracy, the public would soon become aware of the fact. But they content themselves with vague generalities, and in the next issue publish a list of "fulfilled predictions" in which they have placed in parallel columns those predictions and those events which have paired off, omitting the others. The same process might easily be repeated with the monthly predictions

## MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only prerequisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

interchanged, and with the nativities also.

It is not this sort of astrology that will do anything worthy of attention; nor is it any disparagement of Astrology itself, but surely the contrary, to doubt its imitations. From the little we have access to of Hindû astrology, it can be seen that their science was immeasurably more complicated and profound than our surviving remnant of medieval European astrology. The number of different kinds of divisions of the zodiac is considerable; the fixed zodiac is used, as well as the movable one; and in many other ways there are details that make the science one that only a capacious and well-instructed mind could master. To make astrology of any practical use it would be necessary to enter into it much more deeply than is done today; but with us, it is for the most part left to superficial theory. One could teach an intelligent child the whole technique of casting figures in one or two lessons, and the whole art of judging them in a few more.

Modern astrology cannot compare with phrenology in reliability, and yet phrenology is generally recognized to be but a blind guide, and not worth while. All these "sciences," in so far as they show anything, show a few tendencies. In phrenology it is admitted that the organs change during life in response to the efforts of the owner, who is even advised to change them; and thus the admission is made that the qualities indicated are not masters but servants, amenable to the will, which cannot be delineated. It is the same in our astrology. The horoscope (in the hands of a really skilful modern astrologer) would probably show the tendencies of the nature; but it would not show to what extent the native might surmount or yield to those tendencies.

But in general it is not worth while to spend time on such pursuits as taught today, which at best only tell us things we could more easily ascertain in ordinary ways and which divert our mind from present duty to a speculative future. Parents can learn more

about the character of their children by careful study of them as actual beings than by sending the birth-moment to an astrologer. (We note that the astrologer requires also particulars of the child's birth registration — to prevent himself from being imposed upon by fictitious nativities, so it is stated. It ought not to be possible so to impose

upon him; and one suspects that a little useful information as to the child's station in life would not be found superfluous.)

The ancient science of real Astrology was part of the Mysteries — and it is so still, for clearly what is divulged is not by any means the ancient science. The penalty for pursuing astrology for private ends is that real knowledge takes wings and leaves only its tail feathers in the hands of the would-be captor.

Not the least injurious effect of dabbling in the arts of divination is that it deflects the mind and will from the true practical point of application. The secret of Life consists in doing present duty with one's might and main, whereby one lives in an eternal present and is always "on the spot." But men are ever seeking ways of evading this, and live in their hopes and regrets. It would be nice to see one's way ahead, no doubt; but, even if we could, the knowledge would not bring satisfaction; it would leave us still hungry. Gambling with futurity is like other forms of gambling — an insatiable dissipation. E.

## The Poetry of Astronomy

THE secret beauty and meaning of astronomical happenings is shadowed forth in passages like the following:

"The Persians say that four beautiful stars were placed as guardians at the four corners of the world. Now it so happens that at the commencement of Kali Yuga, three thousand years before our era, the 'Eye of the Bull' and the 'Heart of the Scorpion' were exactly at the equinoctial points, while the 'Heart of the Lion' and the 'Southern Fish' were pretty near the solstitial points. . . . The Hindûs calculated that the moon was at the first point of the zodiac according to her average longitude at midnight on the 17th-18th February 3102 B. C., and that the sun occupied the same place six hours later according to his true longitude; an event which fixes the commencement of the Hindû year." (*Traité de l'Astronomie Indienne et Orientale*, Bailly) F.



## THE THEOSOPHICAL ADDRESS AT ISIS THEATER

LAST Sunday evening at Isis Theater Professor H. T. Edge gave a most interesting and valuable address on "Sacred Knowledge." He began by contrasting the two words, which in our time express two separate ideas, which had been placed in separate departments. These were Religion and Science; religion dealing with the things wholly spiritual, and science with knowledge. In our religion the pursuit of knowledge plays little if any part; indeed, it has actually been regarded as sinful. We find religious men emphasizing their *tolerance* of science, which proves that they do not regard the pursuit of knowledge as being part of their own functions. Because religion has failed to fulfil its duties in this respect, men have had to pitch another camp for the pursuit of knowledge, and so we have our other great institution—Science, which pursues knowledge with but little regard to the question of Sacred Obligations. The study is pro-fane, secular, week-day, mundane.

Continuing, the lecturer referred to the time in the past when Religion and Science were one, but not in the sense of a blend between religion as we have it now and science as we have it now, not an artificial union, for the ancient Wisdom-Religion was one whole of which religion and science are but the remote descendants and the feeble representatives. Both of these have suffered from their isolation.

What other object, he asked, can there be in the pursuit of knowledge except that of the attainment of wisdom in life, the fulfilment of the ideals of the human race? He then took up some of the supposed objects in the pursuit of knowledge. There is the desire to know—often called pursuing knowledge for its own sake. Whither does this eventually lead? He cited Solomon's case as a typical example. It is learning, not wisdom, and is a possession, and like other possessions, may become a burden in the end. The weary scholar gives it all up with a sense of relief, like Solomon or Faust, and seeks the true wisdom of life. Fame and ambition are other objects for which knowledge is pursued. All these motives have their part in the science of today. It is pursued partly for curiosity, partly for ambition and love of fame. There are, however, those who sacrifice themselves for the benefit of others, but too often their labors are afterwards exploited in the interests of private profit.

The speaker then referred to the archaeological discoveries, which are gradually forcing people to recognize that the ancient races must have possessed great knowledge and ability. When H. P. Blavatsky began her mission she declared part of her work to be to demonstrate the reality of ancient science, and her statements and work are being continually corroborated by archaeological discoveries.

There are many signs today that this ancient knowledge is coming back to the world now. People are beginning to see that the soul is the real essential man, and that the reasoning mind, with its doubts and mistakes, is only one of the functions of the soul. The idea of duty and service is coming more and more to

the front. Every day it is being made more emphatic as the watchword of all true progress, whether for the individual or the community.

In short, Theosophy is the one real live thing abroad today, representing, as it does, the thread of spiritual life that runs through all history. It stands as guardian of the watchfires which have been kept alight through all ages. To it men will turn in the hour of need, when they find that other guides have failed them.

OBSERVER

### The Restoration of Chaldea

ARTHUR'S men were out in quest of Mabon the son of Modron, who "at three nights old," as the story says, "was stolen from between his mother and the wall," ages since; and no one had heard of him since the time of his stealing. They went inquiring to the Five Ancients of the World, among whom was the Owl of Cwm Cawlwyd.



Lomaland Photo. and Engraving Dept.

U. S. MARINES MARCHING THROUGH ONE OF THE STREETS OF SYDNEY, AUSTRALIA, DURING THE VISIT OF THE AMERICAN FLEET

"If I knew anything concerning him," she replied, "I would tell you. When first I came here there was a forest in this place. Then came men, and cut down the trees, and built a village where they had grown. And the village grew to be a city with its ships in the East and in the West of the world, and many lines of kings ruled there. And the city grew greater and richer and more corrupt. And in the course of ages hostile armies came, and plague and famine, and the power of the city waned. And at long last the last of the people died, and there was no one to bury him.

"Then the old walls and palaces crumbled and were covered over and trees began to grow, until a great forest was waving its branches here. The oaks grew from the acorns, and dropped acorns in their turn, which in their turn became the fathers of forests. Then men came again, and built another city: if the first city was great and long-lived, much greater was the second, and much longer its life. And now behold, this is the third forest I have seen here."

No doubt the Owl of Cwm Cawlwyd was right, and her story may be taken as a true

guide to the philosophy of history. No doubt no cabin has been erected and grown into a town, but if you digged down deep enough you would come upon the walls and pillars of forgotten habitations. No doubt there is no site in the world but thereon has been a mighty city at some time, and every inch of the world surface has been trodden again and again by multitudes of men; trodden, ploughed, built on, and sailed over. We are an ancient race, we human beings, although the scope of our imaginations will not take in more than a few thousand years of our age-long history.

We know what Chaldaeia was of old. From a few hundred years B.C. back as far as we can see or conjecture, the land between the Euphrates and the Tigris was rich and highly cultivated, a vast system of irrigation making the soil yield immense quantities of grain, the basis, as you may say, of the great Babylonian civilization. Then the glory departed; irrigation ceased, and Chaldaeia became a desert

and a memory. Now, one of the strangest results of the Revolution in Turkey is likely to be the resurrection of its former richness.

The Young Turkish Government, it seems, has retained the services of Sir William Willcocks, whose work in Egypt has made him famous in the Near East, for the purpose of initiating irrigation works on a large scale in certain parts of the Turkish Empire, notably in Mesopotamia. For years, it is said, Sir William has been working out a scheme for restoring the ancient Chaldaean irrigation system, and believes that the former marvelous fertility of the soil may be restored without great difficulty. In a few years Chaldaeia may re-become one of the principal wheat-growing countries in the world. T. Q. G.

THE Greeks liked to see gods and heroes on the stage, those being the kind of persons they would wish to be themselves. So modern managers recognize the millionaire as the fittest character for our dramas.

Let the dramatist, while he is about it, set his millionaires thick upon the boards, for the millionaire is the vision splendid, the sort of man theater goers would choose to be.—*The Nation*

Do we then improve backward? N.



## Art Music Literature and the Drama

### Thomas Paine—Notes by a Student

PAINE was by birth a Quaker and his childhood was spent in the little village of Thetford, England. It is not improbable that as a child he witnessed public executions, and it was through the little village and past Paine's house that the troops marched, dripping with blood, on their way from Culloden and Inverness—massacres achieved "for the glory of God." What wonder that all that was best in the child's nature rebelled against a belief that sanctioned these things. What wonder that years later Thomas Paine should declare: "I moreover believe that any system of religion that has anything in it which shocks the mind of a child, cannot be a true system."

If the years of his childhood were misunderstood, the years of youth and manhood were more so, and at the age of thirty-seven Thomas Paine found himself penniless and unknown. He had fought battle after battle for others, even to the very doors of Parliament. He had been paid in ingratitude; and it was while in despair over the political and moral corruption of the day; that he met Franklin, then in England. Paine was highly educated, and this, with his passionate desire to help his fellows, became the foundation upon which was built the friendship that made these men co-workers, later, as regards America. It was by Franklin's advice that Paine came to America and became editor, in Philadelphia, of the old *Pennsylvania Magazine*; a fact worthy of notice because nearly all of the articles that appeared in the magazine during the eighteen months of Paine's connexion with it were written by Paine himself, and it was in this way that he laid down the lines for many subsequent reforms. It was here that Paine pointed out the disaster that would yet come to the nation from slavery; it was here that he advocated international arbitration; exposed the absurdity and criminality of duelling; suggested a higher ideal of marriage, and a more rational basis for divorce. Paine was the first in America to plead for kindness to animals; the first to demand justice for woman.

And then came the war. Paine was a Quaker, and in laying aside the pen to take up the musket, he invited the bitterest persecution from those of his own sect. He said:

I am thus far a Quaker that I will gladly agree with all the world to lay aside the use of arms and settle matters by negotiation; but unless the whole world wills, the matter ends, and I take up my musket—and thank heaven that He has put it in my power. We live not in a world of angels; the reign of Satan is not ended, neither can we expect to be defended by miracles.

Though Paine distinguished himself for daring, it was not in the battle nor on the march that his real services were rendered. Recall that fearful winter of waiting, when even Washington wrote: "I am almost utterly dis-

couraged"; when the soldiers were half-clad, half-fed, and mutinous; when, as Washington himself confessed, unless something could be done to unify the men and restore their courage, it was useless to go on. What were those words of his which lifted the soldiers above their despairs and filled them with hope?—"These are the times that try men's souls." Paine was writing the first number of the *Crisis*, and its effect upon the disheartened soldiers was magical, read to them and by them as they stood here and there in shivering groups, on the very eve of the Battle of Trenton. The soldiers loved Paine. He shared



Lomeland Photo. and Engraving Dept.

THOMAS PAINE

with them fatigue, hunger, cold, and every privation. He marched in the ranks day after day; fought beside his comrades in battle after battle. It was Paine who brought back into the army the courage, the patriotism, and the patience that had all but departed.

Paine was for years in Paris the virtual representative of the American government, and it was to Paine that Lafayette entrusted, for presentation to Washington, the key of the fallen Bastille. Paine believed that at last his dream might be realized—his dream of an international republic, his dream of the establishment of a universal brotherhood. Then came the flight of the king, the cry of the mob for the king's death. Paine's was the only level head in that convention. Had his proposal been followed—to hold King Louis as a hostage, thus guaranteeing the peace of Europe—there would have been no Reign of Terror.

But it was not to be. In an hour's time

Paine's dream of a "New Order of Ages" again failed of realization. He saw the men whom he had trusted—Marat, Robespierre, Danton and the rest—changed in the twinkling of an eye from philanthropists to blood-thirsty tyrants. It was in this crisis that Paine called Robespierre a hypocrite, which Robespierre never forgave, and at last Paine found himself in prison, on the direct road to the guillotine. It was just at this time that Paine wrote the *Age of Reason*, and of this book he said in a letter to Samuel Adams:

My friends were falling as fast as the guillotine could cut their heads off, and as I expected every day the same fate I resolved to begin my work. I appeared to myself to be on my deathbed, for death was on every side of me, and I had no time to lose. . . . The people of France were running headlong into Atheism, and I had the work translated in their own language to stop them in that career and fix them to the first article of every man's creed, who has any creed at all—"I believe in God."

More inspiring and more pathetic than all that had gone before was Paine's final effort to help humanity. In a little room in Paris, rising once more and for the last time in godlike strength above the ruin of his hopes for France, he formed, with five families, the *Theophilanthropical Society*, (note the name), the avowed object of which was to establish a nucleus of a *Universal Brotherhood*.

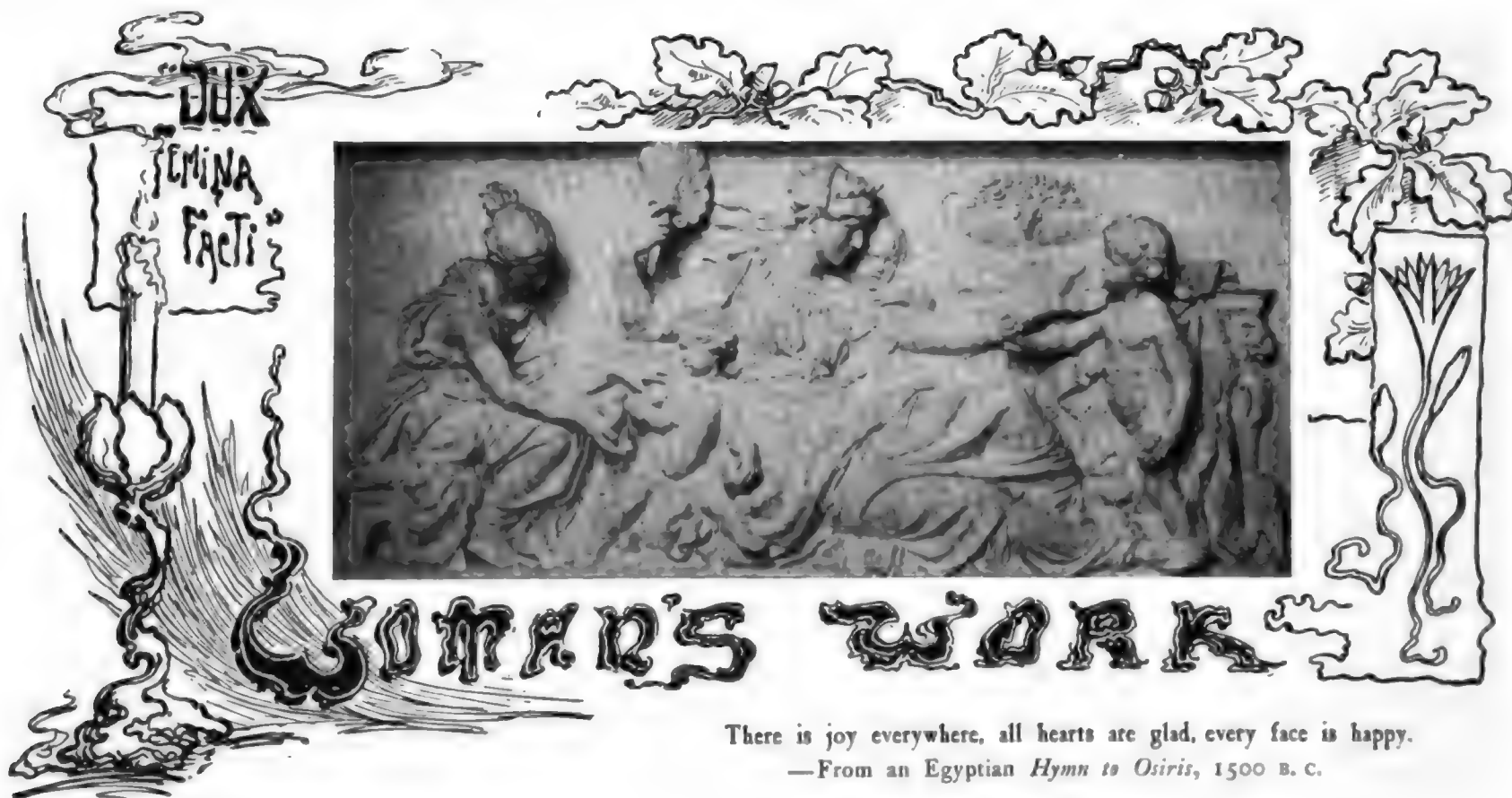
The meetings consisted of readings from ancient sacred writings, Chinese, Hindû, Greek, etc., and a white altar, with flowers laid loosely upon it, stood in the center of the room. The members stated clearly and simply their belief in God and in man's Divinity and echoed Paine's declaration that "true religion has two principal enemies, fanaticism, and infidelity."

Dream after dream had failed of realization. This, too, was to vanish, Paine's last hope of establishing a Universal Brotherhood. The Church

had its eye upon Paine, and five years later, when Pope Pius VII concluded the Concordat with Napoleon, the work of the *Theophilanthrophists* was the first to be sacrificed.

To students of Theosophy the account of the establishment by Thomas Paine of a society whose principal objects were similar to those of the society founded by Helena Petrovna Blavatsky and William Q. Judge not far from a century later, is significant, for it furnishes one with the key to a right understanding of Paine's whole life. It is the only key that will unlock to us the heart of his motives throughout the long, long record of selfless, heroic, and always wise and well-timed acts. That Thomas Paine was wiser than his generation there can be no doubt, and that he was possibly an agent of those Great Helpers of Humanity who work behind the scenes for man's redemption there is also evidence. It must be left to the future to interpret his life rightly. The present is not ready. H.





There is joy everywhere, all hearts are glad, every face is happy.

—From an Egyptian Hymn to Osiris, 1500 B. C.

IT is difficult to realize how constantly, how incessantly, these are being planted in every human heart. All men are creators. All create these seeds, and moment by moment drop them into their own mental matrix, careless as to the momentous results which each one brings. No tropical clime can compare with the fertility of this soil. However rich or luxuriant such growth might be, it can but give a hint of it; *for here no seed is ever lost*. It may lie dormant for centuries, but with terrible inevitableness, when the proper conditions are furnished it sprouts and grows. It may be that in lives hence it will become strong and rank and poison the air that is breathed. No wonder that all the great Teachers have said the same thing, they who with their clear vision can look into the past and future, and who know what it means *to make the heart clean*.

How many lives of disappointment, how many searching experiences are needed, to bring even a faint sense of the responsibility of thought! Every crime began as a thought seed — simply a seed, which seemed too small at the time to be worth notice. Every characteristic, every ruling tendency, every hardened habit, every clog to thought, inhibiting the power of the Soul with all its transcendent possibilities, was once but a tiny thought seed, thrown carelessly or wilfully into the depths of a human heart. What would one think of a gardener who planted indiscriminately together seeds which would bring forth the most exquisite and fragrant flowers, and others certain to grow into powerful and poisonous trees whose leaves would exhale noxious vapors and whose thirst for life would devour all the lovelier, tender growths? Certainly one would say that he was mad. And yet this cannot be compared with the madness of human beings, who plant, reap, and suffer — plant, reap, and suffer — for ages, before they awaken and direct their thoughts.

Anyone, by looking carefully into his mem-

## Thought Seeds

ory book, can find there experiences, which if analysed closely, will reveal the seeds which brought them about. Their nature was evident to him from the first, but they seemed too small to worry about, and he spent his efforts, if he spent them at all, on something larger, or something more evident to an inexperienced soul.

By degrees a seemingly innocent seed began

**DO** unto another what you would have him do unto you. Thou needest this law alone. It is the foundation of all the rest. — *Confucius* 500 B. C.

**WE** should conduct ourselves towards others as we would have them act towards us. — *Aristotle* 385 B. C.

**AVOID** doing what you would blame others for doing. — *Thales* 464 B. C.

**WHAT** you wish your neighbors to be to you, such be to them. — *Sextus* 406 B. C.

**NEVER** will I seek or receive private individual salvation; never will I enter into final bliss alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the world. — *Kwan-Yin*, China.

**IT** is not permitted to return evil for evil. — *Socrates*.

to sprout, and the mind or the man grew used to it. For some strange reason, he had a certain fondness for it at first, simply because it was planted in his own soil, for had he seen it elsewhere he might have had the nerve to root it out at once. Then, as it grew and grew, he became more used to it. The emanations it threw off dulled his senses just enough to make him fail to realize into what the plant was growing. And then it grew strong, and became woven into his character. Perhaps a crisis came, which he had to meet, but found this plant to be in the way. Then he learned,

in trying to kill it, what he had harbored.

The subtlety of the danger seems to lie in the fact that as soon as a seed has taken root, one becomes so used to it as to be unconscious of its power. The vision is clearer at the moment of planting. And if only the determination can be reached not to temporize with the smallest evil, not to look leniently upon even the seeming trifles, one might begin to make his heart clean with hope of success.

The old plants which are not offshoots of the eternal Tree of Life will die of themselves in time, and if not watered, will die quickly. They have their life span, they are not immortal, and if through the awakened will the seeds are guarded, the work of purification can proceed. Of course, many surprises must be in store for every one, for who can say what dormant seeds there may be, seeds planted in the far distant past?

With this in view, a searching care seems the wisest course. It is better to do some unnecessary work than not to do enough. It is better to strike out all questionable seeds, if such appear; to sacrifice some which in certain aspects seem desirable, rather than to run any risk. For surely all have enough to do — *and there is no time to waste*. H. H.

IN the fundamental laws of the spiritual world, which are immutable, no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind. . . . The Ego is the actor, and its numerous and various incarnations the parts it plays. Shall you call these parts with their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the Cycle of Necessity, up to the very threshold of *Para-nirvâna*, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutrâtma or Ego. — *H. P. Blavatsky*

### Elizabeth of England

THE duty of an historian now requires me, in justice to the memory of Elizabeth, to declare frankly that since the publication of her biography in the preceding editions of *Lives of the Queens of England*, my opinion of her conduct in regard to the death of Mary, Queen of Scots, has been materially altered by the discovery of a contemporary document in the Cottonian library.

In thus nobly acknowledging her error, Agnes Strickland, the historian, set an example that not all are as yet ready to follow. It is, however, now acknowledged by authorities, that the signature of Queen Elizabeth to the death warrant of Mary, Queen of Scots, which warrant "none of her council could ever induce her to sign," was forged by one Harrison who was Walsingham's secretary—and this with the knowledge of four of Elizabeth's own ministers. The document in question consists of a number of depositions.

Far from having been cruel, there are many proofs that Elizabeth was magnanimity itself, often at the risk of her own safety. At a time when Katherine Ashley and her husband were imprisoned in the Tower on account of some intrigue, she wrote to Somerset:

I am the bolder to speak for another thing, which is Katherine Ashley, that it would please your grace and the rest of the council to be good unto her. Which thing I do . . . because she hath been with me a long time and many years, and hath taken great labour and pains in bringing me up in learning and honesty, and therefore I ought of very duty speak for her. . . . Also if I may be so bold, not offending, I beseech your grace and the rest of the council to be good to Master Ashley, her husband, which, because he is my kinsman, I would be glad he should do well.

Your assured friend to my little power. ELIZABETH

Elizabeth, motherless (and worse, for Anne Boleyn had suffered an ignominious death upon the scaffold), had not, after the death of her good step-mother when she was fifteen, a single disinterested friend, and it is not strange that the lonely, affectionate girl should have given unreserved love and confidence to her governess, little worthy as the latter may have been in some respects.

The two years' retirement forced by intrigue and shameful motives upon Elizabeth when she was sixteen was by no means wasted in melancholy nor in seeking for distraction. The years spent in the companionship of the

tactful and accomplished Queen, Katherine Parr, Henry VIII's sixth and certainly wisest wife, bore fruit in a love of learning which the girl Elizabeth now gratified. Under Roger Ascham she studied Latin and Greek, and he wrote of her:

Latin she speaks with propriety and judgment; Greek only with me, and moderately well. Nothing can be more elegant than her writing and in music she is very skilful.

French and Italian she also spoke with charm and correctness and her deeply religious nature joined with her love of literature to give her a wide acquaintance with the

her household and court and no Queen ever had more devoted service from those who had loyal motives. La Motte Fénelon, in a letter addressed to Catherine de Medicis and written while he was the French ambassador at Elizabeth's court, wrote:

They write and speak very differently of this Princess from the hearsay of men who sometimes cannot forgive the great qualities of their betters; but in her own court they would see everything in good order, and she is there very greatly honored, and understands her affairs so well that the mightiest in her realm and all ranks of her subjects fear and revere her, and she rules them with authority, which I conceive could scarcely proceed from a person of evil frame and where there was a want of virtue.

This was written at a time when enemies had spread all over Europe infamous and malicious reports about the Queen. Lord Bacon (in whom Elizabeth did not place unbounded confidence, it is said) wrote that she was

a good and moral Queen, hating vice and studying to preserve an honorable fame. . . . Both nature and fortune conspired to render Queen Elizabeth the ambition of her sex and an ornament to crowned heads. This Princess lived in a learned and polite age, when it was impossible to be eminent without great parts and a singular habit of virtue.

Elizabeth kept her people out of war during her long reign under circumstances that often would seem to make peace an idle dream only, and of this Bacon wrote, later:

And this peaceful reign did not proceed from any disposition of the times, but from her own prudent and discreet conduct. This peaceable disposition of hers, joined with success, I reckon one of her chiefest praises, as being happy for her people, becoming her sex, and a satisfaction to her conscience. . . . to speak the truth, the only proper encomiast of this lady is Time.

STUDENT

### A Link Between Present and Past

IN New York City lives an old lady who remembers General Lafayette. She is now in her ninety-sixth year, and, as is the way with so many who have passed the seventy-year milestone on life's journey, loves the quiet hour with reminiscences. She said recently to a friend who was calling upon her:

I remember well the second visit General Lafayette paid to this country, and the enthusiastic reception given to him at Uniontown when he was on his way over the mountains from Washington. I had the pleasure and honor of being one of the girls selected to scatter flowers along his pathway. H.



Lomaland Photo. and Engraving Dept.

### TAUENZHENSTRASSE, BERLIN

THE illustration shows one of the beautiful thoroughfares of Berlin, a city so clean and well-ordered that it would seem to be under the personal supervision of one of her own famed *Hausfrauen*. The well-paved sidewalks, driveways, and promenades, are as well scrubbed as her garden paths, and as free from papers and refuse; while the city parks and grass plots are as trim, as crisp, fresh and sweet-smelling, as her fragrant garden beds.

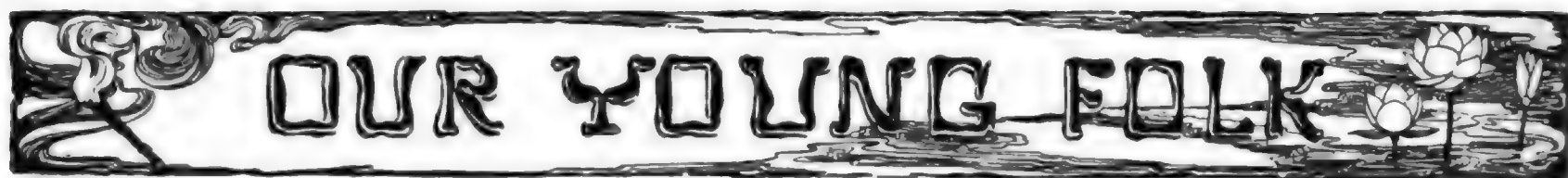
It was a familiar sight to the Berliners of hardly twenty-five years ago to see the stately and erect, though aged Kaiser, his esteemed consort by his side, saunter through these broad avenues. The Kaiser Wilhelm Memorial Church is not needed to keep their beloved old Emperor in the memory of the present generation of Germans. By his simple, true, warm-hearted goodness, he won their faithful allegiance, and his memory is enshrined in loving hearts even more royally than in the building reared to do him honor.

A GERMAN STUDENT IN LOMALAND

Greek and Latin poets and the writings of the early Church Fathers. In an old black letter copy of the Pauline Epistles, yet existing, the cover of which was richly embroidered by Elizabeth during her virtual imprisonment at Woodstock, we may read on the fly-leaf in her own writing the following:

August—I walked many times into the pleasant fields of the holy Scriptures, where I pluck up the goodly herbs of sentences by pruning, eat them by reading, chew them by musing, and lay them up at length in the high seat of memorie by gathering them together; that so, having tasted their sweetness, I may the less perceive the bitterness of this miserable life.

All her life the Queen loved pets, especially, says one historian, "little dogs and singing birds"; and her love for children was often her greatest solace at disheartening and dangerous times—for she passed through many. She was goodness itself to the members of



# OUR YOUNG FOLK

## The Geography of a Lomaland Garden

**I**N a Lomaland garden was a tiny cave; in the cave many little stones; beneath the stones was a tiny dwelling in which lived Nisse Frog with his family. The garden was not too large for Jack Rabbit to be able to get from one end of it to the other in ten jumps, but to Nisse Frog it seemed as big as a country. One day he said to his friend Tagge Horntoad, who lived on top of the cave in the warm sand: "It is time for something to be done about the education of our children. I have decided to go out and explore the country around here, make maps, and study the life of its inhabitants. Will you go with me?"

"I am ready to start now," said Tagge, and off they went. First of all they defined the boundaries. They found that it was bounded on the west by an immense wall called a cypress hedge. "This must certainly be even higher than the great wall of China," exclaimed Tagge, "no frog could ever venture to measure its height."

On the north they found their country bounded by Casa Rosa, a great palace, about which all the children in the garden whispered marvelous things though no one as yet knew anything for sure. Only the flowers who had grown to the greatest beauty and perfection might ever enter there, and, alas, they never came back to tell what they had seen. Still it was the aspiration of every plant to be able to have some blossoms worthy to go there.

On the east the country was bounded by a great road leading to the end of the world.

So far all had gone well for Nisse and Tagge, but when they were going to trace the southern boundary there was none to be found.

"Where is the southern boundary," wondered Nisse, greatly puzzled. "We must find it or how can the children learn it? Run, Tagge; run, and try to find out while I stay here and watch." But Tagge shook his horns and did not want to go. "If I leave you," he said, "you might be taken away just as the boundaries have been, and I should never find you. Let us ask the bird just flying this way."

"Sir Swiftwing!" they both called, "come this way, please. We have lost the southern boundary line of this country, and we cannot find it. Can you see it anywhere, sir?"

"The garden is three-cornered," called Sir Swiftwing in answer, without stopping. Nisse and Tagge looked at each other, as puzzled as before. "Well, let us not mention anything about the boundaries on the south," they concluded. "Then we shall not deceive any one and those who are interested may find out for themselves." With this decision they proceeded to find out about the interior of the country and its inhabitants.

Soon they came to a baby tree. "What is your name, little one?" asked Nisse Frog.

"Tamarisk," answered the Tree.

"What are you going to be when you grow up?" asked Nisse.

"A small tree," said Tamarisk. "I am

going to dress in feathery green, my branches will be soft and flexible; I shall spread out my arms this way and that way, and wave my green twigs as garlands in a graceful dance. Oh, when my flowers come in dainty sprays of pink, how beautiful I shall make the garden! I have inherited the secret of how to draw water from the air, and I am practising even now. When I am big I will let little flowers grow all around me, and then when the weather is dry and they are thirsty I will secretly draw every leaf full of water during the night, and when the sun looks at me the little flowers will also look up and think that my dress is sprinkled with diamonds. As they are wondering, another surprise will come; suddenly I will shake my arms and down the water will rain, and they will drink — Ha! ha! ha!" Little Tamarisk laughed so joyously that three of her leaf-buds burst open at the top.

Nisse and Tagge went a little farther and met another tree, not even as big as Tamarisk. "What is your name?" asked Nisse.

"Locust," answered the Tree.

"What are you going to be when you grow up?" asked Nisse.

"A tree," said Locust. "Tamarisk and I are planning to make a beautiful bower. We will join hands; I shall have big clusters of white flowers hanging down from my branches and they will entwine among Tamarisk's pink ones;" — Locust became lost in beautiful imaginings and did not say anything more.

"What is your name, child?" asked Nisse of the next little tree.

"Juniper," answered he.

"What are you going to be when you grow up?" asked Nisse.

"A doctor," said Juniper.

"In what line, please?"

"Come again when I have my berries done," murmured Juniper, and that was all he said.

"His needles are as sharp as your horns, Tagge," said Nisse; "but he will become something very useful, judging by the busy way in which he works."

They met young Incense Cedar, Cherry, Silk Oak, Willow, Peppertree, and Acacia, who each had a dream of usefulness or beauty for the time when they should be grown up, and were busy working to make it come true. They also met quaint-looking little Casvarina, who said that her ancestors came from old Lemuria.

"How great our land is!" exclaimed Nisse in ecstasy. "Here are inhabitants from all the world, and they are all friends; they are all working to make the country beautiful. Let us hasten, Tagge, that we also may do great things." With this Nisse took a leap right over the top of a tiny plant.

"I think that you overlooked someone," said Tagge.

"Do you mean that little thing with only three leaves? Dear Tagge! We have not time for every little weed that grows," answered Nisse and was going farther, but

thought that he heard a voice near by. Sure enough! and it was singing:

"Big Oaks from little acorns grow."  
Learn and know! Learn and know!

Nisse heard that it came from the little one with three leaves. "Who are you?" he asked with trembling voice.

"Oak," was the answer.

"An Oak Tree!" gasped Nisse and Tagge in amazement. "O, pardon, pardon! And will you not grant us the honor of hearing your plans for the future?"

Little Oak nodded his leaves pleasantly. "Much was written within my acorn that only my dryad may read, in silence. Many little golden threads were there seen, which were fastened to the world of man. Do you see those Râja Yoga babies playing near by? We shall grow together. When my first acorns are clustering on my small branches, they will share my joy. I shall see them as men and women go out in the big world to fight battles against wrong and evil and when they return my leaves will adorn the victorious heroes. I shall hear them relate their experiences to one another; my dryad will rejoice and record everything on my year-rings. When their children's grandchildren are old, I shall still be young and strong. They will be my friends as their forefathers have been; my dryad will record what we have seen of their life, year-ring upon year-ring. Their grandchildren's great-grandchildren will play in my shade with the acorns, and I shall tell them stories of all that I have seen and heard; they will read what my dryad has written. My strong branches will reach from one side of this garden to the other."

The Oak was silent. Nisse and Tagge crept away trembling with awe, as if the shadow of its great branches were already falling on them, and the majesty of a hundred-year-oak looking down on their small bodies. But the little Oak with its three leaves built silently for its mighty future.

"Come Tagge, said Nisse, "let us rest, and think over all we have heard and seen. I never thought that our country was so full of wonders."

Some time later they again went out to explore. They had not gone far before they met a little tree.

"What is your name?" asked Nisse.

"Eucalyptus," answered the little Tree.

"What are you going to be when you grow up?"

"Ask Prince Blue Gum, my cousin. He knows all about our family. My private plans I am not permitted to tell," said Eucalyptus.

Nisse and Tagge wandered hither and thither seeking for Prince Blue Gum, and at last they met a wise-looking Elder-berry Bush whom they asked for information.

"You are standing right beside him," said he. "Go a little farther off, and you can see and speak with him."

Nisse and Tagge now felt the cool shade; they looked up, but saw nothing but a great



# THE CHILDREN'S HOUR

trunk and masses of blue-green leaves, every leaf humming as it grew.

"How pleasantly refreshing," said Nisse, "let us stay a while."

"But, you remember, we are working for the education of the children," said Tagge.

They went a distance off and saw a tree as high as a house. To be mathematically correct Nisse went back and measured the trunk. It was 18 frogfeet in circumference. After having paid profound respect to Prince Blue Gum, Nisse asked for information about the Eucalyptus family.

"There are many of my relatives of that name represented here in this garden. That one near by, as tall as a man and already covered with creamwhite flowers, is Grape-clustered Eucalyptus; the one with shining leaves is Lemon-scented Eucalyptus, who is very neat and puts his leaves and flowers high at the top where they will not get dusty or spoiled; up there they are all fresh for the bees. That one with the small leaves on slender, graceful twigs is Red Iron Bark; the one just now whispering with him is Manna Gum, with leaves full of sugar. There are Sugar Gum, Red Box, Beautiful Leaved Eucalyptus, and Red Blossoming Eucalyptus, which some great man has said is the most beautiful flowering tree in the world. Each of us has special things to do, but as a family we are all skilled in chemistry. Many are the wonderful oils and health-giving medicines that we know how to extract from the air and earth, and the bees draw perfumed honey which has a healing power, from our blossoms. We have arranged it among ourselves so that the bees will have flowers for honey all the year round. We are also working to make the atmosphere balsamic and the temperature healthy and pleasant."

"How much he knows," whispered Tagge. "He must be very old, perhaps fifty years."

"A hundred years, at least, Tagge. Do you not see that he is the biggest tree in the garden? But so as to be precise in our statements, I shall ask him," said Nisse.

"I shall be three years old on my next birthday," answered Blue Gum.

Nisse and Tagge were so astonished that they did not say a word, and Blue Gum went on: "The children of our family, living here in this garden, are playing at having a race. We started at the same time and, as you see, I am at least four times as big as any of the others. I mean to be almost fifty feet tall for my fifth birthday. Some people say that I am the fastest growing tree in the world. Some of the others will catch up with me

later on, though; they would have grown more, if they had had more shade. Now I can help them. You see, I do not depend so much on these things, because I have learned how to help myself under all circumstances. I put up my own shade.

"You wonder why my top half is shining green with long narrow leaves, while my lower half is light blue-green with leaves of a different shape. These lower ones are my sunshades. I made them, as you see, like little parasols, one on top of the other, and filled them with extracts from my secret laboratory, so that the sun cannot dry them out. They

my only sorrow in life. Anything else I will gladly tell you."

"What are you doing?" asked Nisse.

"Just having a race with Blue Gum, and I have grown nearly as fast as he; I am trying to make the garden look beautiful until the other trees are grown up; I try to shade them as best I can."

Nisse and Tagge went on, wondering who he might be. "Let us ask Elderberry Bush," said Tagge.

"Well," said Elderberry, "his name is Tobacco Tree. But it is unjust, most unjust! Even if he is a distant relative of that plant it seems to me that he has done enough to deserve a name suited to his own qualities. Just think! In the dry summer when not a green blade is to be seen on some of the wild hillsides, there he stands cheerfully with fresh blue-green leaves and his pretty yellow flowers, and I do not think that even Prince Blue Gum himself stands above him in the art of finding water. The humming-birds are always to be seen about him, fluttering among his flowers, which seem to be made especially to fit their long bills. On the bottom of each flower he has put a drop of honey, and he keeps blossoms for them all the year. Who else could do that? We, his comrades in this garden, have decided to call him Humming-bird Tree, until a messenger can be sent to the Râja Yoga children to plead his cause. They will certainly understand what is right, and help us."

"Probably this also will become a tree," said Nisse as he pointed to a little thing not more than one baby-foot tall.

"You see, Tagge, we learned

that the smallest thing may hide great possibilities. Now let us go home and teach the children what we have found out about our country. At least the most important inhabitants are counted. Come, Tagge!"

"Were you not going to ask the little plant's name?" said Tagge.

"I might just as well," said Nisse. "Who are you?"

"Big Tree of California," was the answer.

If a thunderbolt had struck them they could not have been more surprised. Then, "In a thousand years—in a thousand years"—sang the dryad of the baby giant, and a wonderful joyous music filled the air for a moment.

Nisse and Tagge did not hear; they were already far away. Their heads were over-full with all that they had seen and heard, and it will be some time before they are ready to go on their next journey of exploration. YLVA



Lomaland Photo. and Engraving Dept.

RAJA YOGA TOTS IN THE GARDEN EXPLORED BY NISSE FROG AND TAGGE HORNTOAD

give shade to me until I have grown big and strong-rooted enough to put on my grown-up leaves.

"Most of us like to live where we can hear the roar of the ocean. My own brothers and myself, living here in Lomaland, are very busy, because we are dreaming of building a great ship to carry the Râja Yoga children with a cargo of brotherhood out to those living over the sea. Our wood must be strong and firm."

Filled with wonder, Nisse and Tagge wandered silently away. Looking up, they saw a slender graceful tree with clusters of yellow flowers; but the top of it was bent, as if undecided whether it had really the right to be called a tree.

"What is your name?" asked Nisse. No answer. Nisse asked again, and then a timid voice pleaded:

"Do not ask me for my name, please; it is

# THE SECRET DOCTRINE

THE  
Synthesis of Science, Religion, and Philosophy

By H. P. BLAVATSKY

2 Vols., Royal 8vo., about 1500 pages; cloth.  
(Index of 30 Pages as in First Edition)

NEW POINT LOMA EDITION

To be reprinted from the original edition of 1888, as published by H. P. Blavatsky

Vol. I treats of Cosmogenesis  
Vol. II treats of Anthropogenesis

IN PREPARATION

Postage prepaid - - - - - \$10.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# ISIS UNVEILED

A MASTER-KEY TO THE  
Mysteries of Ancient and Modern Science  
and Theology

By H. P. BLAVATSKY

2 Vols. Royal 8vo., about 1400 pages, indexed; cloth.  
With portrait of the Author

NEW POINT LOMA EDITION, WITH A PREFACE

by H. T. Edge, B.A. (*Cantab.*) an old student under H. P. Blavatsky and now a member of the Staff of Professors at Point Loma, California.

Vol. I treats of Ancient and Modern Science  
Vol. II treats of Ancient and Modern Religion

The reprint of this invaluable work is in answer to a constant demand, which shows that the book is *alive* and is needed by the liberated spirit of the age.

Postage prepaid - - - - - \$7.00

THE THEOSOPHICAL PUBLISHING CO., Point Loma, Cal.

# The Key to Theosophy

## Ethics, Science and Philosophy of Theosophy

A Clear exposition in the form of  
Question and Answer of the

Exhaustively Indexed. With a Copious  
Glossary of General Theosophical Terms

by H. P. BLAVATSKY

THE KEY is a remarkable Compendium of Theosophical teaching. It is the book of books for beginners and higher students  
The incessant call for this work has exhausted the earlier editions.

NEW POINT LOMA EDITION NOW READY

Cloth, 400 pages, Postage prepaid - - - - - \$2.25

Order from THE THEOSOPHICAL PUBLISHING COMPANY, Point Loma, California, U. S. A.

# ECHOES FROM THE ORIENT

A broad Outline of Theosophical Doctrine by  
WILLIAM Q. JUDGE [*Occultus*]

A NEW POINT LOMA EDITION

CLOTH - - - - - 50 CENTS  
PAPER - - - - - 25 CENTS

ORDER FROM THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

# NIGHTMARE TALES

BY  
H. P. BLAVATSKY

NEWLY ILLUSTRATED BY R. MACHELL  
POINT LOMA EDITION

A collection of the weirdest tales ever written down.  
They contain paragraphs of the profoundest  
mythical philosophy

Cloth - - - - - 60 cents  
Paper - - - - - 35 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# AN EPITOME OF THEOSOPHICAL TEACHINGS

BY  
WILLIAM Q. JUDGE

An admirable and succinct exposition of Theosophical  
Doctrines adapted for Inquirers

A PAMPHLET OF FORTY PAGES

Price - - - - - 15 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE LOTUS SONG BOOK

Containing fifty original songs with copyrighted Music

A New Point Loma Edition

Price - - - - - 50 Cents  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THEOSOPHICAL MANUALS

ELEMENTARY HANDBOOKS FOR STUDENTS

Prices, each:  
Cloth bound, (16mo.) - - - - - 35 cents  
Paper covers - - - - - 25 cents

NOW READY:

- No. 1. Elementary Theosophy
- No. 2. The Seven Principles of Man
- No. 3. Karma
- No. 4. Reincarnation
- No. 5. Man After Death
- No. 6. Kāmaloka and Devachan
- No. 8. The Doctrine of Cycles
- No. 9. Psychism, Ghostology & the Astral Plane
- No. 10. The Astral Light
- No. 11. Psychometry, Clairvoyance, and Thought Transference
- No. 12. The Angel and the Demon (2 vols. 35c each)
- No. 13. The flame and the Clay
- No. 14. On God and Prayer
- No. 15. Theosophy: The Mother of Religions
- No. 16. From Crypt to Pronaos  
An Essay on the Rise and Fall of Dogma
- No. 17. Earth  
Its Parentage; its Rounds and its Races
- No. 18. Sons of the firemist  
A Study of Man

IN PREPARATION

- No. 7. Teachers and Their Disciples

ORDER FROM THE  
THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

# THE PITH AND MARROW OF SOME SACRED WRITINGS

New Century Series

SCRIPT NO. 10

CONTENTS

THE RELIGIONS OF CHINA

Price - - - - - 25 cents

THEOSOPHICAL PUBLISHING Co., Pt. Loma, Cal.

International Headquarters UNIVERSAL BROTHER-  
HOOD and THEOSOPHICAL SOCIETY  
POINT LOMA, California

Meteorological Table for the week ending  
October the 25th, 1908

Total number of hours sunshine recorded during SEPTEMBER 194.  
Possible sunshine, 371. Percentage, 52. Average num-  
ber of hours per day, 6.46 (decimal notation). Ob-  
servations taken at 8 a. m., Pacific Time.

OCT.	BARO- METER	THERMOMETERS				RAIN FALL	WIND	
		MAX	MIN	DRY	WET		DIR	VEL
19	29.820	64	50	57	52	0.01	E	4
20	29.609	65	54	57	53	0.00	E	6
21	29.608	63	53	59	52	0.00	NE	2
22	29.740	69	54	64	52	0.00	E	2
23	29.711	68	57	65	48	0.00	E	2
24	29.659	70	58	65	48	0.00	E	5
25	29.664	72	57	67	50	0.00	NE	2







# THE MYSTERIES OF THE HEART DOCTRINE



Prepared by  
**KATHERINE TINGLEY**  
AND HER PUPILS

*The Theosophical  
book of the  
Twentieth century*

Tells the story and the history of the Theosophical Movement.

The prices are \$2 in cloth and \$1.25 in paper, which barely cover the cost, for it is printed and bound, not gaudily, but with such carefulness and thoroughness of art and craft as to make it unique among modern edition books.

Order now from  
**THE THEOSOPHICAL PUBLISHING COMPANY**  
POINT LOMA, CAL.

**Isis Conservatory of Music  
OF THE UNIVERSAL BROTHERHOOD  
AND THEOSOPHICAL SOCIETY**  
POINT LOMA, CALIFORNIA

Personal applications and inquiries received every Saturday  
by the Secretary at SAN DIEGO BRANCH

**ISIS HALL, 1120 FIFTH STREET**

between the hours of 9 A. M. and 4 P. M. Full particulars will be sent by mail upon application to

**J. H. FUSSELL, Secretary and Treasurer,**  
*Isis Conservatory of Music,*  
Point Loma, California.

**SOME OF THE ERRORS OF CHRISTIAN  
SCIENCE  
CRITICISM**

by H. P. Blavatsky and William Q. Judge

CONTENTS:

"The Empty Vessel Makes the Greatest Sound"  
A Note of Warning

—by H. P. Blavatsky

Of "Metaphysical Healing"

Affirmations and Denials

The Cure of Diseases

Replanting Diseases for Future Use

—by William Q. Judge

A MOST VALUABLE PAMPHLET. Outside of Theosophy there is given no adequate explanation of the healing that is at times accomplished, nor of its rationale, nor of the ultimate price that must be paid and the dangers connected with such practices.

This pamphlet is invaluable to all students.

Price - 15 cents

**THEOSOPHICAL PUBLISHING Co.,** Point Loma, Cal.



Lomaland Photo. and Engraving Dept.

## RÂJA YOGA ACADEMY (UNSECTARIAN) FOR BOYS & GIRLS

Address **GERTRUDE VAN PELT, M. D., Directress**  
POINT LOMA HOMESTEAD - - POINT LOMA, CALIFORNIA

## THE RÂJA YOGA MESSENGER

AN illustrated Monthly for Young Folk, edited by a staff of members  
of the Senior Class of Boys and Girls of the Râja Yoga School

**THIS PERIODICAL IS A BEAUTIFUL GIFT!**

Send a Year's Subscription to Your Young Friend

Address Business Editor:—**MASTER ALBERT G. SPALDING**

POINT LOMA HOMESTEAD, POINT LOMA, CALIFORNIA

**YEARLY SUBSCRIPTION 50c : : : SINGLE COPY 5c**

JUST

## LOMALAND

OUT

AN ALBUM OF VIEWS AND QUOTATIONS

**VIEWS** of the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY; Râja Yoga Academy, Aryan Temple, Students' and Children's Homes, the Hillside and Cliffs on the shore of the Pacific, at one of the most beautiful spots in the World.

**QUOTATIONS** from the writings of the Three Theosophical Leaders, H. P. BLAVATSKY, WILLIAM Q. JUDGE, and KATHERINE TINGLEY, illustrating some of the main teachings of Theosophy, its purpose and work as a great redemptive power in the life of Humanity.

**A WORK OF ART**—One of the most beautiful and artistic productions ever sent out from the Aryan Theosophical Press.

A BEAUTIFUL GIFT BOOK - - - PRICE, PER COPY - 50 CENTS  
**THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA**

**INFORMATION BUREAU**  
ISIS STORE, 1126 Fifth Street

General Theosophical Literature for Sale  
Photographs of the  
Raja Yoga Schools & Point Loma Scenery

**The LIFE AT POINT LOM**

SOME NOTES BY KATHERINE TINGLEY

Reprinted from the Los Angeles Saturday Post, December, 1915  
Everybody should read this. Price 15 Cents

**THE THEOSOPHICAL PUBLISHING CO.**  
POINT LOMA, CALIFORNIA

## Theosophical Literature in Spanish and English!

FOR SALE AT THE

Cuban Headquarters of the Universal Brotherhood and Theosophical Society  
ADDRESS  
Heredia, Baja, 10, Santiago de Cuba **H. S. TURNER, Apartado 1.**